
Rosicrucian Digest®

Volume 83 • Number 3 • 2005

*Rosicrucian Egyptian Museum
Celebrates 75th Anniversary*

(See page 13 for article)



MYSTICISM

ART

SCIENCE

Treasures from our Museum

Research on the Child Mummy, Sherit

*RC 22
Roman Period
91 cm x 26 cm*

The Rosicrucian Egyptian Museum, in partnership with Silicon Graphics (SGI) and Stanford University, has been researching one of the longest residents of our museum: the child mummy (RC 22), originally collected by H. Spencer Lewis himself. This child was an anonymous mystery for the seventy-five years of its residence in the museum's displays. Our purpose in this research was to allow this child, stripped of its identity, to tell the story of its life. This was impossible in the past, as it is unethical to unwrap mummies, which results in their destruction. For this reason, we had little hope of ever finding out the child's gender, age, name, or health—until SGI contacted our director, Julie Scott.

Before dawn on May 6, 2005, museum staff carefully packed the child for transport to Stanford University Hospital. Upon arrival, archival packing gave way to high technology in the heart of Silicon Valley. More than 60,000 scans were taken of the child. For comparison, the recent images of Tutankhamun were comprised of only 1,700 images. This series of scans, which took a full twelve hours to complete, was the highest resolution scanning ever taken of an Egyptian mummy. In addition, microscopic samples were taken of the perfume on the child's facemask and analyzed.

The scans taken were raw data. SGI took on the daunting task of rendering and processing the images so that a battery of the world's top experts could interpret the images and evidence for the life of this child. Medical doctors, anthropologists, dentists, plastic surgeons, computer programmers, and even perfumers lent their expertise on this project.

The incredibly detailed images made our work as easy as possible, but the fascinating details were sometimes difficult to interpret. Most pediatric doctors are used to seeing living patients who have not been mummified, so we had to work closely together to decide which details were related to the process of mummification as opposed to medical conditions.



Research on the Rosicrucian Egyptian Museum's collection is ongoing. Donations and bequests to facilitate acquisitions, research, and other museum projects are gratefully acknowledged.

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Rosicrucian Egyptian Museum Its First 75 Years

by Julia Bussinger

Also contributing to this article were Lisa Schwappach-Shirriff, Julie Scott, S.R.C.; Robin M. Thompson, F.R.C.; and Karen Wark, S.R.C.

IN 2005 the Rosicrucian Egyptian Museum celebrates its Seventy-fifth Anniversary. The museum is owned and supported by the Rosicrucian Order, AMORC. The Order has always had a great interest in ancient Egypt because Rosicrucians historically trace their philosophical origins back to the mystery schools established by Thutmose III, the great-great grandfather of Akhenaten.

H. Spencer Lewis, the late Emperor of the Rosicrucian Order, founded the Rosicrucian Egyptian Museum in 1930 (the name was originally "Rosicrucian Oriental Museum"). The museum represents the climax of H. Spencer Lewis' persistent interest in Egyptian civilization, particularly that of the Eighteenth Dynasty and the reign of Pharaoh Akhenaten. Lewis started the collection with one authentic statuette of the ancient Egyptian goddess Sekhmet, which he displayed on his desk. When his guests asked him about the figurine, he replied that this was the Rosicrucian Egyptian Museum. Today, this statuette is known as Rosicrucian artifact number 1 (RC 1).

The very first objects H. Spencer Lewis was able to obtain for the fledgling collection were those sent to him from the excavation at Tell el-Amarna, which was supported by the Egypt Exploration Society, along with the cooperation of the Rosicrucian Order in 1921. The first of the items sent to Lewis was a limestone fragment of a stele. Space for the growing collection—which would eventually become the museum—was provided at Rosicrucian headquarters in Rosicrucian Park, San Jose. Special glass cases, displaying many wonderful relics that had been sent to Rosicrucian headquarters from all over the world, and which had special interest



RC 1

to Rosicrucians, were placed in a reception room outside H. Spencer Lewis' office at Rosicrucian headquarters. The original collection was on view only for Rosicrucians. Visitors and personnel would pass by the display cases on their way to appointments with the Emperor. This first display of the artifacts was the beginning of today's Rosicrucian Egyptian Museum.

First Museum Building, 1932

The first building to house the collection of the Rosicrucian Oriental Museum opened on June 17, 1932. Prominent among the exhibits on the museum's first floor were two sculptures by the renowned artist Erwin Winterhalter. One of the pieces fashioned by the famous sculptor was a replica of a statue of Amenhotep III, the original of which is in the Berlin Museum. Another piece by Winterhalter was an immense creation of the sacred Egyptian ram. A carefully constructed cross-section of the Great Pyramid, showing the inner chambers and passageways, was of great interest. A similar cross-section



Rosicrucian Egyptian Oriental Museum in 1930s.

of the interior of the tomb of Tutankhamen was also displayed. Vivid murals, throughout the entire museum, done by Norman Gould Bosswell, narrated the story of ancient Egypt, its habits and customs.

H. Spencer Lewis considered the Rosicrucian Oriental Museum to be a "Contribution to the cultural development of the Rosicrucian work, and the very foundation of this Oriental Museum is dedicated to the future membership of AMORC . . . devoted to the preservation of the ancient and present-day relics of human activity and spiritual development."¹

The years 1932-1952 were known as the accession years. Ralph Lewis, Emperor H. Spencer Lewis' son and himself a future Emperor, began to act as representative for the Order in its efforts to acquire artifacts for the developing museum. He started a correspondence with Edgar Banks, Assyriologist, of Eustis, Florida. Banks suggested sending the artifacts for his examination. In doing so, Banks established a pattern to be followed regarding the purchase of new artifacts. By allowing the museum's curator to examine the articles under consideration, the curator may first determine their authenticity and condition.

Museum's First Curator Kendall Brower

In 1936 the Rosicrucian Oriental Museum, as it was then known, employed Kendall Brower as its first curator. For four years the Emperor and curator maintained a steady correspondence with Edgar Banks. The most notable acquisition from Banks' collection of 800 objects was a Nebuchadnezzar cylinder. The cylinder contains a message from the king describing the rebuilding of a temple dedicated to the Babylonian god Shamash.

The relationship established with the Curator of Egyptology of the Brooklyn Museum, John D. Cooney, became a lasting positive relationship, as he convinced many private collectors to include the Rosicrucian Egyptian Museum in their wills. He also introduced Dr. George Steindorff, the foremost Egyptologist in America at that time, to the museum. Dr. Steindorff became the museum's first "Consulting Egyptologist."

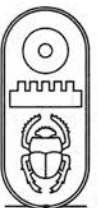
Ralph Lewis solicited many other museums for Egyptian and Mesopotamian antiquities during the 1930s and 1940s. For example, the mummified head of an Apis bull, from the Serapeum in Sakkara, Egypt, was purchased from another museum in January 1939. Later our museum was able to obtain another mummified animal, a gazelle, from that same source.

In a similar way, the T.B. Walker Gallery of Minneapolis, Minnesota, consented to relinquish duplicates within their collection, comprised mostly of jewelry.

On August 12, 1940, Dr. Harold Moldenke, Associate Curator of the New York Botanical Garden, was advised by Mr. Cooney to write to Emperor Ralph Lewis regarding the collection of ancient Egyptian artifacts left by his father, Dr. Charles Moldenke, who was the first American Egyptologist. Referring to the antiquities on display in our museum, Ralph Lewis responded in a letter: ". . . We are proud to announce that it [the museum] now has the largest collection of Egyptian antiquities west of Chicago, and it is so recognized. The Museum is also a member of the American Association of Museums. Its collection has been obtained from leading museums in this country and abroad, as well as private collections, and also from expeditions that it has helped to finance. The museum is visited by some 15,000 persons annually and by college and school groups weekly. There is no admission charge on any occasion, nor any obligations imposed upon the visitor."²

This correspondence led to a bequest of about 300 items, almost all of which were small, and a portion of Dr. Charles Modenke's library. The largest pieces were fragments of coffins with inscriptions from the Book of the Dead. Masks from coffins, pottery, amulets, seals, scarabs, a few bronze statuettes, and bead necklaces were among the Moldenke collection. Having considered offers from another museum, Dr. Moldenke decided in favor of the Rosicrucian Egyptian Museum. His bequest was mentioned in a quarter-column reference in the *Museum News*, and this was considered "quite exceptional," as Ralph Lewis expressed in writing to Dr. Moldenke on January 9, 1941.

Again in 1943, the now Lt. John Cooney cooperatively aided in a donation for the



Rosicrucian Egyptian Museum. Mr. Cooney had been asked by Miss Tamara Rustafjaell to assist her in disposing of her father's artifacts. Her father, Colonel Orbeliani-Rustafjaell, was an archaeologist and explorer. Most of his collection was related to Thebes, Quft, El Mahasna, Nagada, and Bet Khalaf in Upper Egypt, and was acquired during his travels at the turn of the century. Objects from his collection such as Coptic textiles were displayed in the Cairo Museum, the British Museum, and the Vienna Museum.

The Collection Grows

After the death of the museum's first consultant, Dr. Steindorff, in 1951, his son and his widow bequeathed Steindorff's collection of over eighty items to the museum. The collection consisted of lamps, amulets, small figurines, and household utensils.

The acquisitions that enabled the Rosicrucians to develop their collection were largely a matter of timing and infinite devotion to the collection's development by the administrators and members of the Rosicrucian Order. Rosicrucian Emperor Ralph Lewis referred to the museum as "... the historical achievements of mankind of the past, upon whose shoulders and head we stand today. If we make rapid progress as a civilization today, it is only because we do not need to begin again, but rather continue where others left off."³

The years between 1952 and 1966 were a time of planning and creating enlarged facilities for the display of the museum's collection. The collection's growth, the tremendous increase in the number of visitors to the galleries, and more sophisticated modes of museum display, made it imperative to construct a new and larger building.

The number of visitors increased from approximately 15,000 in 1940 to about 100,000 in 1954, which was a good reason for expansion.

The original 1938 museum addition had its own addition with the creation of the Art

Gallery in 1950, which was used to display artwork and served as a lecture hall and a screening room for viewing films.

Middle Kingdom Rock Tomb Replica

The full-sized Middle Kingdom rock-cut tomb replica—always popular with tourists—was a part of the 1954 enlargement. The replica was originally erected in 1935. It was the only full-sized reproduction of an Egyptian tomb in the Western Hemisphere, and was the result of a photographic expedition to Beni Hassan's necropolis. Staff photographers were given special permission to take photos of the inside of the Beni Hassan tombs, which were 4,000 years old. Thus, the illustrations and hieroglyphic inscriptions were precisely what one would find in an Egyptian tomb. A new, enlarged tomb replica was later created for the new museum building in 1966, following a trip to Egypt by then-Rosicrucian Emperor, Ralph Lewis.



The museum's rock tomb replica from the Middle Kingdom is a major attraction.

In the early 1950s, visitors to the museum could walk into a reproduction of a Memphis temple, said to be the finest in the United States.

The only other exact reproduction was in Rome. The temple reproduction was not duplicated in the 1966 construction of the new museum.

After Dr. Steindorff's death in 1951, the museum hired another consultant—Dr. Samuel Mercer. This was a short appointment. Some months later, the museum confirmed that it had obtained the services of Dr. Etienne Drioton as consultant

for the museum. Dr. Drioton was the Director General of the Department of Antiquities of the Egyptian Government. He also served as the Executive Director of the Cairo Museum.

The next consultant was Dr. Max Guilmot, Dr. Drioton's successor. Dr. Guilmot visited San

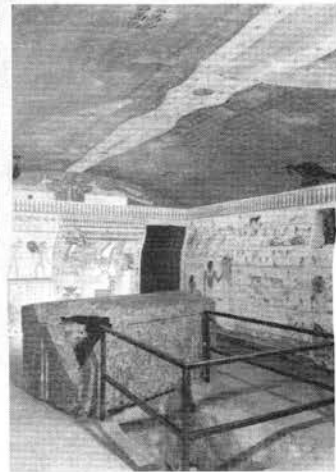


Dr. Steindorff, museum's first consulting Egyptologist.

Much-enlarged Rosicrucian Egyptian Museum under construction in 1966.



(Above) Plasterer working on the rock-cut tomb. (right) The interior of an exact reproduction of a 4000-year-old Egyptian noble's rock-cut tomb at Beni Hassan.



Jose several times to attend the international conventions held by AMORC, lecturing on such topics as *Religious Evolution during the 18th Dynasty before Amenhotep IV (Akhenaten)*, *Amenhotep IV and the Great Religious Crisis during his Reign*, and *Amenhotep IV: the End of a Great Dream and its Influence upon the History of Egypt and Emerging Christianity*.

Building new facilities was the dominant activity during the more than twenty years of James French's curatorial service.

New Egyptian-style Museum Building Opens, 1966

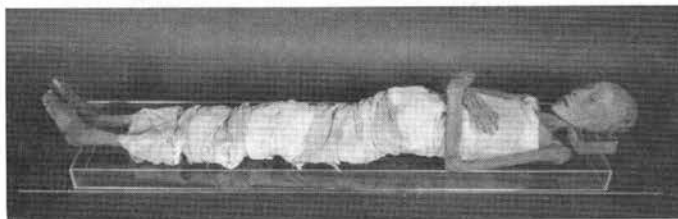
The present museum building was dedicated on November 26, 1966. Earle C. Lewis, A.I.A., designed the new museum building, serving as the building's chief architect. He was the son of the Rosicrucian Order's first North American Imperator, H. Spencer Lewis. The museum was, and still is, the only museum in the world that houses its collection in an Egyptian-style building. Eight ram-sphinxes, such as those flanking the avenue between the Temples of Mut and Amun at Karnak, line the pathway to the museum's doors. The building was inspired by ancient Egyptian temple architecture, such as



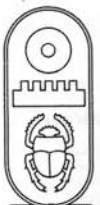
San Jose Mayor Ron James and Imperator Ralph Lewis cut the ribbon at 1966 Museum dedication.

that of Fifth Dynasty King Neuserre at Abusir and the Temple of Amun at Karnak. Sixteen papyrus cluster columns surround the peristyle court before the double brass entry doors.

In 1978 the museum obtained a mummy that was in an excellent state of preservation. The coffin in which the mummy arrived was indicated as Usermontu's coffin. Recent examination of the mummy has presented a mystery! In the words of present-day Museum Curator, Lisa Schwappach-Shirriff, "This male mummy does not display the traditional style of mummification of the time period of the coffin in which he arrived. A piece of adhered linen from his wrist dates from 400 B.C., but the style of mummification leans toward the Ramesside Period, although perhaps slightly later. The controversy: crossed arms on a mummy of that time period tells us he could well be royalty."⁴



"Usermontu's" mummy.





Curator James French (right) with Egyptologist Dr. Habachi admiring Sekhmet sculpture.

Following James French's retirement in 1972, the next museum curator was Edward Russell. He had the unique ability to create the impression that each artifact in the collection, no matter how small or insignificant in comparison to mummies, seemed to stand out on its own. His second major contribution to the museum was "computerizing" the collection.

Dr. Zahi Hawass, currently the Secretary General of the Supreme Council of Antiquities for Egypt and a National Geographic "Explorer in Residence," served as a consulting Egyptologist to the museum in the 1980s.

After Mr. Russell's retirement, Burnam Schaa was appointed as the curator of the Rosicrucian Egyptian Museum. He focused on completion of updating the display cases.



Cleopatra VII
RC 1582
Late Ptolemaic Period
Dark stone
h: 116 cm

In 1995, Julie Scott, the current Grand Master of the Rosicrucian Order's English Grand Lodge for the Americas and Director of the Rosicrucian Egyptian Museum, moved to California to manage the museum. Under her direction the museum began establishing stronger bonds with the community and began creating and updating many important programs and exhibits.

"Women of the Nile" Exhibit

In 1998 Egyptologist Lisa Schwappach-Shirriff, the museum's present curator, joined the museum staff. She curated and designed a very special exhibit entitled "Women of the Nile." This stunning exhibit of more than 100 artifacts relating to the lives of women in ancient Egypt traveled to venues throughout North America through 2001. In 1999 the exhibit's catalog, *Women of the Nile*, won a prestigious Joey Award (recognizing the most creative achievements in electronic and print media) for best publication in its class.

In the late 1990s museum staff and volunteers worked as a team to create the museum's mission statement. The present mission was adopted in 2002:

The Rosicrucian Egyptian Museum collects, preserves, researches, and interprets objects that depict the achievements of ancient civilizations to promote public understanding of history and the cultural interactions that have led to our time. The museum serves the diverse communities of Northern California and beyond as a catalyst for learning.

The years 2001-2005 were a time of preservation and research. The Rosicrucian Egyptian Museum's statue of Cleopatra VII traveled to join the exhibit "Cleopatra of Egypt," sponsored by the British Museum. She traveled to Rome, London, and Chicago before returning to San Jose in 2001.

During 2001-2002 National Geographic's Mummy Road Show studied the museum's mummies, both animal and human.

During 2001-2004, a complete renovation of the display galleries of the Rosicrucian Egyptian Museum took place, which was generously funded by members of AMORC. The exhibits were re-curated to follow cultural

attributes, being re-ordered into Afterlife, Daily Life, Kingship and Religion, and Religious Practice. In the process of this redesign, the museum exhibit cases were sealed and prepared according to modern conservation standards to fulfill the museum's mission of preservation. This renovation required more than 3,000 artifacts to be moved to new cases. The museum staff painted more than 22,000 square feet of the museum.

In 2004 the Rosicrucian Egyptian Museum loaned Sumerian tablets to San Francisco State University Museum for a special exhibit entitled "Cradle of Civilization." That same year Museum Curator and Egyptologist, Lisa Schwappach-Shirriff, presented the Rosicrucian Egyptian Museum's animal mummies at the World Mummy Congress in Turin, Italy.

Rosicrucian Peace Garden

On June 30, 2004, the Rosicrucian Peace Garden in Rosicrucian Park was dedicated by Emperor Christian Bernard, just a few days before the opening of the AMORC World Peace Conference. The garden design was conceived and planned by Grand Master Peter Bindon of the English Grand Lodge for Australia, Asia, and New Zealand. The Rosicrucian Peace Garden, dedicated to the Rosicrucian ideals of peace and tolerance, is based on examples of gardens from the remains of the ancient Egyptian city of Akhetaten, now called Amarna. The people of Akhetaten would take their rest in gardens next to their homes—gardens full of medicinal plants and beautiful flowers. A pool in the garden provided a cool spot for relaxation and contemplation, as well as habitat for fish and lotus plants. Small buildings in the garden provide places to honor ancestors and the royal family. Arbors hung with grapes decorated



Rosicrucian Peace Garden

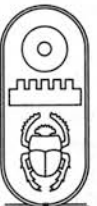
these gardens, as well as providing fruit and wine to the family. A special plaque, stating the basis of humanity's contribution to peace, was placed next to the Peace Garden entrance: ". . . I contribute to Peace when I strive to express the best of myself in my contacts with others....I contribute to Peace when I respect Nature and preserve it for generations to come I contribute to Peace when I make Peace the foundation of my ideals and philosophy." The Rosicrucian Egyptian Museum offers a special Peace Garden Tour to its visitors and guests.

H. Spencer Lewis' vision of the museum as a sanctuary of education, peace, and enjoyment for the community is fulfilled today. The museum serves the diverse population of Northern California and beyond, and it attracts many families and children, adults, students, and individuals. Annually more than 100,000 people visit the museum and take pleasure in its extensive collection of human and animal mummies, canopic jars, funerary boats and models, precious jewelry, predynastic pottery, glass and alabaster vessels, bronze tools, sculpture, and Coptic textiles. Four galleries—Daily Life, Afterlife, Gods and Goddesses, and Kings and Kingships—display about 3,000 authentic artifacts, while a fifth gallery displays rotating temporary exhibits. The life-size tomb replica from the Middle Kingdom has been a major attraction ever since its original version was created in 1935. More interesting discoveries are on the way

The Rosicrucian Egyptian Museum's Seventy-fifth Anniversary presents a wonderful opportunity to highlight and celebrate all the achievements of past and present staff, volunteers, members, and friends. And most of all, to express our heartfelt gratitude to the museum's founder, sponsor, and benefactor—the Rosicrucian Order, AMORC. Δ

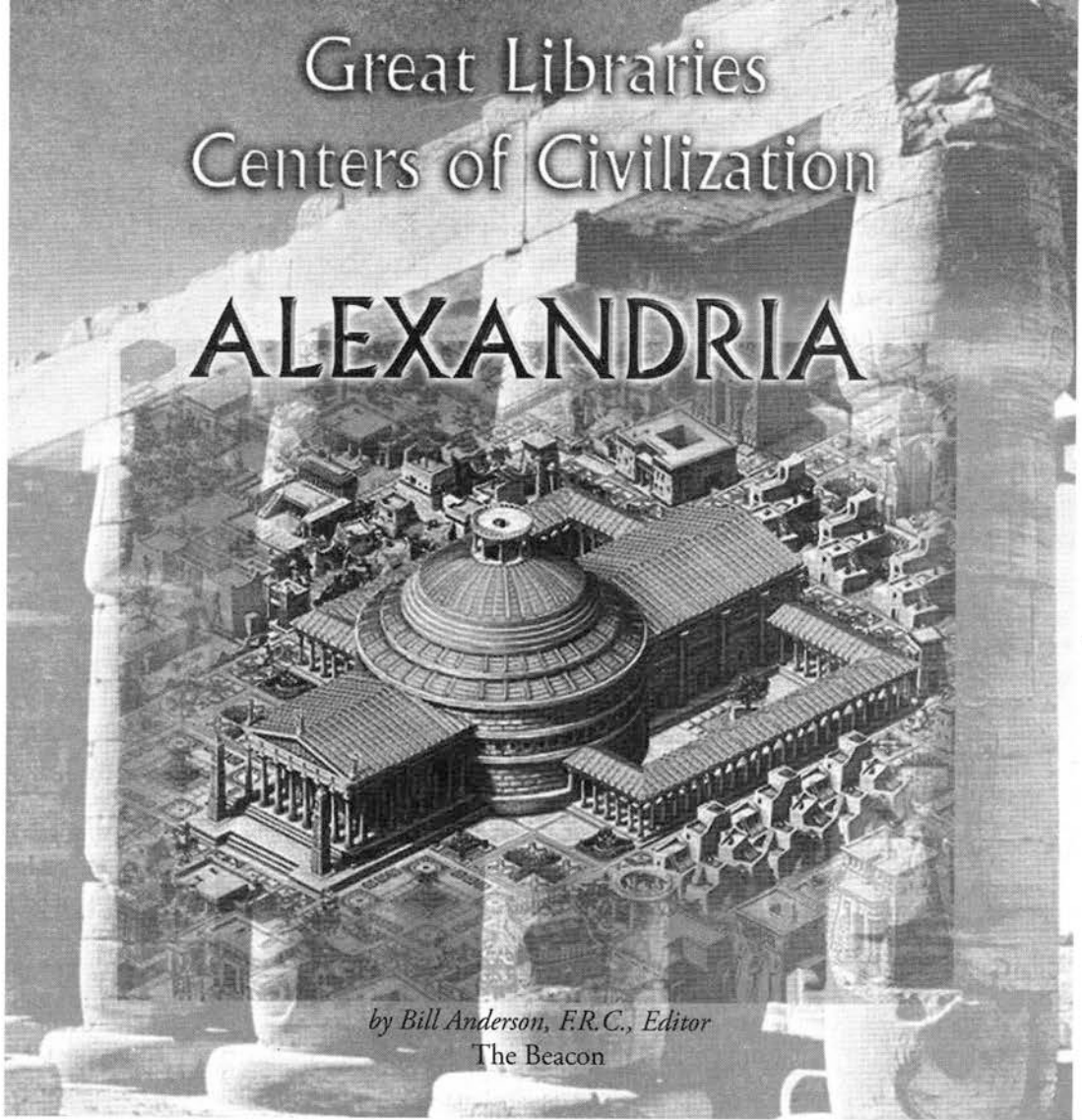
Footnotes:

- 1 H. Spencer Lewis, *Rosicrucian Digest*, January 1933, p. 444.
- 2 Letter from Ralph M. Lewis, Emperor, Rosicrucian Order, AMORC, August 26, 1940.
- 3 Ralph M. Lewis, *Rosicrucian Digest*, August 1943, p. 275.
- 4 Lisa Schwappach-Shirriff, M.A., Curator of the Rosicrucian Egyptian Museum, in *Treasures of the Rosicrucian Egyptian Museum, A Catalogue* (published by the Rosicrucian Order, AMORC, San Jose, California, 2004), p. 26.



Great Libraries Centers of Civilization

ALEXANDRIA



by Bill Anderson, F.R.C., Editor
The Beacon

ANCIENT ALEXANDRIA was the epitome of culture, elegance, and learning in the Mediterranean and European worlds for centuries; and the resonance of its intellectual might survives to present times. To the Romans it was *Alexandria ad Aegyptum*; Alexandria “near” not “in” Egypt. To them it was a bridge between mystical Egypt and the more pragmatic West.

In the 5th century B.C., the Golden Age of Classical Greece, book collecting was still very uncommon. As the 4th century went on, private scroll collections and libraries became more numerous. Works on a wide variety of subjects were collected, including drama and poetry. However, the first recorded public library wasn't until about the time of Alexander the Great. The philosopher Aristotle, a man of great learning, who was also Alexander's tutor, had amassed a large personal library encompassing all the arts

and sciences of his age. Legend has it that when the Ptolemies constructed the Great Library at Alexandria, it was arranged according to Aristotle's model of his own personal library.

In 332 B.C., after defeating the Persian army at the battle of Issus, Alexander the Great turned south towards Egypt, where he was acknowledged as pharaoh. His cousin Ptolemy was with Alexander when he traveled to the oasis of Siwa in the Western Desert, to confer with the oracle of the god Amun, “the Hidden One.” This proved to be a life-changing moment in Alexander's life. Prior to the epiphany at Siwa, he was just a successful Greek general; after it, he acquired the vision of a universal empire of equals, a very un-Greek thought, as every petty city-state of the time was divided into citizens, non-citizens, and slaves. Alexander's vision was responsible for the creation of this marvelous city on the northwest coast of the Egyptian delta.

Alexandria was founded in 331 B.C. and Alexander wanted his city to become a *megapolis*, one of the great cities of the world. He took Aristotle's plans for an ideal city and put them into practice. Its walls were over 10 miles in circumference. Its streets were of exceptional width, 100 feet in the case of the two main streets, and 50 feet for the rest. This far exceeded anything that had been seen before. The rectangular grid of streets was designed to allow sea breezes to blow through the city. From the date of its foundation, Alexandria became the seat of government in Egypt, a situation that lasted for nearly 1,000 years until the Arab conquest in A.D. 640.

Foundation of the Museum

After Alexander's death in the city of Babylon, his cousin Ptolemy hijacked the body, which was on its way back to Greece, and diverted it to Alexandria, where he housed it in the showpiece building known as the *Soma*. Ptolemy ascended to the throne of the pharaohs as Ptolemy I Soter, the founder of the Ptolemaic dynasty. With his complex Mediterranean policy, there were good reasons why Ptolemy chose Alexandria as his capital, rather than the more traditional capital of Memphis.

In the context of the new Hellenistic world, Alexandria, as a port city, looked outwards to the world. Ptolemy felt that his new capital needed its own spiritual center of learning, as a counterweight to ancient Egyptian science and culture, and to that other Greek center of learning, Athens. To fulfill this need, he established the Museum (*Mouseion* in Greek) within the *Basileia* or royal precinct of the city, on the eastern side of Alexandria. In the *Brucheion* quarter of the city, it was a collection of palaces and parks like the Forbidden City in Beijing or the Kremlin in Moscow.

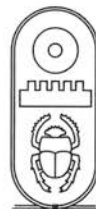
The Mouseion, a great complex of buildings, was erected on land adjacent to the royal palace and between it and the Mausoleum of Alexander in the *Soma*. It was designed to be a shrine of the

Muses, the Greek goddesses of literature and the arts. Strabo, the celebrated ancient traveler at the beginning of the Common Era, who lived from 64 B.C. to A.D. 25 studied in Alexandria for a long time. In his *Geography* (Book 17) he mentions the Mouseion as a part of the royal palaces. It had a public walk, three porticoes around an exedra with seats where philosophers, rhetoricians, and others would go to listen to lectures and discussions.

Outside the large main building there were sleeping quarters and a refectory. The scholars held all property in common. The entire complex was richly endowed and contained lecture rooms, laboratories, a zoological and a botanical garden. They started a project to classify the world's flora and fauna, following the example of Aristotle. Efforts were made to acclimatize plants from other parts of the world with the intention of growing them commercially. As a center for teaching and research, it became the first scholarly academy in the western sense of the word. In 297 B.C. Demetrios of Phaleron, the ex-Athenian statesman, peripatetic philosopher, legal scholar and rhetorician, who had been driven out of Athens during the civil wars after the death

of Alexander, arrived in Alexandria and was cordially received by Ptolemy I, who promoted him to royal councilor for cultural affairs. Together they conceived of a place that would bring together all the learning of the world.

The culturally receptive environment cultivated by Ptolemy I, who was an historian himself, drew scholars, writers, and philosophers to his court from all over the Greek world. In the realm of cultural history, the greatest contribution of the Ptolemaic kings was the establishment and development of Alexandria as an intellectual center. More importantly, the literary and intellectual heritage of ancient Greece was collected and edited in the Mouseion and ultimately prepared for transmission to posterity. The Hellenistic rulers realized that if they were to rule all their new subjects, they



must understand them; and to understand them, they must collect their scrolls and have them translated into Greek. Knowledge was power, and they wanted the knowledge of the world under their control. The Ptolemies, who were the rivals of the Attalid Dynasty of Pergamon, forbade the export of papyrus. Egypt was the habitat, par excellence, of the papyrus plant. This ensured its rulers a monopoly on the world's prime writing material. But it was in vain, as the Attalids invented a new writing material called *parchment*.



Ancient Egypt had always had libraries, attached to the main temples, and available only to the priesthood. This was perhaps not as exclusive as it may at first appear, since many people took a turn at being a priest in a temple for three months at a time. But the books were not available to the public in general. The temple records and books were however made available, so it has been related, to the members of the mystery schools attached to the main temples in Memphis, Thebes, and particularly in Heliopolis, nowadays a suburb of Cairo.

The Great Library

Members of the Mouseion were paid by the treasury and had to dedicate themselves primarily to scholarship, but also to education. Apart from research into all the sciences, they also studied literature and philology. It was Ptolemy II Philadelphos who was mainly responsible for Alexandria's library collection.

The Mouseion was a crucible where the ideas of Hellenic civilization interacted with the mathematical and astronomical knowledge of ancient Egyptian civilization, jealously preserved over the millennia by the Egyptian priesthood, but which the Greeks held in high regard. Alexandria and the Mouseion were responsible for a whole series of discoveries, some of which were lost in the following centuries.

The library was not open to the public. It was reserved only for the scholars attached to the Mouseion (like a modern research institute).

The very first problem that the Ptolemies faced was acquisitions. Egypt boasted a long and distinguished history and there were many scrolls in the Egyptian language scattered throughout the land. They could buy Greek scrolls in "book markets" in Athens, Rhodes, and other centers of Greek culture. But the Ptolemies had wealth and single-minded determination. They sent agents

out with well-filled purses and orders to buy whatever scrolls they could on every kind of subject—the older the copy the better. Older books were preferred because they were likely to have suffered less recopying and were less likely to have errors. Their agents did this so energetically that they spawned a new industry, the forging of old copies. The Ptolemies also confiscated books found on ships that docked at Alexandria. The owners were given copies while the originals went to the Great Library.

Special attention was paid to the classics of Greek literature. They collected together copies of Homer from every part of the Greek world in order to compile a definitive version. Thus they established a standard text for the most cherished books in Greek literature.

Newly acquired books were stacked in warehouses while they went through a preliminary procedure. Rolls usually had a tab attached to one end bearing the author's name and ethnicity. The ethnicity was essential because the Greeks had only one name and different people often had the same name. Some rolls were also marked with their provenance. The policy was to acquire everything from exalted epic poetry to cookbooks. The Ptolemies aimed to make the collection not only a comprehensive repository of Greek writings, but also a tool for research.

They also included translations in Greek of important works in other languages. Large numbers of Jews had been encouraged to come to Alexandria. They became thoroughly Hellenized and spoke only Greek, and could no longer understand the original Hebrew or Aramaic, so Ptolemy II gave seventy rabbis

the task of translating the Pentateuch, the first five books of the Old Testament, known as the Septuagint. This first Greek version of the Hebrew Bible was completed around 130 B.C. Rolls of papyrus were collected in every tongue: Hebrew, Aramaic, Nabataean, Arabic, Indian, and ancient Egyptian. All were translated into Greek. The translations of the Persian writings attributed to Zoroaster alone came to over two million lines of verse. They also translated the Egyptian History of the famous priest Manetho, who worked at Heliopolis, and from which we obtained the list of dynasties we use today. It must have seemed as if the Ptolemies aimed to collect every book in the world.

The Daughter Library

To complement the Great Library, Ptolemy III Euergetes had a second library built in the newly erected *Serapeion*, the temple of the gods Serapis, Isis, and their son Harpocrates that stood on one of the few hills in the city. A flight of one hundred steps led up to this “daughter library,” so called because it contained copies of works held in the Great Library. It was a temple library very much like the library of Pergamon, which was located in the precinct of the temple of Athena Polias, and it reflected the long-standing tradition of temple libraries in Egypt.

We know almost nothing about the physical arrangements. The main library likely consisted of a colonnade with rooms behind. The rooms would serve for shelving the rolls and the colonnade provided space for readers. It is estimated that there were 490,000 rolls in the main library and 42,800 in the daughter library. But many rolls held more than one work. At the head of the library was the Director appointed by the court, an intellectual luminary who often served as tutor to the royal children.

Who Was Who?

The Director, or Priest of the Muses, which was a very influential position, was appointed by the Ptolemaic kings, then by the Roman emperors.

The first Director of the Great Library was Zenodotos of Ephesos. His successor was Apollonius of Rhodes, who composed the famous epic the *Argonautica* and was the tutor of Ptolemy III. Being raised in this intellectual

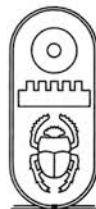
environment ensured that the kings made efforts to seek out talented minds from all over the Greek world and invite them to Alexandria.

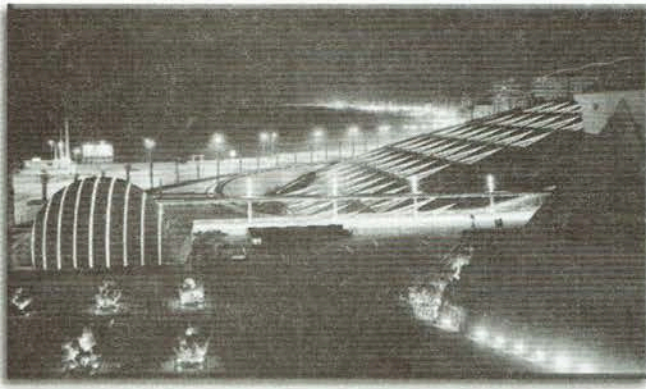
Zenodotus' first step was the classification system according to the nature of their contents: verse or prose, literary or scientific. The next step was to assign rooms or part of rooms to the various categories of writings. The works were then arranged in alphabetical order by author on the shelves. This brings us to one of the great contributions that we owe to the scholars of the library of Alexandria: alphabetical order as a means of organization. Zenodotus was also the first to compile a glossary of rare words. He needed staff as well: sorters, checkers, clerks, pages, copyists, and repairers—and it is likely that a great many of them were slaves.

It was Callimachus of Cyrene, a towering figure in the history of the library and in the field of scholarship, who rose to become one of the most influential figures of intellectual life in Alexandria. During the reign of Ptolemy II, he compiled an index of books listing all the titles in the Great Library. However, his greatest achievement was entitled *Tables of Persons in Every Branch of Learning, together with a List of Their Writings* or just *Pinakes*, meaning “Tables.” It was a detailed bibliographical survey of all Greek writings, occupying over 120 books. He made the initial basic division into poetry and prose, and broke down each into subdivisions. For poetry there was a table of dramatic poets, with a breakdown into writers of tragedy and another of writers of comedy; a table of epic poets; one of lyric poets; for prose there was a table of philosophers, of orators, historians, writers on medicine, and even a miscellaneous table. Each table contained a list of authors with a brief biographical sketch, father's name, birthplace, and also a nickname if they had one. And so, a vital reference tool was created.

The universal scholar Eratosthenes of Cyrene came from Athens and became Director of the library (245-205 B.C.) after Apollonius of Rhodes. He was also the tutor of Ptolemy IV Philopator. Skilled in astronomy and geography, he calculated the circumference of the Earth. He was also a historian and poet.

Aristophanes of Byzantium was Director from 205-185 B.C., and Aristarchus of Samos





The new Library of Alexandria.

from 175-145 B.C. He calculated the distance from the Earth to the Moon and became famous for postulating a heliocentric system where the Earth and planets went round the Sun, 1,500 years before Copernicus. Together they brought the focus back to literature and language, and made this half-century a golden age for research in those fields.

Many other great minds came to Alexandria. The first physician to come was Praxagoras of Kos, who brought the Hippocratic tradition to Alexandria. His student, Herophilus of Chalkedon, was one of the most important doctors in Alexandria. He made dissection a regular practice and accomplished groundbreaking work in medical terminology. He deduced that the brain, not the heart, was the seat of intelligence, and isolated both the nervous system and the arterial system.

Euclid, the famous mathematician and geometer, came from the Platonic Academy in Athens to teach in Alexandria. Archimedes of Syracuse spent some time at Alexandria, as did Konon of Samos who is credited with the theory of conic sections. Apollonius of Perge, another great mathematician and geometer also spent time here.

In the first century A.D., Heron of Alexandria published various works such as the *Pneumatica*, where he explained how to boil water and channel steam into a pipe, long before

James Watt. The *Dioptra* described the principles of magnifying lenses. In the *Hydraulica* he demonstrated the mechanism of a hydraulic lifting device. In the *Mechanics*, he discussed the number of pulleys needed to lift a weight of so many tons to a given height.

An End and a Beginning

The date of the library's destruction has long been a matter of debate. Was it when Julius Caesar set fire to the warehouses during the civil war in Egypt? Or perhaps it happened during the civil disturbances in the second half of the third century under the Emperor Aurelian (270-275)? Or perhaps it was during the religious disturbances in the fifth century, when the Serapeion library was destroyed by Christian fanatics? Or was it when the Arabs conquered the city in 640? There is no clear answer, though present scholarship suggests that most of the library was destroyed or dispersed in A.D. 272 during the civil war, when the Brucheion quarter of the city was destroyed by Aurelian.

The library was the first and greatest of its kind in ancient times. It was comprehensive, collected books from all over the known world, and it was public, in the sense that it was open to anyone with scholarly or literary qualifications. It was the ancient version of a think tank.

In 1974 it was decided to build a new library in the city, the *Bibliotheca Alexandrina*. With UNESCO backing, the work of creating the new library was started in 1988. This new building, and its highly original design, occupies part of the Ancient Palaces section of the city, not far, it is thought, from where the original Great Library actually stood. It is a circular structure, evoking the rising Sun. Throughout the day, sunlight highlights incised letters in scripts from all over the world. Inside, there is a single vast reading room with six hundred columns evoking the papyriform columns of ancient Egyptian temples. Δ

ROSE-CROIX CODE OF LIFE

— Point Number 15 —

Be tolerant and defend the right to be different. Never use the faculty of judgment to blame or condemn anyone, for you cannot read the hearts and souls of others. Look at them benevolently and leniently, and see what is best in them.

Rosicrucian Egyptian Museum Celebrates 75th Anniversary

by Steven Armstrong, Ph.D. (abd), F.R.C.

ON Saturday evening, August 6, over eight hundred Rosicrucians, Friends of the Museum, and interested members of the public gathered at Rosicrucian Park to celebrate the 75th Anniversary of the Rosicrucian Egyptian Museum. San Jose's Mayor Ron Gonzales declared August 6 "Rosicrucian Egyptian Museum Day"! Those assembled in Rosicrucian Park were welcomed at the Ralph M. Lewis Fountain Plaza by Grand Master Julie Scott, and were able to enjoy the Rosicrucian Egyptian Museum, Planetarium, Peace Garden, and Research Library on a perfect summer evening. The planetarium held packed showings of "The Mithraic Mysteries." Music and Middle Eastern-themed foods were available in the Peace Garden and Fountain Plaza throughout the evening.

On that memorable evening the museum was hosting three new exhibits, two of which are still on display at press time.

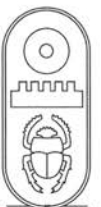
The "History of the Rosicrucian Egyptian Museum" exhibit showcases archival photos from the old museum building (1930) and the new museum building erected in 1966. On display are materials from the office of Emperor H. Spencer Lewis, including the museum's first artifact, a small statuette of the Goddess Sekhmet that sat for many years on Dr. Lewis' desktop. He would frequently point out the statue to visitors and tell them with full confidence, "Here is the Rosicrucian Egyptian Museum!" The present day museum is a testimony to his powers of visualization and manifestation, and to the generosity of generations of members and friends who have supported this vision of service and education.

A second exhibit, "Egypt Through Time," gives visitors a glimpse of Egypt's more than 5,000 years of history, from the Pre-Dynastic era to the modern day, through selected museum artifacts. Included is a display of coinage from Alexandria, which had not been on display before this year. In the midst of this timeline, representing burial customs, is the museum's child mummy, nicknamed "Sherit," ancient Egyptian for "little one," with whom the world has become very well acquainted during these last few weeks.

The results of the Child Mummy Research Project made up the third new exhibit, which opened the evening of August 6 and ran through September 5. Some background: In May 2005, the Rosicrucian Order and Rosicrucian Egyptian Museum brought the museum's child mummy to Stanford University's Department of Medicine for CT scans, in a research partnership of the Order with Stanford University, Silicon Graphics, and NASA Biometrics laboratory. Since the time that King Tut's mummy had undergone 1,700 scans, the technology has advanced dramatically, and therefore the child mummy received 60,000 scans, allowing for incredible detail and precision. A film and interactive display of the incredible results of this scanning made up this exciting new exhibit. The display included a forensic recreation of the child's face and head. Through these non-invasive scans, we now know that the child was a little girl, aged 4 1/2 to 5 years old, in good health, and from a prosperous family of Egypt's Roman Era, some 2,000 years ago. The applications of this new technology for archaeology, anthropology, and medical science are very exciting.

News about the results of this study of our child mummy was released at a media conference on August 3. At the end of the presentation, the press corps applauded, which one of the representatives from a local television station said "almost never happens"! Since then, publicity has been building, on television, radio, in print media, and the Internet. As of August 5 Silicon Graphics estimates that over 190 million people have been exposed to the story through all media so far. The story went out over the Associated Press, and was featured in the August 15 issue of *Time* magazine.

All in all, there was a lot to celebrate that Saturday night. The magic of this very special summer night at Rosicrucian Park was matched by the enthusiasm, wonder, and appreciation of the seventy-five years of service by the members of the Order manifested in the Rosicrucian Egyptian Museum! We look forward to many more years of service, education, and partnerships for advancing knowledge, understanding, and peace for our entire world.



The Rosicrucian Order, AMORC, Thanks the Following Individuals Who Were Involved in Bringing the Child Mummy Project to Life

Adams and Associates

Terry Feirer
Project Screen Specialist

Aftelier Perfumes

Mandy Aftel
Alchemist and Perfumer

Christie Digital Systems, Inc.

Scott Richardson, Ph.D.
Sr. Director-Visual Environments
Michael Bard, *Account Manager*

Eklin Medical Systems, Inc.

Gary Cantu, *President*
Pat Cua, *Engineering Specialist*
Pat Dugan
Executive Vice President Operations
Laurie Hallwyler, *VP Marketing*
William Hornof
DVM, Chief Medical Officer

Evans Analytical Group

Shauna Cai, *Scientist*
Ray Caron, *Director*
Hoainam Ho, *Scientist*
Marius Kendall, *Scientist*
Vasil Pajcini, *Scientist*

Medical Modeling LLC

Andy Christensen, *President*
Steve Humphries, *Medical Physicist*
Travis Vermilye, *Medical Illustrator*

NASA & Stanford Biocomputational Center/ Brown & Herbranson

Dr. Paul Brown, *Dentist*
Robert Cheng
Reconstruction and Segmentation
Bruce Fogel, *Dentist*
Dr. Eric Herbranson, *Dentist,
Photographer, Imaging Display*
Juel Herbranson
User Interface and Graphic Design
Dr. Kevin Montgomery
Stanford/NASA Technical Advisor

Dr. Stephen A. Schendel
*Director Stanford/NASA,
Face Reconstruction*
Heather Scott, *Segmentation*

Rosicrucian Egyptian Museum

Julia Bussinger, *Museum Manager*
Ryan Gross, *Museum Staff*
Heather Rodrigues, *Preparator*
Sheila Rubin, *Lead Preparator*
Lisa Schwappach-Shirriff
Curator, Egyptian Archaeologist
Julie Scott, *President,
Rosicrucian Order, AMORC*

Siemens

Teri Moore
AX Clinical Collaboration
Norbert Strobel, Ph.D.
*Visiting Scholar
Department of Radiology*

Silicon Graphics, Inc.

Richard Borbon
Applications Engineer
Michel Castejon
Product Support Engineer
Greg Estes, *VP Marketing*
Charlene Flynn, *Marketing*
Caroline Japic, *PR Director*
Toby Liftee, *Support Engineer*
Afshad Mistri, *Project Manager*
Svend Tang-Petersen
Applications Engineer
Lisa Pistacchio, *PR*
Carlos Rojas
Account Representative
Susan Tellep, *Marketing Director*
Bill Van Dyken, *Solution Architect*
David Walford
Applications Engineer
Queenie Zee, *Applications Engineer*

Stanford University

Dr. Loretta Chou, *Foot Surgeon*
Dr. David De Gusta
*Department of
Anthropological Sciences*
Dr. Rebecca Fahrig, *Radiology*
Dr. James Gamble
*Professor of Pediatric Orthopedic
Surgery*
Dr. Garry Gold, *Assistant Professor*
Dr. Amy Ladd, *Orthopedic Surgery
Lucile Packard Children's Hospital*
M A Malone, *PR*
Lily Kimbel
Osteological Study of the Mummy
John Reuling, *Director*
Ruthann Richter, *Stanford PR*
Mark Riesenberger, *CIS Radiology*
Jared Starman, *Intern*
Dr. Hale Tolleth
Face Reconstruction

University of the Pacific

Robert Boyd
Orthodontic Chairman
Claire Garcia, *Pedodontic Author*
Mary Li, *Pedodontic Author*

Volume Graphics GmbH

Christoph Poliwoda
Chief Technology Officer
Christof Reinhart
Software Application Director



Rosicrucian Egyptian Museum 75th Anniversary Celebration



Hundreds of visitors who came to Rosicrucian Park on the evening of August 6, 2005, for the Rosicrucian Egyptian Museum's 75th Anniversary, were welcomed by Grand Master Julie Scott (above), Afsad Mistri of Silicon Graphics (above, right), and others, including San Jose Mayor Ron Gonzales, who declared August 6 "Rosicrucian Egyptian Museum Day" in San Jose. In the photo to the right, Mayor Gonzales (center) and City Councilperson Ken Yeager (right) present Grand Master Julie Scott with the city's official proclamation (close-up shown below).



CITY OF SAN JOSE
Proclamation

WHEREAS: The Rosicrucian Egyptian Museum was founded seventy-five years ago in San José to display a small group of artifacts and now houses the largest collection of authentic Egyptian artifacts on exhibit in western North America, which has successfully engaged the interest of San José residents, schools, and youth and their families regarding Egyptian history, culture, and contributions of ancient civilizations to our modern society; and

WHEREAS: The Rosicrucian Order moved its world headquarters to San José in 1927, establishing Rosicrucian Park in the Rose Garden neighborhood as the focus of Rosicrucian activity across the globe; and

WHEREAS: In the spirit of research and education, the Rosicrucian Egyptian Museum continues to be at the forefront of archeological research, most recently partnering with Silicon Graphics and Stanford University Hospital to pioneer digital imaging of historical artifacts using the latest advancements in technology to help preserve and document civilization's treasures; and

WHEREAS: The Rosicrucian Egyptian Museum remains dedicated to art and culture in San José by constructing and operating the fifth planetarium built in the United States, maintaining one of the City's first art galleries, and offering beautiful gardens open to the public and have been the site of free concerts and lectures;

NOW, THEREFORE I, Ron Gonzales, Mayor of the City of San José, together with, Councilmember Ken Yeager along with the rest of our colleagues on the City Council, do hereby proclaim this 6th day of August 2005,

ROSICRUCIAN EGYPTIAN MUSEUM DAY

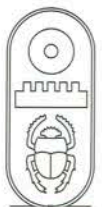
in San José and applaud the Museum for seventy-five years of exemplary dedication to enriching the lives of San José residents and visitors, and we express our great appreciation for their service, leadership, and contributions to our community.


 The Honorable Ron Gonzales
 MAYOR



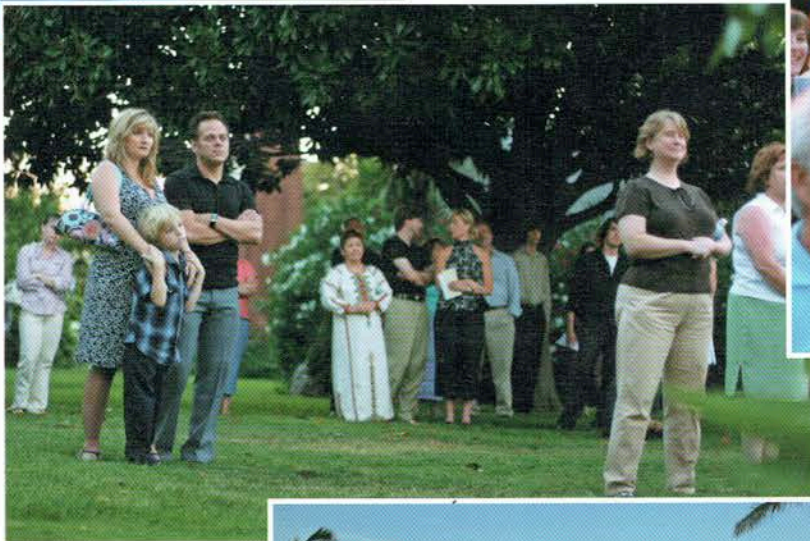
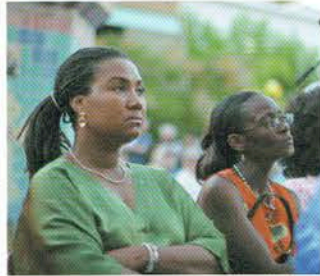
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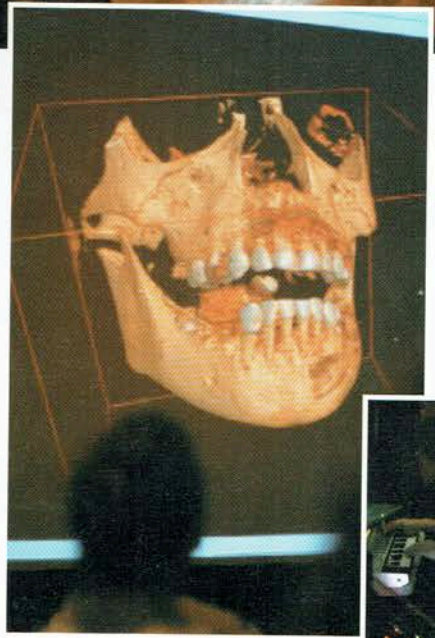
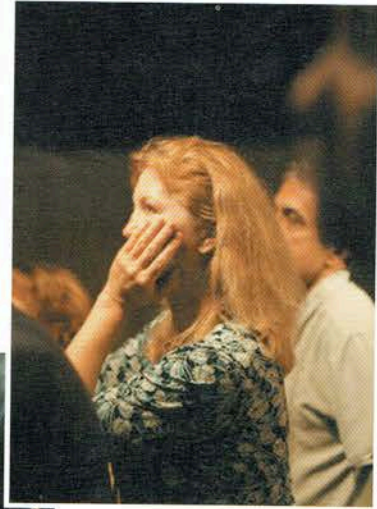
 Lee Price, City Clerk



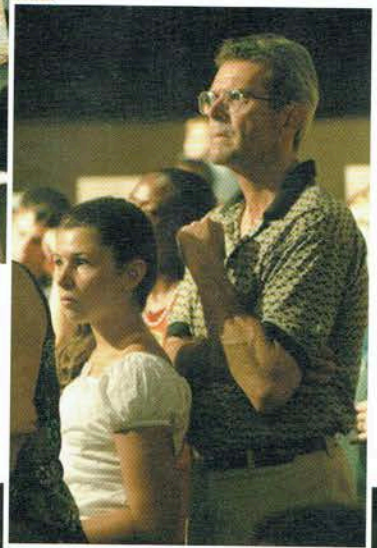
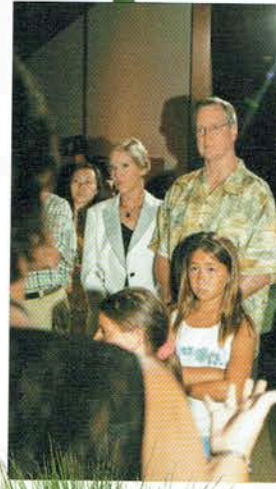


Over eight hundred Rosicrucians, Friends of the Museum, and interested members of the public gathered in Rosicrucian Park to celebrate the museum's 75th anniversary. Before entering the museum, visitors were welcomed outdoors on that lovely evening by a series of speakers. Music and Middle Eastern-themed foods were available in the Rosicrucian Peace Garden (bottom photo) and Fountain Plaza (lower right) throughout the evening.

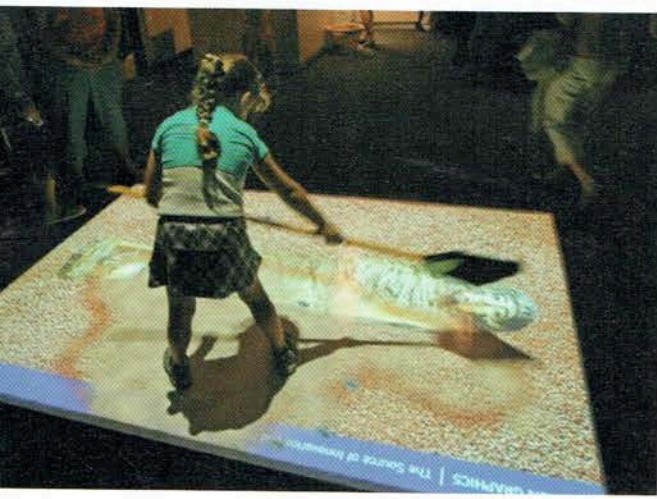




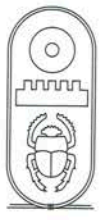
Afshad Mistri of Silicon Graphics explains details of the child's bone structure (above) and teeth (left) to the amazed audience (photos, right).



Afshad Mistri explained how the evidence needed for deciphering the child's age when she died is in the skull (above). All of her baby teeth are still in place, and none appear to be in the process of being replaced. Through outstanding computer technology (above, right), extremely detailed scans of the child mummy were projected onto a large screen for audience viewing. The standing-room-only audience was visibly moved by the team's findings!

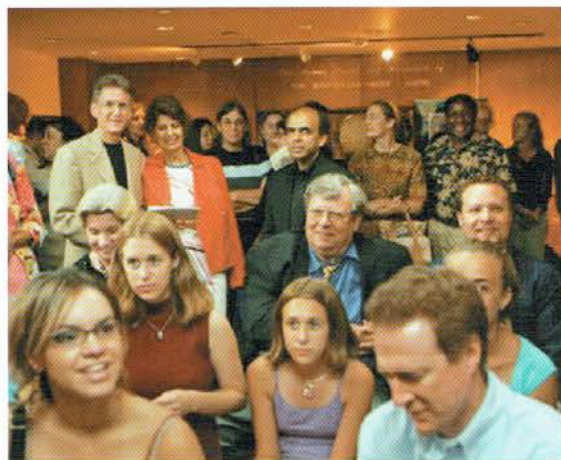


A child of today (left), probably not much older than Sherit, the child mummy, when she died, sweeps away the layers of sand and mummy wrappings on an amazing virtual display of the child mummy. This marvelous virtual display created by Silicon Graphics excited children and adults alike.

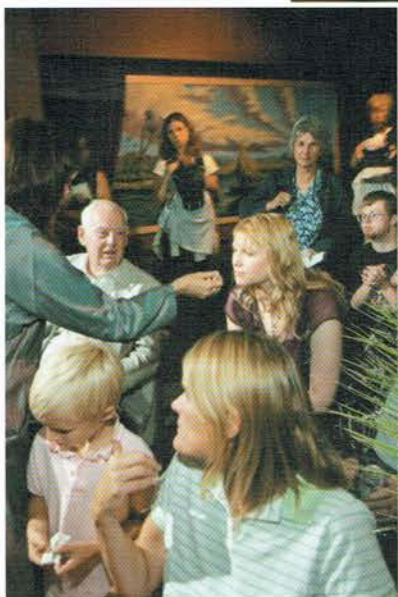




Visitors viewed photos from the History of the Rosicrucian Egyptian Museum exhibit (above) which showcases archival photos from the old museum building and the new museum erected in 1966, while others admired the museum's statuary (right) and viewed the child mummy (far right), which was on display in the Child Mummy Research Project exhibit.



The audience at the child mummy research presentation (above) was excited and intrigued by the research team's findings. Thousands of years ago perfume was poured over the child's gilded mask during the funerary ritual. As part of the research project, microscopic samples were taken of this ancient perfume and analyzed. In the photo to the right, members of the audience sample a recreation of the perfume on Sherit's gilded mask prepared by perfumer Mandy Aftel. Museum visitors also viewed the museum's mummy collection (above, right) and the mysterious "Usermontu" mummy (lower far right).





Practical Mysticism

by Edward Lee, F.R.C.



The following article is excerpted from a soon-to-be published book entitled *Practical Mysticism*, by Frater Edward Lee, a long time Rosicrucian who for many years served the Rosicrucian Order in fields of instruction and advertising at Grand Lodge headquarters in San Jose, California. This inspiring book, published by our Grand Lodge, will be available this fall. To find out how you can pre-order this book, please see the information following this article.



THE QUESTION is often asked: "I want to offer some mystical viewpoints to my friends in order to help them with various problems, but how do I effectively give advice?"

Let's first clear up one area of concern before moving into the realm of advising others. There seems to be a somewhat prevailing opinion among the general public that the Rosicrucian Order is some kind of secret organization, and that its members are prohibited from discussing it with nonmembers. Nothing could be further from the truth. As a matter of fact, students of AMORC may definitely discuss the Rosicrucian point of view with friends and family.

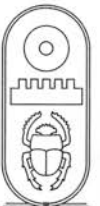
Students are encouraged to discuss at length, if they wish to do so, the concepts and principles they are taught. Serious students study the lessons, called "monographs." They contemplate the thoughts and ideas in these lessons, and they possibly attend a local affiliated group where they share ideas with friends. They are encouraged, furthermore, to apply the teachings in everyday life. Most of the topics that friends and acquaintances want to discuss concerning mysticism are not new to the average student. For instance, if someone mentions karma or reincarnation, or soul, the student is not lost. In all probability the student is able to talk for hours on any one of those subjects.

Basically, AMORC's membership guidelines state that non-members are not allowed to read the Order's private teachings. If a person is willing to commit him or herself to a serious study of mysticism and actually joins the organization, then that is a different story.

If one has studied for any length of time within the Rosicrucian system, that person will be surprised just how much has been slowly digested and made a part of one's own thought patterns as a result of judicious reflection upon these ideas, relevant experimentation, meditation, and practical application. The ability to see problems in a new or brighter light is being intensified. The unconditional love and concern for others is also greater. The desire to help others in some way becomes paramount. But how can a person help?

Ralph M. Lewis, the late president of the Rosicrucian Order, spoke in a lecture on a related subject. He referred to giving a precautionary warning to others. He suggested that if we know of an impending dangerous event, about which we have concrete or intuitive knowledge, and a friend will be directly involved, we should go ahead and inform that person as best we can under the circumstances. We should let the person know that we are purely and simply attempting to be of service. We should not be overbearing or create the impression that we are alarmists. A sane and rational explanation of our feelings to that person will cause him or her to think. However, the person may take no heed and may disregard the whole incident as imaginary and ridiculous. But *you* have done your part.

In the above example, we referred more precisely to *advising* others, i.e., giving words of caution and warning. We mention this to differentiate between humanitarian admonishment, and the desire to *give advice*, to counsel, or to give instruction to our friends and family. Here is where we enter upon what has been called



a touchy subject. Here is where our personal motives and qualifications for giving advice need to be examined very thoroughly. Moreover, did that person ask for help? Is he doing anything in his life to help himself? Does the student have courage and humility to refer the individual to another, more qualified person?

One school of thought says 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 enlauding granite upon his chest, is he in a position to give advice with any certainty, and then he is silent."

Unsolicited Advice

We may be tempted to say that such a viewpoint is rather extreme and that its author may very well have gone overboard in his refusal to give advice. But if we put ourselves on the receiving end of incessant advice, we may be a bit more sympathetic with Mr. Newton. For instance, how often has a well-meaning person said to us, "If you want my advice, I would go right over there and tell that person a thing or two!" Have we actually taken that well-meaning advice? How about the people who are constantly giving you advice in the form of platitudes and bromides, such as, "a stitch in time saves nine," or "two heads are better than one," and on and on. Honestly, isn't it true that your psychological reaction at that time is to do just the opposite?

Unwanted or unsolicited advice will usually fall on deaf ears. Such advice is even more completely rejected if the person to whom we give the counsel notices that we are presently suffering under a similar condition. It is akin to an overweight person giving advice to another overweight person on how to diet. The admonishment, "Don't do as I do, do as I say," just doesn't work. People need a good example to go by. This brings us to another area of giving advice.

People who have overcome some test or trial in life or have obviously improved themselves in some manner are often looked up to for constructive guidance. For example, a person who has spent a great deal of time in trouble with the law and who subsequently turns his or her life completely around and becomes an outstanding citizen in the community is in an excellent position for giving advice to

youthful offenders or recent parolees. In other words, that person has gone through the fire and knows exactly how to encourage and perhaps guide another person in similar circumstances. Of course, this help he or she may give hinges upon the fact that the young offender wants assistance.

Similarly, in talks about mystical subjects, speak authoritatively on the subject matter, or at least couch explanations as being one's best understanding of the subject. In other words, we would suggest that it would be a mistake to attempt a *personal* description of Nirvana while never having experienced it. Once again, make it clear that it is "our understanding" that such and such takes place in such a mental and spiritual condition. We may state in general how "our lessons refer to such a state of consciousness as being the main goal of the aspiring mystic," and so on. You may go on to explain how you personally hope to achieve such an exalted awareness through the lifetime to come, and so forth. But, once again, if such a condition of consciousness is not within your realm of individual experience, make certain that the listeners are crystal clear on this point. Such a description is purely explanatory in nature. Outside of that, such instruction is theoretical or, at best, intellectual speculation. It is best to admit a lack of knowledge than to attempt a fabrication. Others will respect your honesty.

The ancient Greek philosopher Thales demonstrated both wit and wisdom when asked what was difficult. He answered, "To know one's self." When asked what was easy, he replied, "To advise another."

This leads to still another pitfall to avoid. Ask yourself, "why am I so desirous of going about giving advice to other people?" Be brutally frank. Pose the question to self, "Am I attempting to establish a reputation as a learned counselor?" "Am I looking for prestige, fame, admiration, love?" True, there is and must be a very real element of self-gratification, or better still, personal *enjoyment*, derived from the fact that we are able to help others to help themselves. But if conscience tells us that the predominant reason for giving advice is self-glorification, rest assured our pearls of wisdom will fall on deaf ears. Furthermore, there will most certainly be those listeners who will intuitively perceive our motives

for what they really are. So try to avoid even the hint of self-exaltation.

How and When to Give Advice

Yet the question still remains: how best to give advice? Consider this scenario. A friend approaches and begins to talk to you about a problem. Naturally, you are sympathetic and attentive to that person. You will say that you are very sorry to learn of this situation and that you certainly hope things will work out to a satisfactory conclusion as time goes on. Remember, some persons simply need an understanding shoulder to lean on. They may not be seeking advice at all. Furthermore, they may not have given you the entire picture of the situation; therefore, your counsel will be incomplete. They just want to "get it off their chest," as the saying goes, and they may consider your advice as being uncalled for. You may say something similar to "Is there anything I can do to help you?" But a word of caution is necessary: Be sure you are completely sincere when you ask, "Can I help?" A half-hearted gesture is certain to be recognized and refused. If the situation is one where there is no way to assist, then it is pointless to offer advice.

We suggest that since you will be in a relatively passive mood while the person is speaking, you make an unspoken suggestion to your inner self. Ask yourself, "Is there a way to help this person?" Once again, really mean it! As that person continues talking, chances are there may arise within your consciousness an avenue of thought, a plan of action, or a piece of advice to give to that person. How will you know that it is constructive advice coming from your greater self within? You will know by the fact that there will be no doubt in your objective mind at that moment as to the correctness of the instruction.

Furthermore, your emotional nature will respond to the advice from within in an agreeable manner. In other words, you will somehow feel good about the plan or thought. It will seem clear and perfectly obvious to you that it is exactly what should be done or said. But the problem now is how to suggest this to the other person.

It is best if we can get that person to *ask* for advice before we give it. If an individual personally requests assistance, then that person has already placed himself or herself in a receptive frame of mind, and he or she may be more readily helped. Half the job is done. So, you might consider asking your friend with the problem, point blank, "Would you like me to suggest a way to help you?" A more roundabout way of doing it would be to state that you believe you know of a way to alleviate the situation. Say that if he or she doesn't mind, "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 the person into listening to what you have to say. Present your idea to that person clearly and definitely.

Let us provide another word of caution: Just because the idea comes from your inner self is no reason to insist that the other person follow your advice. Say what you have to say and let it go at that. If the idea is cosmically inspired, then at least your good advice will be planted. The person may not immediately see the wisdom of your words, but perhaps eventually your friend will. But don't push, or you will lose all.

The primary goal of dedicated students of mysticism is self-improvement. That, in itself, is a never-ending task. Setting a good example enables us to help others in an unspoken way. Our way of thinking and doing things might well be noted by others and appreciated. In other words, good advice may also be given *silently*, through our thoughts and actions in our daily lives. △



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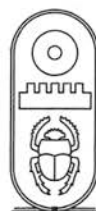
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Our Relationship with Nature, Part II

by
Peter Bindon, F.R.C., Grand Master
Grand-Lodge of the English Language Jurisdiction
for Australia, Asia, and New Zealand

(Part I of this discourse delivered at the 2004 AMORC World Peace Conference was published in the previous Rosicrucian Digest issue, beginning on page 16.)



ONE OF THE MOST important events of the Renaissance, was the rediscovery of the *Corpus Hermeticum* (also known as *The Hermetic Philosophy*), an ancient Egyptian text allegedly dating from the time of Moses, though in fact written in about the second century CE. With its mystical philosophy that the cosmos is a unity in which all things express the majesty of, and are bound together by the Divine Spirit, it provided the basis for renewed interest in the occult sciences of magic, alchemy, and astrology. Many writers and philosophers were obsessed with a study of the movement of the stars and planets.

If you want to see God, consider the sun, consider the circuit of the moon, consider the order of the stars. The sun, [is] the greatest god of those in heaven, to whom all heavenly gods submit as to a king and its ruler . . .

You are everything, and there is nothing else; what is not, you are as well. You are all that has come to be; you are what has not come to be; you are the mind that understands, the father who makes his craft world, the god who acts, and the god who makes all things. —Corpus Hermeticum

These words echo the sentiments expressed by Pharaoh Akhnaton in his renowned *Hymn to Aton*, written in Egypt many centuries previously. Marsilio Ficino (1433-1499) translated the *Corpus Hermeticum* into Latin. He asserts the idea of the Cosmos as a universal and divinely constructed order. The musical-mathematical metaphor of cosmic harmony, which we have already noted, was especially attractive to the

Renaissance mind and fascinated Copernicus (1473-1543).

The motion of each of all the natural species proceeds according to a certain principle. Different species are moved in different ways, and each species always preserves the same course in its motion so that it always proceeds from this place to that place and, in turn, recedes from the latter to the former, in a certain most harmonious manner . . . If individual motions are brought to completion according to such a wonderful order, then certainly the universal motion of the cosmos itself cannot be lacking in perfect order.

As intellect is more perfect than sense, man is more perfect than the brutes. Because of this very thing, he is more perfect: he has a characteristic not shared by the beasts. Thus on account of his intelligence alone man is judged to be more perfect, especially since, by means of the function of intelligence, he approaches the infinite perfection which is God. —Ficino, Letters

First and above all lies the sphere of the fixed stars, containing itself and all things, for that very reason immovable; in truth the frame of the universe, to which the motion and position of all other stars are referred. Though some men think it to move in one way, we assign another reason why it appears to do so in our theory of the movement of the earth.

Of the moving bodies first comes Saturn, who completes his circuit in thirty years. After him Jupiter, moving in a twelve year revolution. Then Mars, who revolves biennially. Fourth in order an annual cycle takes place, in which we have said is

contained the earth, with the lunar orbit as an epicycle. In the fifth place, Venus is carried round in nine months. Then Mercury holds the sixth place, circulating in the space of eighty days. In the middle of all dwells the Sun. Who indeed in this most beautiful temple would place the torch in any other or better place than one whence it can illuminate the whole at the same time? Not ineptly, some call it the lamp of the universe, others its mind, others again its ruler Trismegistus, the visible God, Sophocles' Electra, the contemplation of all things. And thus rightly in as much as the Sun, sitting on a royal throne, governs the circumambient family of stars.

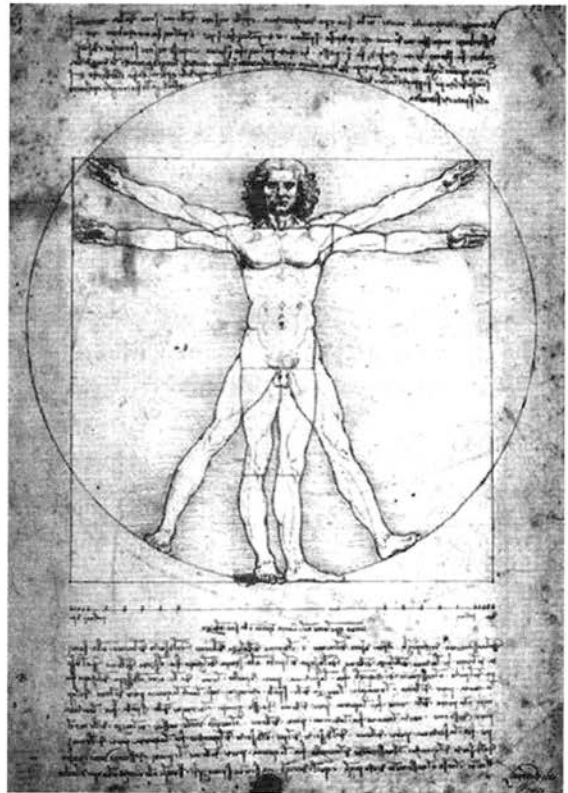
We find, therefore, under this orderly arrangement, a wonderful symmetry in the universe, and a definite relation of harmony in the motion and magnitude of the orbs, of a kind it is not possible to obtain in any other way. —Copernicus, *On the Revolutions of the Heavenly Bodies*

Enlightenment thought in the eighteenth century revolved round a group of radical thinkers centered on Paris, and known as *Les Philosophes*. Baron d'Holbach (1723-1789) was a key figure in this group. He had something of interest to say regarding the origins of the movement of the planets and the motion of all nature.

If, therefore, it be asked, "Whence came matter?" it is very reasonable to say it has always existed. If it be inquired, "Whence proceeds the motion that agitates matter?" the same reasoning furnishes the answer; namely, that as motion is coeval with matter, it must have existed from all eternity, seeing that motion is the necessary consequence of its existence of its essence of its primitive properties, such as its extent, its gravity, its impenetrability, its figure, etc. —Baron d'Holbach, *The System of Nature*

Jean-Jacques Rousseau (1712-1778) is usually identified with the Enlightenment, in spite of certain disagreements with fellow philosophers such as Voltaire, but at the same time some of his writings adumbrate ideas which were later to be taken up and developed as central concepts of the Romantic movement, ideas such as the value of living close to nature's ways, and of the inhuman artificiality of much of civilized life.

The more [humanity is] massed together, the more corrupt they become. Disease and vice are the sure results of overcrowded cities. Of all creatures, man is least fitted to live in herds.

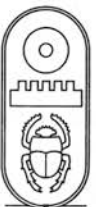


The Vitruvian Man by Leonardo da Vinci.

[Humanity] needs renewal, and it is always renewed from [nature]. Send your children [into the countryside] to renew themselves...send them to regain in the open fields the strength lost in the foul air of our crowded cities. —Rousseau, *Emile*

The life of Johann von Goethe (1749-1832) spanned the whole of the Romantic period, but his relation to it was ambivalent. Works like *The Sufferings of Young Werther* helped to inspire the early Romantic Movement known as *Sturm und Drang* ("Storm and Stress"), but later veered away from Romanticism towards a classical revival.

From the inaccessible mountains across the desert that no foot has trodden, and on to the end of the unknown ocean, breathes the spirit of the eternally creating One, rejoicing in every speck of dust that hears Him and is alive. Ah, in those days, how often did my longing take the wings of a crane that flew overhead and carry me to the shore of the uncharted sea, to drink from the foaming cup of the infinite that swelling rapture of life, and to taste but for an instant, despite the limited force of my soul, one drop of the bliss of that being which produces all things in and by means of itself. —Goethe, *The Sufferings of Young Werther*



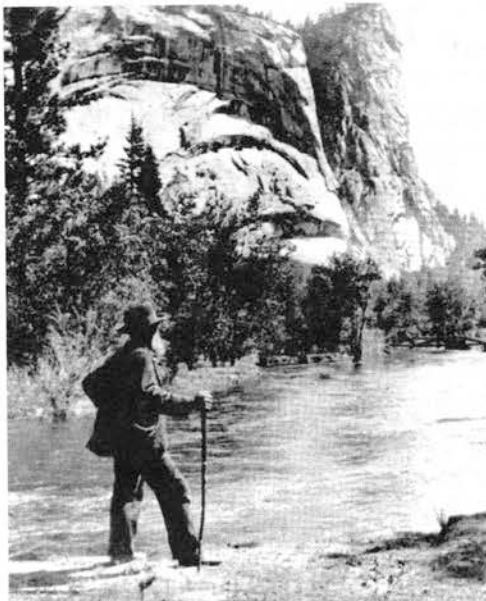
And now some quotes from Goethe's *Aphorisms on Nature*, which Freud said gave him the impetus to study in the natural sciences.

The spectacle of Nature is always new, for she is always renewing the spectators. Life is her most exquisite invention; and death is her expert contrivance to get plenty of life.

*She is complete but never finished. As she works now, so can she always work. Everyone sees her in his own fashion. She hides under a thousand names and phrases, and is always the same. She has brought me here and will also lead me away. I trust her. She may scold me, but she will not hate her work. It was not I who spoke of her. No! What is false and what is true, she has spoken it. The fault, the merit, is all hers. —Goethe, *Aphorisms on Nature**

American Transcendentalist Movement

Ralph Waldo Emerson (1803-1882) and Henry David Thoreau (1817-1862) were leading members of the American Transcendentalist movement. These writers and philosophers were influenced by Neoplatonism, European Romanticism, and by Indian philosophy. They rejected materialism and utilitarianism, and believed in the essential harmony between humans and nature and in the unity and essential spirituality of all creation.



John Muir in Yosemite.

*... within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal One. And this deep power in which we exist, and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one. We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are the shining parts, is the soul. —Emerson, *The Over-Soul**

*There can be no very black melancholy to him who lives in the midst of Nature and has his senses still... and, In wildness is the preservation of the world. —Thoreau, *Walden**

The American naturalist John Muir (1838-1914) thought that a divine spirit flowed through the whole of nature and publicized this message in his books and articles. In the United States of America, the seminal efforts of Muir along with those of Emerson and Thoreau resulted in wildness being protected in national parks, wildlife refuges, and forests. Other lands and continents also had their heroes in the field of nature conservation.

*Thousands of tired, nerve-shaken, over-civilized people are beginning to find out that going to the mountains is going home; that wildness is a necessity and that mountain parks and reservations are useful not only as fountains of timber and irrigating rivers but as fountains of life. Awakening from the stupefying effects of the vice of over-industry and the deadly apathy of luxury they are trying as best they can to mix and enrich their own little on-goings with those of Nature, and to get rid of rust and disease . . . some are washing off sins and cobweb cares of the devil's spinning in all-day storms on mountains. —Muir, *The Wild Parks and Forest Reservations of the West**

The idea of "reverence for life" could be interpreted as a mild form of paganism, but the Protestant theologian Albert Schweitzer (1875-1965), partly under the influence of Gandhi and Hindu thought, placed this notion at the heart of his ethical thinking.

The great fault of all ethics hitherto has been that they believed themselves to have to deal only with the relations of man to man. In reality, however, the question is what is his attitude to the world and all life that comes within his reach. A man is

ethical only when life, as such, is sacred to him, that of plants and animals as that of his fellowmen, and when he devotes himself helpfully to all life that is in need of help.

*[Our] aim is to create values, and to realize progress of different kinds which shall serve the material, spiritual, and ethical development of men and mankind. While the unthinking modern world and life affirmation stumbles about with its ideals won by discovery and invention, the thinking world and life affirmation sets up the spiritual and ethical perfecting of mankind as the highest ideal, and an ideal from which alone all other ideals of progress get their real value. —Schweitzer, *My Life and Thought**

The French scientist-theologian Pierre Teilhard de Chardin (1881-1955) set out to formulate an evolutionary metaphysics in which the idea of cooperating with nature, "the world" as he says is central. Traditional Christianity, according to Teilhard, has made two fundamental mistakes. In the first place it has supposed nature to be static, created once and for all by God at the creation. However, Teilhard writes, "Nature is ever changing and evolving and becoming something other than it was." The second great mistake was to suppose that in order to save itself, humanity must free itself from and rise above the world. What they really should do according to Teilhard is to work with the world. Humans are the only beings sufficiently rational to see what nature, through gradual evolution, is doing, and sufficiently powerful to help it on its path towards that final consummation for which "the whole creation groaneth and travaileth until now."

*It is in my opinion necessary to take one's stand in this actively convergent cosmic setting if one wants to depict the phenomenon of man in its proper relief and explain it fully and coherently. —Teilhard de Chardin, *The Phenomenon of Man**

The importance of such metaphysical ideas is that they testify to the operation in Western civilization of an attitude toward nature not reducible either to despotism or to stewardship. Teilhard rejects the idea that nature is complete in itself, simply existing to be either struggled against or conserved without any other interaction taking place. As Teilhard sees it, nature is still in the making and is capable, to a considerable degree, of developing itself through evolution.

Wilderness—

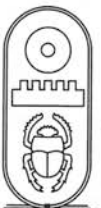
A Unique Personal Experience

Often we equate nature with wilderness, an evocative word that conjures up mental images of dramatic landscapes, untamed animals, and primitive visions. Although wilderness is part of everyone's patrimony or heritage, it is also a unique personal experience. Reserved wilderness is a gift to the next generation, but the idea of putting aside tracts of land on which apparently nothing is produced, is not without controversy.

There are some who see wilderness as the opposite of progress, development, and growth. For them, it represents stagnation or, worse, the pagan worship of nature. But for others, wilderness is inspiring, regenerating, and part of a nation's history and heritage. The latter see wilderness as a natural resource that contributes to national strength, vitality, and wellbeing and serves the national interest by encouraging self-reliance and independence. When one visits preserved wilderness areas, images of history can be mentally relived, fantasies of exploration and of successful struggles against physical and mental challenges can be played out. A growing number of psychologists believe that wilderness experiences encourage creativity, innovation, ingenuity, and independence. Certainly some of the challenging outdoor programs like "Vision Quest" have proved beneficial to groups of troubled youth. In a number of countries, challenges like this where youths encounter their own dark side in a carefully directed manner in wilderness areas set aside for education and recreation, have turned out individuals with a new sense of community responsibility and greater self-esteem. This seems to be a very worthwhile use of wilderness.

Such social benefits may mean more to a country by encouraging a raft of social and thus economic changes in each new generation than all the timber, minerals, and other tangible resources it may hold. As nations become increasingly urbanized, wilderness becomes a vital sanctuary, a place of hopes and dreams.

Wilderness is needed, not as an alternative to, but as a contrast and complement to urbanization. To my mind, one reason for preserving wilderness is paramount. Recreation is both popular



and practical as shown by the millions of backpackers and walkers who visit wilderness areas every year. They seek physical challenges and escape from urban life. Wilderness activities provide them with an increased sense of self-reliance and self-worth and may foster personal change and increased spiritual values. A close association with nature generates feelings and images that are expressed in art, poetry, and literature. Furthermore, as humanity struggles with its relationship to nature it simultaneously becomes more aware of its relationship to God and begins to make new definitions of *what* or *who* that God may be.

These effects are gained because in wilderness humans and their artifacts are not dominant. The experience is humbling, but can also foster a sense of reverence for the multitude of interactions that are present around one. The frantic activity of the ordinary world diminishes, and we are calmed. By increasing our self-reliance, wilderness gives us not only respect for the land, but respect for ourselves. As personal esteem is enhanced, so also is the concept of responsibility. Collectively, this increased self-reliance can enhance our community. The wilderness experience can help us value ourselves in a crowded, impersonal world, for the freedom of wilderness travels with each individual even into the crowded city, and such experiences remain with one for a lifetime.

Throughout the world, nature's wild places are continually lost to logging, mining, and overgrazing. Fortunately, we have not given up all our lands to development. To do so would be to surrender an important element of human life, the opportunity for personal tests against nature foregone. Even a chance encounter with injury or death can be important, for wilderness presents not security but the opportunity to learn from nature and to grow and develop as



*"In wildness is
the preservation of the world."*

—Thoreau, Walden

an individual. Those who value wilderness experiences and the renewal that communion with nature provides, have a special responsibility to help protect nature so that it can be experienced by future generations. As long as nations recognize the importance of wilderness, the challenges of the wilderness will be assured.

I like to think of our relationship with nature like that which exists between a child and its mother. To me, this seems very appropriate because nature is almost invariably referred to in the feminine gender. Mother Nature is thus the eternal "she," the earth mother. Why is this? Is it because of her fertility? Is it because in the invisible cauldron of nature the alchemical elements boil together and bring forth life anew? Whatever the reason, nature is the ultimate source of the essentials of life. Oxygen, clean water, nutritious food, and adequate shelter are the basics of existence. If for no other reason, we must protect wilderness so that nature continues to furnish these necessities. △

**Administrative Office Closed
Winter Holiday**

Administrative offices at Rosicrucian Park will be closed December 19, 2005, through January 2, 2006.

Volunteer Spotlight . . .

Patricia Downes, Ed.D., CPCC, S.R.C.



COMMUNICATION, listening, and coaching are some of the values that have emerged from the IMAGINE AMORC workshops. Former AMORC Grand Councilor Patricia Downes of Washington, D.C., has served our beloved Order in an outstanding and exemplary way in promoting these values through her voluntary service in training Rosicrucians in developing leadership skills. In these workshops, members have an opportunity to dig deeply within to determine their values, strengths, and areas for growth. They construct powerful questions to ask themselves, and work on clarifying their personal vision and values. There are also many opportunities for self-examination, discussion, and sharing and receiving feedback from other members.

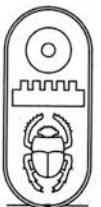
Soror Downes loves to help others and is a *natural* in the field of developing leadership skills. She explains, "I first learned about volunteering from my mother, who was trained as a kindergarten teacher, and who belonged to several religious and teacher-based organizations. She taught full time during the day, and in the evening tutored neighborhood children. For her this was a labor of love. She felt she had a special gift to offer the neighborhood and rose to the occasion. On weekends she baked cakes and pies for fund-raising events, and she also volunteered in different capacities on the boards of many organizations over the years. Little did I know that that would be the beginning of my own lifelong 'career' in volunteering!" Soror Downes goes on to explain, "I enjoyed watching my mother as she taught, and early on I noticed that when she sold food at church and school bazaars, she engaged people in conversation, and I liked being by her side. Now, I find myself doing exactly what my mother did: I teach, facilitate learning, and cook on a volunteer basis."

Developing human potential is Soror Downes' full time career. Her academic qualifications are in Human Resource development and Executive and Life Coaching. She explains that these have also become her primary volunteer activities, and she uses skills learned in the classroom as well as other life skills to do this work. In her words, "Touching hearts and minds, and being touched by others is what I value most in life."

Explaining her volunteer work for the Rosicrucian Order, she says "I find listening to and supporting others is an invaluable gift in a world where people are often too busy to listen to or really hear what others are feeling and experiencing. Facilitating workshops also gives me the opportunity to bring people together so they can take time away from the busyness of the world to share ideas, talk with each other, and work together. Finding something I am passionate about and working on it alongside others who are also passionate about that thing is a real pleasure for me. I find being among Rosicrucian students and working with them very rewarding, and my spirit is wonderfully restored whenever I have the opportunity to meet and interact with other students."

Soror Downes explains life coaching as "stealth spirituality." "I truly believe that people are magnificent and wonderful creations and have the potential to do and be much more than we give ourselves credit for. My primary goal is to draw out the magnificence and create a desire for people to work toward achieving their fullest human potential. Sharing that vision and being supportive of each other is very much a part of the Rosicrucian tradition."

—Robin M. Thompson, F.R.C.





The Grand Lodge of the German Language Jurisdiction

The German Grand Lodge Administration Building in Baden-Baden.

THE Grand Lodge of the German Language Jurisdiction began its activities in Munich in 1952 during the very difficult years following the Second World War. Fifty years later, in November 2002, the Grand Lodge celebrated its 50th anniversary in Baden-Baden, a beautiful resort city located in the Black Forest, where the Grand Lodge had relocated in 1963. The Grand Master of the German Grand Lodge is Frater Maximilian Neff. He was installed as Grand Master in 1999.

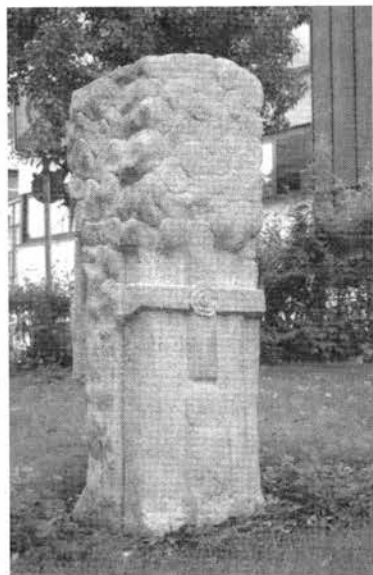
Once installed as Grand Master, Frater Neff's first major assignment was to find a suitable and permanent headquarters for the Grand Lodge. In late 2000 his search led Frater Neff to a spacious building located in the center of the

city of Baden-Baden. Frater Neff determined that this roomy building with its central location in the heart of the city would be the perfect location for the Grand Lodge offices. The building was renovated to suit the Grand Lodge's needs, which took much of a year. Then the Grand Lodge moved into its new headquarters. It was a tremendous move. For two week trucks transported material from the old rented rooms to the sparkling new premises.

In November 2001 the new Grand Lodge headquarters opened with a magnificent Open House celebration, complete with concerts, lectures, and meditation sessions. Rosicrucians and the public were invited, and throughout the entire day the citizens of Baden-Baden came to see what the Rosicrucians had designed. As you can see from the photos, the building and grounds are quite impressive, with the headquarters building being over three stories in height.

Baden-Baden, located in Germany's Baden-Württemberg state, and nestled between vineyards, the Black Forest, and the Rhine Valley, is a very interesting and historic place. For over 2000 years people have been attracted to this small resort city for its famous mineral baths, and the remains of the oldest and most famous baths, some dating back to Roman times, have been preserved. Today, Baden-Baden's legendary spas continue to treat visitors from around the world. What a beautiful and charming location for the Grand Lodge headquarters!

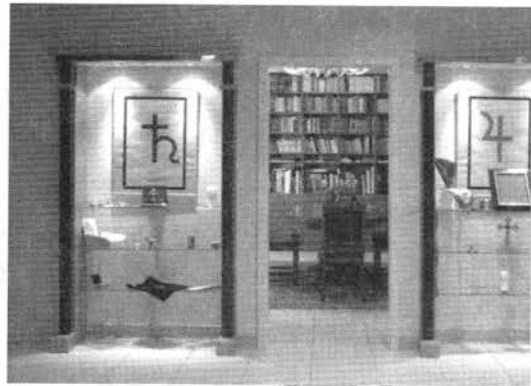
The Grand Lodge Administration Building is designed to most efficiently and graciously serve the German membership. Administrative and supply offices are located on the building's



Beautiful stone sculpture and garden in front of the Administration Building entrance.



Entrance to the Grand Temple.



Library entrance.



The Administration Building contains a wonderful library.

ground floor, along with a spacious meeting hall, which has been the scene of numerous concerts, exhibitions, lectures, and other events open to the public. Thus, in the best of Rosicrucian traditions, this Grand Lodge headquarters serves as a cultural center for the entire community.

The Grand Master's office, along with other offices and classrooms, is located on the second floor. A large lecture hall with a stage and seating capacity for 90 people is also located on this floor. Numerous seminars are held here throughout the year. There is a Rosicrucian library with plenty of room for students to read, study, and relax.

The third floor, referred to as the "quiet floor," is where the Grand Temple is located, along with a Martinist (TMO) Temple, and other meeting rooms. In solemn ceremony the new Grand Temple was dedicated on December 11, 2001, as was the Martinist Temple two weeks later.

On July 2, 2003, Emperor Christian Bernard installed the Orb on the Shekinah in the Grand Temple—and thus the activities of the German-language Grand Lodge entered into the second half of their first century. Here in its new headquarters the Grand Lodge of the German Language Jurisdiction honors its past and looks forward to a wonderful future.

Mark Your Calendars!

International

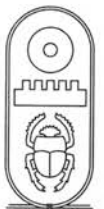
AMORC World Convention 2007

Berlin, Germany

Thursday, August 16, 2007 – Sunday, August 19, 2007

Sponsored by the Grand Lodge of the German Language Jurisdiction

More information will be forthcoming in future issues of the *Rosicrucian Digest* and *Rosicrucian Forum* magazines.



Rosicrucian Humanitarian Award Presented to Dr. Aung

The Rosicrucian Humanitarian Award was recently presented to Dr. Steven K.H. Aung of Edmonton, Alberta, Canada, for his dedication and service to humanity. Dr. Aung, a Buddhist, is a medical practitioner and Qi Gong Master who has been healing patients through traditional Chinese medicine and other integrative modalities for many years. A distinguished clinician, teacher, and writer, Dr. Aung has traveled around the world cultivating his vision and mission of compassion, competence, and creativity in the integrative arts and sciences. Soror Shashi Kalia's article describes the unusual coming together of Buddhists, Rosicrucians, and others to honor the work and service of Dr. Aung. —Editor



Past Master Prem Kalia of Northern Light Lodge (left) and Dr. Steven K.H. Aung with Rosicrucian Humanitarian Award.

WHAT A FEAST! The eyes, ears, heart, body, and soul were immersed in the beauty of this serene place. It was wonderful to witness how different spiritual traditions can embrace each other with grace and dignity. When I entered the Truc Lam Buddhist Monastery in Edmonton, I was overcome with feelings of calmness, tranquility, and peace. This auspicious occasion—to honor a kind, compassionate, and selfless person for his good work—was the reason for my coming to this beautiful temple.

In this interfaith gathering of Buddhists, Hindus, Christians, Zoroastrians, and Jews, more than 300 people, of all age groups and ethnicities, packed the hall to witness this special celebration. Rosicrucian Past Master Prem Kalia of Northern Light Lodge, Edmonton, welcomed us and asked the audience to rise as monks and nuns of various Buddhist traditions entered the temple. The monks and nuns, wearing yellow, orange, and maroon-colored robes, led the procession to the accompaniment of drums, gongs, and bells. I was in awe, as were the others gathered to celebrate this event.

As master of ceremonies, Frater Kalia invited the monks and nuns to bless the Humanitarian Award recipient before the honor was bestowed upon him. The ceremony began with melodious Buddhist chants that entranced the audience for

more than fifteen minutes—making the atmosphere inside the hall ever more peaceful and filled with positive vibrations and love.

Following the chanting Soror Eva Nolan, Board Chairperson of Northern Light Lodge, presented the Rosicrucian Humanitarian Award to Dr. Aung. Briefly outlining Dr. Aung's credentials and his good work as reasons for his receiving this prestigious award, Soror Nolan also read congratulatory letters from Grand Master Julie Scott and Grand Counselor Linda McCuaig. Soror Nolan summarized Dr. Aung's tireless service to humanity, his unconditional love, compassion for his patients and the community, and his unlimited support for local, national, and international charitable causes. Throughout the ceremony one could not help but feel the high energy in the hall and the atmosphere filled with happiness and peace.

Following the presentation, the chanting and blessing led by Paula Reich of Soka Gakkai International added to the existing tranquility. The non-stop ten minutes of chanting was so powerful that I felt I could go into deep *Samadhi*. My heart was calm, my pulse slowed, my head was light, and my body relaxed. Ah, what a treat for body, mind, and soul!

The healing climate was already well established when Dr. Aung took the stage to

share his expertise in healing and spirituality. His soft, calm voice was the first step towards healing. In his words, "Being consistently calm, not only physically, but also mentally, living in harmony with environment and with fellow human beings, appreciation of nature, respect for elders and ancestors, love for the younger generation, and treating everyone with dignity are some of the fundamental principles of spirituality. Spirituality is the healing energy of humans. Without spirituality there will be no healing. If there is no healing, there is no

medicine." These remarks pretty much sum up Dr. Aung's message. Rosicrucians of Northern Light Lodge blessed Dr. Aung and all those in the hall with their chanting. The wonderful sound of AUM filled the hall as everyone chanted this powerful intonation.

Utilizing the symbol of the Rose, Soror Stella Devanthay invoked a Rosicrucian blessing for Dr. Aung and his family—a ceremony that added a beautiful touch to the entire event.

—Shashi Kalia, S.R.C.



St. Louis Lodge Celebrates 50th Anniversary

St. Louis Lodge recently celebrated its 50th Anniversary with an all day workshop and celebration. An excellent turnout of members included fourteen Past Masters (shown above), along with two charter members from the St. Louis Chapter that began operations some fifty years ago. Grand Councilor Alan Illiff was outstanding with his mystical interpretations of "The Ship of State," "The Divided Line," and the "Prisoners in the Cave." Grand Councilor Emeritus Laverne Isenberg presented an overview of the Lodge's history, complete with pictures of members and events from the Lodge archives. Beginning as St. Louis Chapter under the direction of Dr. Herman Saussele, the Chapter became a Lodge in the early 1960s. Congratulations on fifty years of serving Rosicrucians in the St. Louis area!



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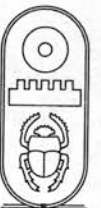
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Sherit (continued from inside front cover)

The results so far tell us much about this child's life. One of the most important questions for the museum has been the child's gender. For several generations, our tour guides have instinctively said "she" when referring to the child. I am very happy to announce that their instinct was correct: the child is a girl. Aside from soft tissue evidence, beneath her gilded mask is pretty, long wavy hair, unseen for 2000 years. Her delicate chin is pressed against her chest, her forehead touching the chin of the mask.

In the skull is the evidence needed for deciphering the child's age when she died. All of her baby teeth are still in place, and none appear to be in the process of being replaced. Deep scans showed us the adult teeth still in place in her jaw, so poignant as they never had the chance to come into place. The dental evidence places the girl's age at 4.5 years old. This fits well with Egyptological evidence, which informs us that there is a spike in children's death rates between the ages of 3 and 5 years of age. This appears to be related to the change in diet following the weaning process. The overall health of the child was good until she died. Her bones are strong and dense, and her teeth are not pitted or ridged from any malnutrition. No cause of death could be ascertained. In all likelihood, she suffered the fate of millions of ancient and modern children around the world. Contaminated water and food can kill a small child in hours through dysentery or bacterial infections. The lack of cause of death, combined with her overall good health, leads me to believe that she suddenly suffered a debilitating illness that killed her quickly.

Looking at the rest of her body, I was struck by the quality of her mummification. Some Roman-era mummies were very poorly mummified, but this child was very well preserved. Even the perfumes and ointments were not "stretched" with non-botanical mixers. Only the finest materials were used in preserving this girl. One of the interesting aspects of the mummification evidence is the fact that the embalmers were clearly unused to working on children. The angle of her head tells us that the positioning blocks were too large for a child and could not be used due to her size. A small incision was made in her left flank, as was

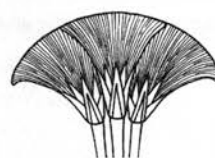
customary for removal of the internal organs. But the incision was too small for an adult hand, so a larger incision was made in the child's chest to remove her organs. Even the wrappings were a bit too tight, flexing her feet toward her chin. The frail body of a child was too delicate for the normal amount of bandage tension used.

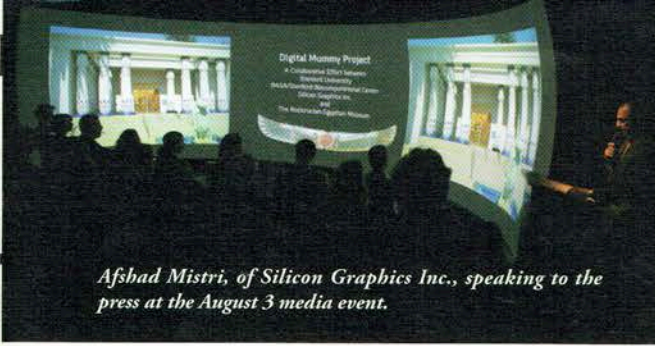
The Child's Story

Already, this information allows this little girl to tell her story, and perhaps a bit of her parents' story as well. About the time of Christ, a small four-year-old girl lived a life of privilege along the Nile. One day, with no warning, she became very ill. Her parents must have been devastated. They called in physicians, to no avail. They likely burned incense and offered prayers in the temple, but again, it didn't help them. The little girl died. The only thing left for the parents was the hope of a reunion in the Afterlife. For that, a proper mummification had to be accomplished. No expense was spared to properly mummify this girl in the style of the Roman Period of Egypt. Finally, her gilded mask was placed over her little face, and the mourning family went through the funerary rituals that they hoped would ensure her an eternal existence and a reunion. Perfume was poured over her gilded mask as part of the ritual.

The one major question we had hoped to answer for this girl was her identity. The scans have permitted us to look beneath her bandages and see texture. In some places we can see patterns where we expect hieroglyphs with her name to be. But they are not yet decipherable. In absence of her true name, we have given this child a name, since she deserves an identity that will do until the day comes when we can call her by the name her parents gave her. Our little girl is now called *Sherit*, an ancient Egyptian pet name meaning "Little One."

—Lisa Schwappach-Shirriff, M.A.
Curator
Rosicrucian Egyptian Museum

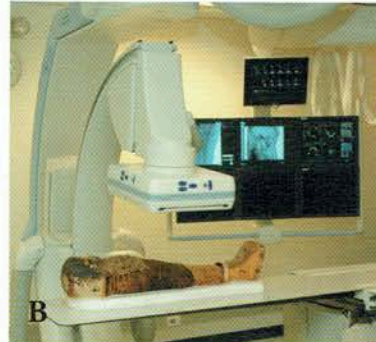




Afsbad Mistr, of Silicon Graphics Inc., speaking to the press at the August 3 media event.

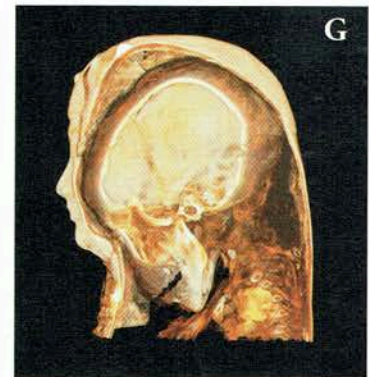
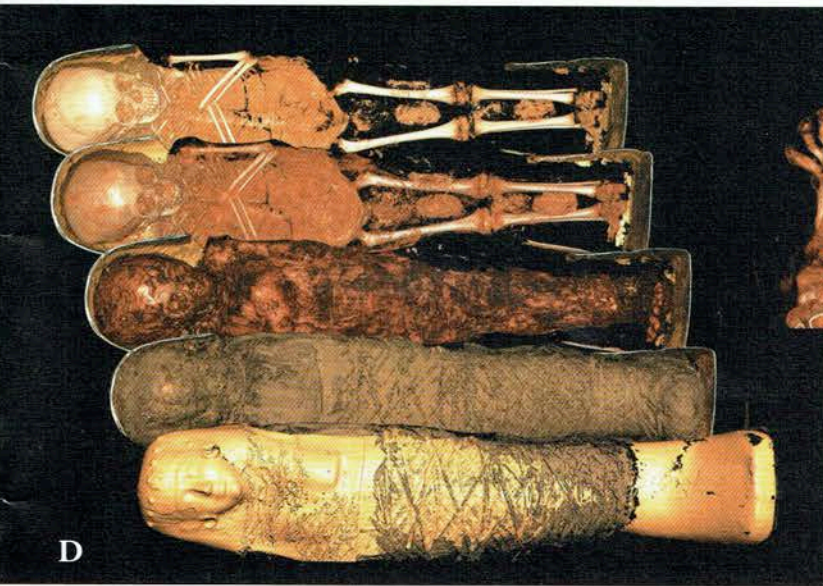


Child mummy on display



(Photos A-G, left) Digitally Unwrapping Child Mummy, Layer by Layer:

(A) CT scan of mummy's head; (B) child mummy on CT scanner; (C) side view of mummy shows child's chin resting on chest, suggesting difficult fit in sarcophagus; (D) scans bottom to top progressively show digital "unwrapping" of mummy. As wrappings are removed, canopic packages containing internal organs are visible between child's legs in top two scans; (E) scan of feet shows toes broken during mummification process; (F) forensic recreation of child's head and face; (G) mismatch between container and child's head is clear in this scan.



Child Mummy Research Team



(Above) Grand Master Julie Scott; the Honorable Abdelrahman Salaheldin, Consul General of the Arab Republic of Egypt; and Mr. Robert Bishop, Chairman and CEO of Silicon Graphics Inc.



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