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Emperor's Villa

Roman Emperor Hadrian (A.D. 76-138) built an extensive villa in
Latium, Italy, sixteen miles from Rome. Enclosed in the area were
temples, pools, fountains, statuary, and gardens. Shown is a well-pre-
served portion of the villa. During the early Roman Empire the area was
a popular summer resort.

(Photo by AMORC)

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What Is Happiness?

WHAT IS man searching for? Every man has a desire and is searching for its fulfillment. Some of these desires are the consequence of definite impulsions. Being instinctive, they cannot be separated from the nature of man; they are not the choice of the will. They only use will as a driving force to gain their end. Such desires are the very attributes of the Vital Life Force. They are primarily the drives for sustenance and security, which are essential to the very nature and preservation of life. These desires, in turn, may be subdivided into related appetites and passions. Consequently, these basic desires are neither false nor evil, unless we call a function of life wrong and evil. Millions of unfortunate persons in the world never get beyond these desires. They never attain satisfaction of these desires. Either their environmental conditions or a severely oppressive economy stand in the way. In the life of such persons the sole goal is *survival*—in common with all animals.

Even when the urge for sustenance and security has been reasonably satisfied, desire does not cease, as imagination and reason engender further desires. These other desires seem to be myriad from the various things which represent them. Although all physical desires are biological, can we find some common basis for the other desires displayed by man? Can we reduce them to a single element? Can we conceive in general what man is psychologically, emotionally, and mentally searching for?

Ask a man what he wants, then ask him why he wants it. Pursue the latter question to its fullest extent, and only one word will qualify as an answer. That word is *happiness*.

What is happiness, however? It is *pleas-*

ure. The proof of this is that no one who experiences pleasure is at the time unhappy. But, without resorting to dialectics, we are obliged to ask, What is pleasure? The nature of pleasure has been a philosophical inquiry for centuries. All pleasures may be psychologically classified as a satisfaction, a gratification. Pleasures are primarily engendered by some insufficiency or need which humanity realizes. This insufficiency produces an irritation, a discomfort of some kind, in varying degrees. The removal of this irritation then provides the pleasure.

Not all pleasures are initially sought for. A circumstance arises which removes an irritation, and this produces a titillation, a pleasurable sensation. Consequently, that particular experience becomes the ideal and is associated with the removal of the particular irritation. The aggravation of our appetites or biological needs is very pronounced, and most of us instinctively seek that which satisfies these needs. Such becomes the goal of our sensual pleasures. As the philosophers of old discovered, and we soon learn, such pleasures cannot be sustained by us. When the itch is gone, so is the pleasure that comes from scratching it. The Platonic philosophers called these *negative* pleasures.

States of Pleasure

Yet in life we also experience states of pleasure without being aware of any related irritation. For example, a person enjoys magnificent scenery—to him this is most satisfying. Such pleasures are not aroused by any particular distraction which the individual wants to have removed. Or, in another case, a person—perhaps a child—hears a symphony orchestra for the first time. The music is an ecstatic experience for

him. However, the child neither sought the pleasure nor had he originally felt a need for it. Still another person has a religious or mystical experience which provides an unanticipated intense pleasure. There was perhaps no conscious state of insufficiency or desire which the experience gratified.

These experiences reveal that the full harmony of our being is often not attained. Some function or attribute of which we are individually capable is not being exercised, but is completely or partially dormant. Its use or stimulation provides a satisfaction that gives pleasure. These inharmonious or unfulfilled functions or powers provide no definite indication of their condition. There is no signal that we can state is an aggravation. Such unfulfilled functions are not like hunger, thirst, or pain, which drive us to seek a direct, related remedy. They are most often subliminal, that is, these unfulfilled functions are just beyond the border of our conscious mind. We do not perceive their cause objectively. Simply, at first we are not conscious of any craving which a pleasurable experience would gratify.

The ancient Greeks considered these to be *positive* pleasures—pleasures which are sought in themselves, rather than as the result of the removal of an irritation or aggravation. However, in this sense such pleasures are really *not* positive because they, too, remove an inharmony, although it is a subtle one in our nature. It is one which we cannot directly or easily identify. For further understanding, we must go back to our basic premise: There can be no pleasure without there first being an *insufficiency* which causes an inharmony of self.

Another important distinction must be made between these two general kinds of pleasure. Sensual pleasures gratify very limited, restricted needs. They have a definite point or threshold of satiation. For example, one can consume only a certain amount of food. When that is done, one no longer realizes pleasure in eating.

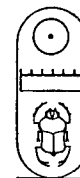
The Intellectual Pleasure

But with the subtle urges of the superego, the *inner self* and intelligence, there are no limits. For example, the gratification of the intellectual functions is quite different from that of an appetite. A person who finds



pleasure in mystical or intellectual pursuits experiences a proportionately increasing desire. In other words, the pleasure stimulates the emotional or intellectual urge. The desire grows with the pleasure derived from it. There is no real climax in the satisfaction of higher sentiments and intellect. The true scientist never has an ultimate finalized pleasure in his achievements. He may be happy with what he has accomplished, but the satisfaction realized becomes a fuel that feeds the flame of further zeal.

The great catastrophe that befalls most of humanity is the confusing of these pleasures. Human seek sensuous pleasures with the hope that these pleasures will still the psychic causes of unrest within them. They want tranquility, a peace within, but associate the satisfaction of these goals with an appetite or passion. We are all guilty of the pursuit of particulars. We seek to find in things that lasting pleasure which constitutes happiness. But the sages have told us, and we learn, that the more worldly possessions we have, the more burdensome become our responsibilities. We chase new rainbows when the old illusory pots of gold no longer gratify.



The problem is how discover a source of lasting and growing happiness. There is no universal source of happiness, no thing or activity that will be experienced as happiness by all individuals. Happiness is truly a search which each person must pursue on his own. There is a procedure, however, that can be followed and that will let each individual realize what happiness can mean to him. Our self is not a single state. We are actually a series of integrated selves. The whole stream of consciousness consists of aspects of self. Each aspect has its harmony, the condition which it needs for its fulfillment. Therefore, each aspect has its longings, its particular urges. As said, these are not clearly defined in our objective consciousness, but some psychic, emotional, or mental activity will satisfy such longings. When we discover this, we then know happiness—a happiness that will never be satiated. The more such an aspect of self is satisfied, the more its demands for further satisfaction grow.

Value of Experience

To make this discovery, we need to have many experiences. We need to find the particular experience to which one of our aspects of self will principally respond. Of course, we all have our obligations and our responsibilities. We can't be nomads in life, journeying from one stratum of society to another, changing from one vocation to another. But we can learn of human achievement. We can attend concerts, visit museums, appreciate elevating plays. We can read good literature—interesting history and biography, enlightening philosophical discourses. We can read intelligent articles which analyze human behavior. Thus, we can see our own faults through the eyes of others. We can learn what constitutes happiness in some form for others.

We do not have to discover physical happiness. It is as close as our appetites and bodily comforts. But what makes for *profound peace*, that deep joy of living? As we increase our experience in life through knowing what others have done and have learned, something appeals to us by intriguing our imagination. At that time we say to ourselves: I think I would like that. The idea has in some way gratified the subtle longing of the psychic self. We then attempt to do

what others have done. Consequently, we discover the sublime feeling that constitutes happiness. It stimulates our whole being. We think and act to intensify this feeling, thus intensifying our happiness. We enlarge on it until it is our whole life. As we discover, the thing that brings us this happiness and satisfies the subtle psychic longing may be humble, as in caring for an ill person. It may be painting, sketching, writing, or making music. It may be an experience in some field of science or mechanics. It may be creating with the hands or with the mind, the mastering of some problem.

Sometimes we make wrong intellectual guesses. We set up something that momentarily appeals to the imagination. We pursue it, only to find that our interest fades. Our search must then continue. The important point is to realize that there are various aspects of self. We do not know which one, when satisfied, will provide the dominant happiness. For this reason we must expose ourselves to life more generally. We must read and investigate beyond the limits of our routine life. Our habits may be obstructing another phase of self that needs expression. We know that the phrase, "know thyself," is a rather over-used one, but until we learn to respond to the selves of which we are composed—the intellectual, emotional, psychic selves—we will never be truly happy.

As we personally evolve, we reach into deeper levels of consciousness. Consequently, a happiness of youth may not satisfy the more mature psychic, emotional, and intellectual selves. If we find a pleasure waning after some time, we should then explore other interests. This is why many persons find pleasure in mystical pursuits later in life. The advantage of the Rosicrucian teachings, as an example, is to help the individual become aware of these psychic urges. They help him to interpret these urges objectively as goals to be attained. They form ends that can result in personal and lasting happiness.

A cause of the great unrest today is the dissatisfaction of self, the uncertainty as to what is happiness. It is our obligation, as individuals, not just to find happiness ourselves, but to help other individuals to find happiness in this psychological manner. In doing so we contribute toward a social tranquility, a much needed stabilized society.

Pet Therapy—

Helping Patients

Through Troubled Times

by Dave Lee

SEVERAL YEARS AGO in Ohio, three parakeets and one aquarium began the nation's first formal pet therapy program in a maximum security mental hospital. Today, 15 aquariums and 164 pets, including deer, goats, macaws, parrots, hamsters, gerbils, parakeets, ducks, and one cat, are humanely kept full-time at Lima State Hospital as co-therapists in a unique and effective program to help patients through troubled times.

Presently, five of the ten wards are involved in the pet therapy program and various other areas within the hospital house pets as well. Aquariums and pets can be found in such areas as the dentist's office, the education section, and recreation areas.

One day about eight years ago, it was discovered that a patient had found an injured sparrow in the large prison courtyard and had carried the small bird to a ward housing the hospital's most depressed, non-communicative patients. Although no wild life or even plants were permitted in wards at that time, attendants and patients alike joined in the conspiracy to keep this bird regardless of rules. Patients adopted the bird—and the results were remarkable. Despondent and noncommunicative men began catching insects for the small sparrow and caring for it. For the first time in this ward for the severely disturbed, patients began acting as a group and relating openly with staff.

Convinced that pets could be effective in therapy, hospital personnel proposed a formal pet therapy program that included

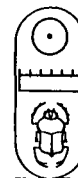
Dave Lee, a psychiatric social worker, originated the Pet Therapy Program at Lima State Hospital

documentation of progress, guidelines to ensure humane care, and an overall system of monitoring. The hospital's superintendent supported the proposal, rules were changed, and pets were introduced.



Documentation for each patient is kept on a weekly and monthly basis to determine therapeutic benefits. And monthly reports on the pets themselves are kept with copies being sent each month to eight national humane organizations for an ongoing review.

Since that time the pet program has produced outstanding results, especially in the treatment of patients suffering from depression or suicidal impulses. One patient spent his first four months in the hospital without saying a word. Electric shock and a variety of medications were tried without success. Pet therapy was recommended, and a small





bird, a cockatiel, was introduced to the patient. The man was informed that if he would be responsible for the bird ("Gilbert"), the staff would not attempt to interfere with his desire to remain mute. From then on the two were inseparable. The cockatiel was kept in a cage next to the patient's bed at night and could be found on the man's shoulder during the day.

It was noted from time to time that the patient was talking to Gilbert, encouraging the bird to eat and teaching him to speak and whistle. Soon he was asking questions about the cockatiel, thus ending his muteness and providing an opportunity for therapy. Within two months the patient was interacting with others regularly and by the time of his discharge, he was considered as dramatically improved, with only one major request at the point of discharge—namely that Gilbert, the cockatiel, be able to go with him. He and the bird had shared so much together. Of course, arrangements were made for the bird to leave with this patient.

Another severely depressed patient became involved helping two newborn guinea pigs. The mother guinea pig had rejected her offspring and the patient took over, feeding the tiny animals by bottle every two hours. Prior to his involvement, this patient accepted no responsibility and normally would not consider such dedication. As he later explained, to him the importance of a pet is in having "something that depends on my care."

As the pet therapy program grew, its impact on the chronically depressed and

suicidal patients became more evident. As therapists, pets presented benefits that staff lacked. They were full-time companions and totally non-threatening.

A comparison study between two wards, identical except that one had pets and one didn't, demonstrated statistically what the staff already knew. The medication level was *double* in the ward without pets, as was the incidence of violence and suicide attempts.

Due to the nature of the patients at Lima State Hospital, strict regulations apply even in the pet therapy program. Stringent regulations would seem necessary, though humane treatment is mainly the result of the interest and devotion of the patients themselves. This is supported by countless visits to the hospital by a variety of human groups, including lengthy visits by national groups such as the American Humane Organization, the Latham Foundation, the Morris Foundation, and the Human Society of the United States. One representative of the American Humane Society stated, "Animals are the prime focus of patients at Lima. The pets in that hospital receive better care than pets in a 'normal home.'"

Patients are interested in learning all they can about the needs of their pets, and with the assistance of local pet store owner Jerry Sickmiller, and his staff at Pets Potpourri, patients can ask questions, obtain supplies, and receive help with delicate grooming chores. Beak, wing, and toenail trimming are done by pet store personnel during regular consultant visits to the hospital. Other consultant assistance is provided by Dr. Kaufman, DVM, who performs physicals on the pets and any needed medical attention.

The patients' devotion to the pets is apparent. Examples are numerous: On one occasion, an individual, in an attempt to avoid taking his medication, threw it into a fifteen gallon aquarium in the day room. Several other patients discovered the medication and spent an entire afternoon changing the water, rinsing the gravel and totally resetting the aquarium. They saved all the

fish and demonstrated to each other that they could act quickly and take responsibility.

In another instance, patients actually risked personal injury to save two cockatiels and an aquarium.

A patient had become acutely psychotic and violent, turning over every piece of furniture in the day hall—a pool table, desks, cabinets, and chairs. He ripped the phone from the wall and injured several patients and employees before being subdued. After the incident was over the only items

untouched in the whole ward were the bird cage housing the cockatiels and the aquarium which the patients has surrounded in order to protect their pets.

During a riot in the youth offenders' ward, over 170 windows were broken, tables destroyed, and other property thrown on the floor. Two items remained untouched—the color television and the aquarium. The aquarium was the only pet therapy in that ward at the time.

(Continued on p 30)

Zoo Heals Broken Spirits

by Joanie Galiano

AT CALIFORNIA'S Camarillo State Hospital, some patients have wounds of the mind that neither people nor medicine can touch.

An inspired young friend of these patients, 25-year-old Nancy Clark, understands the heartaches. Miss Clark has an original prescription for them—she runs a small zoo on the hospital grounds so that patients can pet, touch, and caress small cuddly animals.

Amazingly, the touch, warmth, and breath of an animal can sometimes bring a patient back from the twilight zone of mental illness. A gentle nuzzle can bring a smile to a face that long ago forgot how to smile.

What sort of person donates time to such a project, earning the title of small zoo coordinator?

Nancy Clark has always loved the outdoors and animals. "At one point, I wanted to be a vet," she explained, "but felt it stifled my ability. I desired an open range with animals AND people! Finding a satisfying job isn't easy, you have to discover it one day at a time."

Before working at the zoo, Clark worked with an organization which helped delin-

quent boys. "Recently they closed the home and I was out of a job," Clark said.

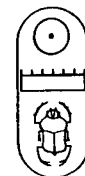
One day last year Clark noticed a caterpillar-size ad for a zoo coordinator. "I jumped at the chance!"



Keith Jenkins

Now, "I work with 80 emotionally disturbed children—some abused, neglected and all lacking in affection."

"People think that all patients at Camarillo are retarded or insane or handicapped.





Kerth Jenkins

These kids are *emotionally* handicapped, only.

"My goal is to open the area of their awareness of this special love for animals.

"It's amazing how the animals show an immediate reaction to people, almost uncanny the way they sense the patient's feelings, whether gentle, weak, or hostile. If they don't like you, they let you know it. No phony pretense, like in the world of people. You have to want their love, and then they feel it. Animals are sincere.

"If a patient transfers his aggression to an animal, we are trained to take them gently away from them. Some forms of autistic patients are awakened by the animals' love. Where some fear a human touch, an animal can nuzzle them or be warmly held," Clark explained.

"To see the dull eyes light up in recognition is a personal reward," she added.

"The small zoo contains one donkey named Jack, three geese, two goats, two guinea pigs, and umpteen rats," she laughed.

"Sometimes a group of... four to 36 children come down to our zoo. It's hard to teach that many to relate to animals at one time. I'd be grateful for volunteers on days like that," she said, rubbing her brow.

"I'm really happy here," she added. "I feel needed and can really help these kinds."

Clark has two dreams: one, to see minds blossom beyond the sickness of body and spirit; the other, to bring a community cen-

ter for animals and people into being, one that has information on animals.

"I'd like to tap resources like the SPCA, and utilize these groups to work together for a common goal."

In addition to working with children, Clark also works with the elderly who, for one reason or another, are in need of a little pet therapy.

"Pet therapy really works," she added. "It brings back the creative awareness we had as a little child that sometimes is suppressed by deep hurts.

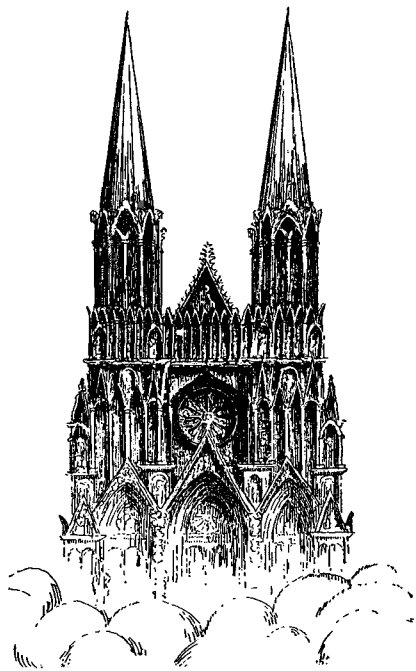
"Medically, I would like to extend my knowledge on the care of sick animals," she said. "Fortunately, none have been sick so far; but I would be in charge."

Clark is a full-time volunteer whose only pay is room and board, and the love of animals and children. She encourages volunteers to help build a much-needed shelter for these animals. All amateur carpenters are

(Continued on p 30)



Kerth Jenkins



**The Celestial Sanctum
Working
in Harmony
With the Cosmic**

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

BEING APPRECIATIVE of our relationship to God and the Cosmic and to all our friends and associates should be a daily practice for each of us. We should appreciate every element of our lives, even those things that are sometimes unpleasant, for it is from the unpleasant things—our difficulties and problems—that we can learn life's greatest lessons. Through these trials and tribulations the Cosmic can help us most. Developing the right attitude will attract the blessings of the Cosmic.

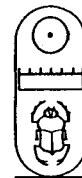
However, we cannot expect blessings and good things from the Cosmic unless we give our whole-hearted support to moral and

ethical standards, especially to those obligations we have assumed. In other words, whatever obligations we have made in life to other people must always be upheld by us. If we are married and have sacredly pledged to honor and respect our children, wife, husband, and family, we must live the ideal life that will bring honor and respect to those who are dependent upon us. No matter what the laws of the land may be, we must not work just within the law, but always seek to uphold the highest moral and ethical standards in our lives, which will help to advance civilization, and help build a better nation and a better world.

We have an obligation to the Cosmic to spend a few moments as we fall asleep and allow our consciousness to enter into the Cosmic, and to think of some of the problems that other people have—forgetting ourselves entirely and becoming a living, conscious soul, in harmony with the Cosmic, and a companion worker with the Cosmic. At that time we can send out thoughts and radiate love, health, and harmony to all those areas that we feel are experiencing difficulties and problems. This is the work done by Rosicrucians each day to bring about changes in world affairs for the good of society. We may think of some unfortunate person in our lives. He may not be related to or even really well known by us. But as we become aware of someone in need and send good thoughts to that person, we will be of great help and assistance to him.

Reach for the Highest

We should strive to emulate the highest ideal of the Rosicrucian work, always trying to say something kind and thoughtful, something pleasant and loving to other people at every opportunity. Too many people are full of criticism, complaints, have some bias or enmity, jealousy or envy about other people, which keeps them out of harmony with the Cosmic. But we can never afford to entertain thoughts of jealousy, envy, hatred, or even dislike or unpleasantness. Our attitude must always be that of being extremely kind, thoughtful, and considerate. But normally, the best challenge for us is to always think of something useful and kindly. Even sending good thoughts to people we pass on the street will help them considerably.



By this means, our relationship to the Cosmic is raised to a higher plane, and we lift ourselves and expand our consciousness to higher levels of achievement. We can be serious students of mystical literature, and that will help us. But if such study does not result in elevated thinking which is in harmony with the Cosmic, then obviously we have not attained a higher level of consciousness. Raising our consciousness to a higher level assures us of a closer association with the Consciousness of the Cosmic, enabling our life to become more aligned to the true purposes of the cosmic plan for mankind and the part we may play in the Great Work for the future.

Therefore, it is important to give of ourselves and our thoughts, even for just a few minutes each day, in working on behalf of the Cosmic for the benefit of mankind. By radiating appreciative, loving, kindly thoughts we become a channel to accomplish much good in the world, especially in our immediate community, in the office or factory where we may work, or among the people we associate with. So much can be done with good thoughts. Radiating constructive thoughts to other people assures us of a close and loving relationship with the Cosmic, and blessings and gifts will come to us automatically, without our asking for them, because of the relationship we have established with the Cosmic.

These are the things that the Rosicrucian teachings try to inculcate into our consciousness, that we become living examples of how the Cosmic works through us. It is not a matter of our just drawing upon the Cosmic to let it show in our lives, but daily

entering into a relationship with the Cosmic and allowing it to work through us. In other words, we become perfect agents of the Cosmic in allowing the Consciousness of God and the Consciousness of the Cosmic to work through us each day. Then we will be assured that everything we do in life will be meaningful, helpful, and successful. We will experience the joy of living, and a more prosperous and successful life.

We don't have to change our occupation. We merely need to live in harmony with the Cosmic, and the opportunities of the Cosmic will then place us in positions in our work, in our associations with other people, where we can do the most good. For some, this may mean that they will take on important positions in society, and may have important work to do. Others may work in the background and not seemingly have any important function in the world. However, they have a greater importance by working in harmony with the Cosmic behind the scenes. This is the Great Work that the Rosicrucian Order helps us to realize and bring into our lives.

The Celestial Sanctum

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

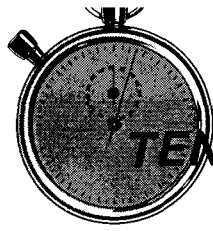
When You Change Your Address . . .

Please send only *one* notice, and send it to:
 The Rosicrucian Order, AMORC
 Data Processing Center
 Rosicrucian Park
 San Jose, California 95191, U. S. A.

Be sure to let us know as far in advance as possible when your address will change.

Please include your key number or subscription number. This one notice will change your master file and be made available to all departments. May we also remind you to be sure that you notify your local post office.

The
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 Digest
 March
 1983



TEN WAYS TO MANAGE STRESS

by Richard Compean, Ph.D.

BECAUSE it has a medical definition and scientific evidence to support its harmful negative effects, stress has become increasingly popular as a topic of conversation. Unfortunately, it has also become an almost too easy scapegoat for whatever happens to be troubling one—physically, mentally, or emotionally—at a given time. But stress need not be a scapegoat. In fact, dealing with stress successfully—making it work for instead of against you—is easy. It is also demanding, for successful stress management depends on changing from a passive victim role to an active take-charge one.

Here are some ways to manage stress—with success and satisfaction.

1. Discover your nature. Are you a tortoise or a racehorse? That is the first question that Hans Selye, M.D., one of the pioneering medical researchers and writers on stress, suggests we ask ourselves. Find out which one you are; then be good at it. Negative stress consequences most often result when racehorses try to be tortoises, and vice-versa.

One of the best ways of discovering your nature is through reading. Many of the best-selling books of the 70s and 80s have been of the so-called “self-help” nature, covering stress and related issues. Pick up one (or more) and read it. It could help you not only discover your nature, but also change your behavior, and your life.

2. Set goals and direct your work toward those goals. One of the leading causes of personal stress (and depression) is a feeling of “not going anywhere,” of life, in small chunks and in large, just passing by. As the racehorses among us have discovered, it’s

hard to go somewhere without goals, and plans to help achieve them. Many of us get stuck because we think goals have to be grandiose—making \$1 million or winning a Nobel Prize. But lesser, more realistic goals can be much more important—a sailing trek, developing new friendships, a home or self-improvement project, a personal achievement, a trip abroad, a new or improved hobby.

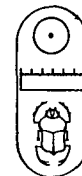
3. Find a positive addiction—peaceful and playful. Why are all those joggers still out there, morning and evening, rain or shine? Because jogging is a positive, stress-transforming addiction, second in popularity only to meditating. The tortoises among us have found that, as much as we need to set goals and work to achieve them, we also need to relax in peaceful and playful ways, quietly and comfortably. Jogging and meditating both provide this peaceful and playful relaxation, a necessary antidote to excessive stress.

Find your own positive addiction. The only requirements are that it be something you like doing and can do on your own, comfortably, regularly, and noncompetitively.

4. Breathe slowly and deliberately to maintain control under fire. Breathing is normally an autonomic (not consciously controlled) function. Under pressure our breathing tends to become rapid and shallow. You can take charge of your breathing—and of any “stressful” situation—by controlling your breaths. Take slow, deep, controlled breaths. And trust your intuition and innate ability to handle any difficult situation.

Charles F. Stroebel, M.D., Professor of

Deal with stress successfully—make it work for instead of against you.



Psychiatry at the University of Connecticut Medical School, has found great success in controlling stressful situations with a six-second breathing technique that he has called "The Quieting Reflex." It involves four simple steps: 1) Become aware of your source of stress or annoyance; 2) give yourself the suggestion, "alert mind, calm body"; 3) smile inwardly with your eyes and with your mouth; 4) inhale slowly, imagining the oxygen coming in through pores in the bottom of your feet, then exhale slowly, imagining it going out likewise, while you let your jaw, tongue, and shoulders go slightly limp.

Now, only six seconds later, you are ready to face your stressful situation. Try it, now and regularly.

5. Eat regularly and well. We may not all know the four essential food groups, but we do know the common enemies to healthy diets: sugar, salt, and fat. Sugar seems to be everywhere naturally, especially in fresh fruit. As with salt, a little goes a long way. But we tend to add far too much of both processed sugar and salt to our diets, and we pay the price with increased negative stress. Sugar elevates our energy level, giving us a "rush"—only to then let us down even more. And it rots our teeth and gums.

Salt elevates our blood pressure (a direct contributor to hypertension). Because it is used so commonly as a food preservative, we get hundreds of times more sodium than we need.

As for fat, suffice it to say that a gram of fat has nearly twice as many calories as do grams of carbohydrates and protein. To control stress, eat regularly—don't skip breakfast and don't go on "crash" or "fad" diets.

6. Anticipate and plan life changes. Conflict and change (and the stress produced by each) are as inevitable as death and taxes. Ignoring them puts us in the victim role. Planning for anticipated conflicts and changes allows us to take charge and thus cope more effectively. By paying conscious attention to what is happening in our lives (e.g., a relationship not going so well; a relative aging or seriously ill; a child or children growing older), we anticipate many of the changes in our lives.

7. Know your limits. Richard Lazarus and

his fellow researchers in the University of California Berkeley Psychology Department have discovered that a personal awareness of your own "hassles" and "joys" can be quite helpful in managing your stress.

What "hassles" you: Your commute? Yardwork? Making a decision? How can you avoid these, or change their hassle value to you? Can you learn to live a healthier and happier life within limits imposed by these hassles?

What are your "joys": Eating? Time spent with family and friends? Music? Do you overlook them or take them for granted? How can you put more of these joys in your life to counterbalance the stressful hassles?

8. Relate. There is no greater cure or prevention for the effects of negative or excessive stress than relating to others. We need others. Children know, and we shouldn't forget, that we need to hug and we need to laugh. Even better than an apple is a hug a day, or laughter, especially with family or friends. Listen to or tell jokes. Watch Johnny Carson with a friend.

An important part of relating is our development of "social support networks." All of us need to be loved and listened to, to be supported emotionally, to be appreciated, and to be challenged. And we also need to play. Only other people can provide much of this support for us; only we can provide some of this support for others.

Become aware of your support network: Where do you give and get listening, love, and appreciation? Who challenges you, and whom do you challenge? Who are your playmates? If your answers are limited to only one or two people it's time to develop new friends and supporters. If you give only to one or two people, such giving may be putting a strain on you or on your relationships.

9. Accept what you can't change. If you are over 30, your chances of qualifying for the 1984 U.S. Olympic Swim Team are quite slim. Accept that. If you're under 30, now is not the time to try to be a wise man or woman. Save that for later.

No one likes to pay nearly \$1.50 per gallon for gas, when less than ten years ago it cost one-third that much. It's hard to keep

your driving speed down to 55 mph when only a few years ago you could legally do 65. It wasn't so long ago when \$10,000 per year was a good income and \$50,000 bought a substantial home.

Time (and costs) have changed, and we have to accept the reality of the changes. Have you accepted those things you can't change, instead of getting frustrated, angry, upset, or "stressed" over them?

10. Be yourself. Racehorse or tortoise, "Type A" or "Type B," young or old, male or female, tall or short, you have to be who

you are. Trying to be something or someone you aren't just doesn't work. And it provokes a lot of anxiety and negative stress. Trying to meet the demands and expectations of others makes no one happy.

Have goals and values and expectations, but make them yours, not someone else's. Being yourself and following the other nine suggestions will lead to a happier and healthier life, for managing stress successfully and managing it "your way" leads to more satisfaction and greater well-being.

—Reprinted from *Planning for Health, Kaiser-Permanente Medical Care Program*

This Month's Cover

Featured on our cover is one of the fascinating alleyways of ancient Fez, a city in central Morocco. Founded in A.D. 790, Fez is one of the sacred cities of Islam. In the 14th century it reached prominence as a center of commerce and learning. Its university, still in existence, dates to 859. It is here that the famed mystic philosopher and Rosicrucian, whose allegorical name was Christian Rosenkreuz, is said to have studied in the late fourteenth century.

(Photo by Ralph M. Lewis)

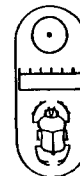


Two New Courses at R.C.U.

Dreams: An Inner &
Outer World

Oriental Philosophy

To receive a brief description of these courses, and an application and fee schedule, as well as a list of the sixteen other courses offered, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95191. RCU at Rosicrucian Park takes place from June 20 to July 9.



THE EMPEROR PROCLAIMS

Monday, March 21

Beginning of the Traditional

Rosicrucian New Year 3336

THE ARRIVAL at a concept of *time* has been an important factor in contributing to both philosophical and religious ideas, as well as explaining certain natural phenomena. Time in the psychological sense is a succession of consciousness, or to state it otherwise, an interval of consciousness. The duration of the consciousness of any impression or series of impressions we measure is the *period* of time.

A particular experience may become the pivotal point by which our consciousness measures its awareness of its relationship to other experiences. For analogy, we may say that something occurred "Just before the great flood," or "It happened right after Christmas." Our recollection as compared with our present awareness is termed the past, and that which we imagine to occur beyond the present is the future. A *cycle* is a recurring event or phenomenon. A series of cycles can be used as a measurement of time, as so many springs, summers, falls, or winters.

Recurring Cycles

The ancients, in observing the phenomena of nature, plotted cycles of the recurring changes. To these they often attributed supernatural events which had a subsequent effect upon religion, philosophy, and early science. The ancient Chaldeans, the astrologers of Babylon, studied the cyclic movement of the heavenly bodies. The few planets of which they were aware were thought to be gods who influenced human behavior just as the sun and moon were known to affect the earth. This was the beginning of astrology, which persists even today.

From astrology, its mythological concepts, and its keen observations, man acquired a knowledge of the cyclic phenomena of the celestial bodies. Consequently [16]

the Babylonian-Chaldean astrologers became the first *astronomers*.

The *Nile River* with its cyclic inundation of the Nile Valley became a symbolic *clock* to the ancient Egyptians. The ancient river flows through a canyon between ranges of high cliffs. Before the construction of the Aswan High Dam, the rushing waters of the spring freshet would bring down each year from the Abyssinian highlands a deposit of alluvial soil. The rich soil and the inundation converted the otherwise arid land of Egypt into life, *fertility*. The Nile therefore was the life stream of Egypt. Without it the people could have barely existed.

The inundation of the land by the Nile occurred with a great regularity, reaching its highest stage in the late summer. This regularity, this cycle, had a mystical symbolism to the ancient Egyptians. In other words it was the annual period of *rebirth* from the moribund dry period. Vegetation came forth in abundance. The Egyptian priesthood in Heliopolis, Memphis, and Thebes compared this phenomenon to that of human life and death. The question must have arisen, "Is man permanently dead? Is it not possible man, too, can be rejuvenated and live again?" From that early concept came the idea of *rebirth* and *immortality* elaborated by the Egyptians in ritual and ceremony. The ideas were dramatically portrayed in the mystery schools of not only Egypt, but later in Greece and Rome, and eventually these ideas found their way into profound doctrines in the West.

The Great Resurrection

The great cycle of such a phenomenon as the advent of spring was heralded as the beginning of the New Year. In the northern hemisphere, winter is death-like, with most of the plant life dormant. Spring, therefore, is the great resurrection, the *rebirth*, in

which a *new year* of life is born. For centuries the Rosicrucians have recognized the vernal equinox, when the Sun on its celestial journey enters the sign of Aries, as not only the beginning of spring, but also as the beginning of the New Year. This annual astronomical phenomenon will occur this year on March 21.

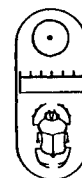
As has been the custom of the Rosicrucian Order, AMORC, an impressive ceremony and symbolic feast is held on the occasion of this traditional New Year in the temples (lodge room) of Rosicrucian Lodges, Chapters, and Pronaoi throughout the world. Such rites, of course, are not of a religious nature since the Rosicrucian Order is *not* a religion. All Rosicrucians are eligible to attend the beautiful ceremony and symbolic feast in a Lodge, Chapter, or Pronaos convenient to them.

Therefore, we suggest that members immediately refer to the *Worldwide Directory* of Rosicrucian Lodges, Chapters, and Pronaoi published in the February issue of the *Rosicrucian Digest*. After selecting the Lodge, Chapter, or Pronaos you wish to attend, simply write to the Rosicrucian Order, AMORC, San Jose, California 95191, U.S.A., and ask for the *complete address* of that *affiliated body*. Upon receipt

of same, address a letter to the Secretary of the body you selected and ask for the date and time at which their Rosicrucian New Year's Ceremony will be held. There are no fees or obligations other than the necessary presentation of one's active membership credentials.

The *Rosicrucian New Year Ceremony* and traditional feast will be conducted at Rosicrucian Park on the night of *Friday, March 18*. Doors open at 7:30 p.m., and the ceremony begins at 8:00 p.m. All Rosicrucians who can attend are cordially invited. However, membership credentials must be presented. For those who cannot attend, an inspiring home sanctum ritual can be provided. It contains the essential elements of the more elaborate ritual held in our fraternal temples. To obtain this ritual, address a letter to the Rosicrucian Order, AMORC, San Jose, California 95191, U.S.A., and ask for a copy of the "Rosicrucian New Year Ritual for Home Sanctum Members." There is a nominal charge of \$1.45*, or the equivalent in postal coupons, to cover postage and handling. Please do not send stamps. California residents kindly enclose 6% sales tax.

*Other Currencies:
 £.89 A\$1.53 NZ\$2.01
 ₦.97 R1.61 CA\$1.81



Francis of Assisi

by Santiago Real de Azua

LAST YEAR the world celebrated the 800th anniversary of the birth of Francis of Assisi, one of the greatest and most beloved of all Italian saints. The testimony of his life, even more than his writings, deeply and permanently influenced the life and thought of the Christian world. St. Francis is loved not only by Catholics, but also by people from the most varied cultural backgrounds, believers as well as non-believers.

Who was this son of the rich merchant Pietro Bernardone, born in Assisi, Umbria, in 1182? For the religious, Francis is above all an *alter Christus*, not only in word, but also by his deep-seated commitment to the Gospel. In joining in the commemoration of the anniversary, the international community recognizes that its own aspirations are identical to the basic principle of the Franciscan rule of "a life of peace, of universally shared brotherhood and of concern for the poor."

A relative lack of source material on Francis' life makes a perfect understanding of his work difficult, and the task is further complicated by the determination of various movements to appropriate Francis' legacy to their own purposes. In this way, Francis has been portrayed willy-nilly as a forerunner of the Reformation, an anti-clerical leader, a pre-Romantic, an anarchist or communist ahead of his time, a hero of non-violence or a forerunner of the defense of the environment. All these labels tend to diminish or deform Francis' message, but they are nonetheless indicative of the vitality of his faith.

Francis was not a theologian such as St. Augustine, nor a thinker like Thomas of Aquinas, nor a theorist of the spiritual life such as Ignatius of Loyola. Even in his dissatisfactions, Francis was very much a man of his time, of that 13th century characterized by the growth of the middle class to which

his family belonged, and by an aspiration toward the pure religious life. Nothing set Francis much apart from the young people of his own background, up to the day when, in Spoleto, he experienced a vision which led him to solitude and prayer. He renounced his own background, set out to care for the poor and sick, and received Christ's famous request in the ruins of the chapel of St. Damian, near Assisi: "Francis, go forth and mend my house, which is in ruins."

Francis resolved to break off from his family and to live a life of poverty. 1209 was to be a decisive year in his life. Beginning at that time, he devoted himself above all, not so much to the contemplation of the mystery of God, as to following the example of Christ. Like Christ, he wandered, poor and free, preaching love and understanding, helping the lame and the sick, and distrusting power and the powerful. "Let him who has the right to be obeyed and who is the greatest," he wrote, "become the smallest and the servant of his brothers."

A Humanitarian Order

At the outset, his preaching attracted twelve disciples, mendicant monks for whom he set up simple rules, approved in the same year, 1209, by Pope Innocent III. This was the beginning of the Franciscan Order, members of which, to this day, minister to the sick and the needy. Ten years later the order included five thousand members throughout Italy, and its numbers grew rapidly. In 1212, Francis' preaching attracted Clare of Assisi, who, in following the model of the men's order, founded the Poor Clares.

The key to Francis' life and work is a radical choice: that of taking the Gospel quite literally. This choice was decisive for his entire testimony, up to his death on October 3, 1226, in Porziuncola. Francis' call for an austere life, stripped of all wealth,

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FRANCIS OF ASSISI 1182 1982

his belief that attachment to material things was at the root of violence, his philosophy of working for oneself to avoid dependency on others, all continue, even today, to constitute attractive ideals, especially in a world where hunger and misery coexist with an ever-unsatisfied appetite for consumer goods. The love of creation and respect for things created are another aspect of Francis' modernity. The Franciscan notion of brotherhood is all-pervasive, and does not exclude the animals or the elements. Nature is God's mirror: "Blessed art thou, O Lord, for our sister, the mother earth, which feeds and sustains us, and which produces various fruits and herbs and flowers of a thousand hues." Death itself, "our sister, Death," is not excluded from the notion of brotherhood.

From this basic nucleus of attitudes and beliefs which form the testimony of St. Francis—strict faithfulness to the Gospel, poverty, a courageous striving for reconciliation between men, forgiveness through love, and respect for God's creation—two dimensions demand an explanation: the deep-set horror Francis felt for money, and his attitude towards book learning.

At a moment in history when a craving for profit and a zeal in accumulating wealth were becoming dominant social attitudes, a current of compassion for the poor developed in the Western world, of which St. Francis was perhaps the truest representa-

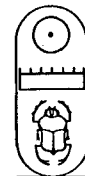
tive. The love of material things, for the little brother of the poor, leads only to violence, which is incompatible with faithfulness to the Gospel. "If we possess wealth", he wrote, "we will have to defend it." He thus expressed a philosophy in which poverty was synonymous with liberty. Besides, Francis shared the idea widely held, in his day, that the amount of existing wealth is limited, and he believed, as a result, that any new accumulation of riches served only to deprive others of their own.

Much has been written and said about the disdain or distrust Francis showed for book learning. Strictly speaking, his warnings concerned the accumulation of knowledge resulting in egotistical isolation from the world and denial of brotherhood. Wealth, power, and knowledge were to his eyes a triptych contrary to his concept of the religious mission, marked by rigor and sacrifice, but not excluding joy.

—UNESCO Features

Featured above is the artwork for the U.S. Postal Service's commemorative stamp honoring Francis of Assisi. The stamp, designed by Ned Seidler of Washington, D.C., portrays Francis with a covey of doves, the birds of peace. In the words of the artist, "The design conforms in spirit to the character of Francis and is a composite of written descriptions of his appearance." Colors used in the stamp are violet, fleshstone, brown, ochre, red, and black. The stamp was issued last October in San Francisco commemorating the birth of the man for whom the city was named. Illustration: courtesy U.S. Postal Service © all rights reserved.

Francis' association with human dignity has survived the seven centuries since his death in 1226. His humanity has earned him reverence transcending all religious bounds.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Vowel Sound Analysis

IN THE MIDDLE of the 18th century, a group of physicists and mathematicians began studying the properties of vibrating strings under tension. Names such as d'Alembert, Lagrange, Euler, and Bernoulli were associated with this study. But it was the French physicist Jean Baptiste Joseph Fourier (1768-1830) who was to revolutionize the study of vibrations and mathematics in his lifetime.

Fourier became a supporter of Napoleon and also played a role in the French Revolution. He was threatened by the guillotine; but the fall of Robespierre saved him. Fourier accompanied Napoleon on his campaign to Egypt as one of the French Savants and was governor of Lower Egypt from 1800 to 1802. Upon his return to France, Fourier became governor of the district which included the town of Grenoble. One of the

history teachers at the University of Grenoble, Jean Jacques Champollion, asked that he be allowed to introduce his younger brother, Jean François Champollion, to the Academy Delphinat. Fourier was amazed to find how much the young boy knew about Egypt and showed him his collection of Egyptian antiquities, which contained a rough parchment copy of the three texts found on the Rosetta Stone. When told that no one had translated the hieroglyphs, the young Champollion replied, "Then I will." Subsequently, Jean François Champollion became famous as the first successful translator of the Egyptian hieroglyphs.

Vibrations

In 1807, Fourier suggested in his first paper to the French Academy of Science that a complete arbitrary function could be expressed as a series of mathematical relationships or as sines and cosines at every point. Rosicrucians will recognize this idea as another expression of the concept that all things in nature may be characterized by a unique set of vibrations. See Figure 1 for definition of sine and cosine.

Fourier's suggestion was not kindly received by the learned community in France. It took the subsequent work of mathematicians such as Dirichlet, Poisson, Riemann, Cantor, Dini, Jordan, Lebesgue, and others to place Fourier's theory on a sound and rigorous basis. Fourier had intuitively stated the concept; but he did not rigorously prove it. These other mathematicians helped to rigorously prove and expand the concept, and today Fourier analysis plays a major role in modern science and engineering.

Sine: In trigonometry, the ratio of the side opposite an acute angle of a right triangle to the hypotenuse. In the diagram, the sine of angle c is AB/BC ; the sine of angle b is AC/BC . Cosine: In trigonometry, the sine of the complement of an angle or arc. In the diagram, with hypotenuse BC , the cosine of angle ACB is AC/BC , the cosine of angle ABC is AB/BC .

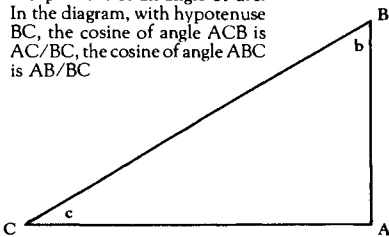
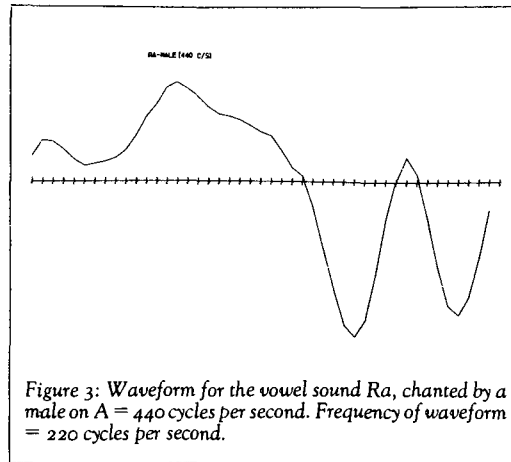
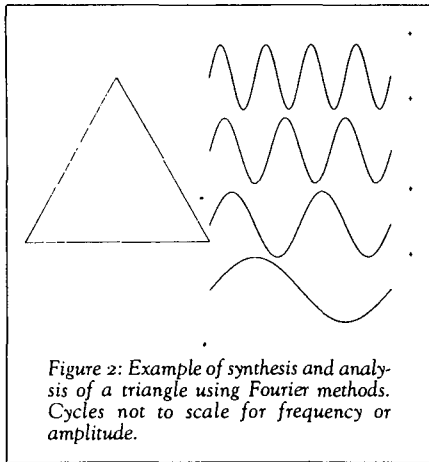


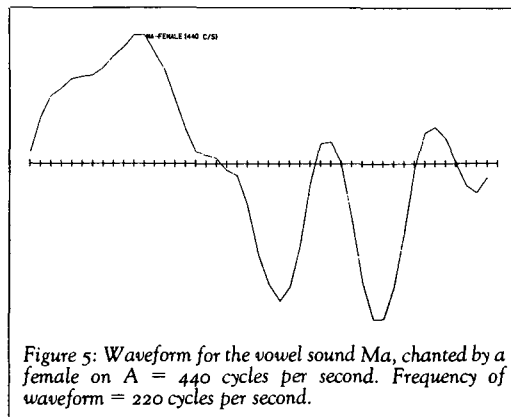
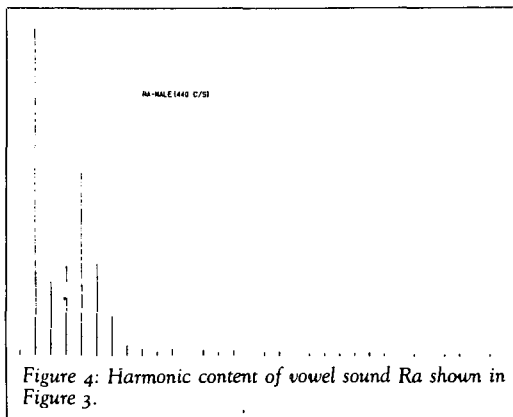
Figure 1: Definition of sine and cosine.

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In Fourier analysis, an arbitrary physical or mathematical function is broken into a series of sines and cosines of different frequencies and amplitudes. In Fourier synthesis, a series of sines and cosines of different amplitudes and frequencies are added to obtain the original function. In Figure 2 a triangle is shown resolved into sines and cosines of different frequencies. This type of analysis is more familiar to us than we realize, but in another fashion. Each time a waveform of varying air pressure strikes the eardrum, our mind, through processes involving the brain and physical organs, transforms the waveform into a series of individual frequencies of varying amplitudes. We interpret these frequencies as sound. So, in reality, our hearing process is nothing more than a Fourier analysis of the air pressure waveform striking the eardrum.

The Rosicrucian vowel sounds used in Lodge and Chapter Convocations were studied using this type of analysis in an attempt to discover more information concerning their fundamental nature. A microphone, digital storage oscilloscope, computer, tuning forks, and computer programs performing Fourier analysis and synthesis were utilized in the study. Technically speaking, Fourier transforms were performed on the vowel sound waveforms. The method used to study the vowel sounds was to strike a tuning fork for the correct frequency and hold it to one ear while the vowel sound was chanted into the microphone. The waveform generated by the vowel sound was then stored in the computer and analyzed by the computer program. Twelve vowel sounds are frequently used in the present-day Rosicrucian exercises. The



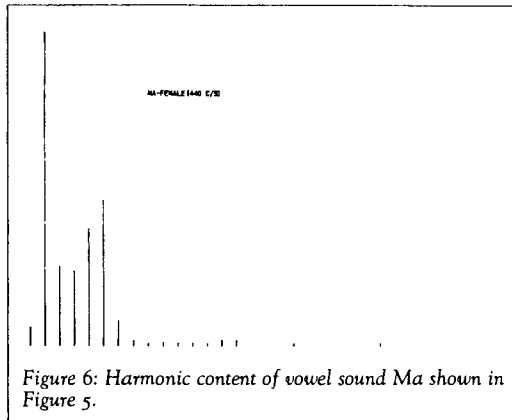


Figure 6: Harmonic content of vowel sound Ma shown in Figure 5.

scale is from middle C at 261.6 cycles per second to B above middle C at 493.9 cycles per second.

Shown in Figure 3 is the waveform generated by a male chanting the vowel sound Ra with the tuning fork frequency of $A = 440$ cycles per second. Figure 4 shows the Fourier analysis of this vowel sound waveform. This graph is a shorthand notation for describing the different frequencies found in the waveform. The first bar on the graph represents the intensity of the zero frequency or constant level portion of the waveform. The 2nd bar represents the relative intensity of the cycle with a frequency of one vibration per period. The next most intense cycle occurs at the 4th cycle or the 5th bar. Another way of saying the above is that the 1st harmonic is the strongest, followed by the 4th harmonic in intensity. The 3rd and 5th harmonics have almost equal intensities, followed by the 2nd and 6th, respectively. So we rank the intensities of the harmonics in this order of decreasing amplitudes: 1st, 4th, 5th, 3rd, 2nd, and 6th. An interesting observation concerning this vowel sound is that the waveform had a period exactly twice that of $A = 440$ cycles per second or Ra chanted by the male had a frequency of 220 cycles per second.

Figure 5 shows the waveform generated by a female chanting the vowel sound Ma on $A = 440$ cycles per second. This waveform also had a basic frequency of 220 cycles per second, or one half that of $A = 440$ cycles per second. The harmonic con-

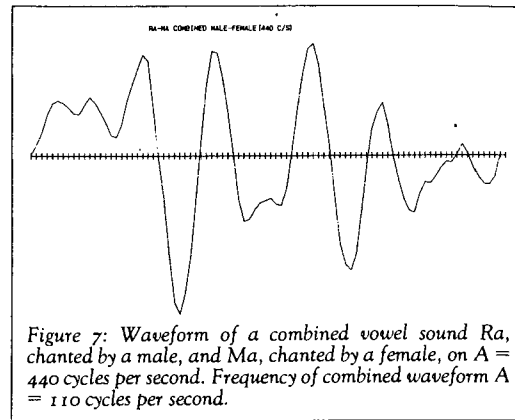


Figure 7: Waveform of a combined vowel sound Ra, chanted by a male, and Ma, chanted by a female, on $A = 440$ cycles per second. Frequency of combined waveform $A = 110$ cycles per second.

tent of Ma is shown in Figure 6. We find that the 1st harmonic is strongest, followed by the 5th, 4th, 2nd, 3rd, and 6th in decreasing intensity.

Contrasting the two vowel sounds, Ra by the male and Ma by the female, both chanted on $A = 440$ cycles per second, we find that after the 1st harmonic, the 4th harmonic is strongest for Ra and the 5th harmonic is strongest for Ma. Both vowel sounds have a frequency of 220 cycles per second even though chanted on $A = 440$ cycles per second.

Figures 7 and 8 show the waveform for the combined vowel sound Ra chanted by the male and Ma chanted by the female on $A = 440$ cycles per second. This combined vowel sound had a frequency of 110 cycles per second, or one fourth that of $A = 440$ cycles per second. Figure 8 shows the

(Continued on p 35)

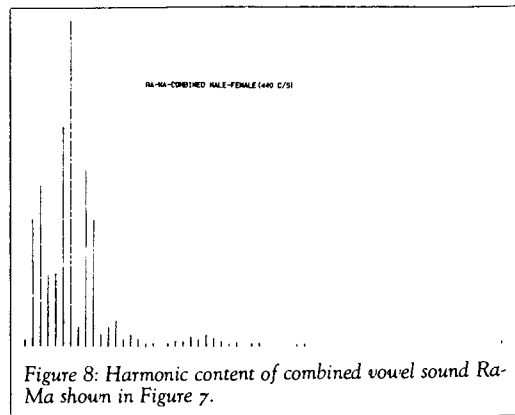


Figure 8: Harmonic content of combined vowel sound Ra-Ma shown in Figure 7.



COMPETITION presupposes duality. The spiritual view of life stresses oneness. What, then, is a spiritually minded person to do in a world which not only accepts competition but deems it essential to the improvement of the human condition? What perspective will enable one to function in society—to hold a job; perhaps find a mate and raise a family; to fit into the political, economic, and social surroundings—without losing sight of the goal of oneness with other people and nature?

Before attempting to answer these questions it will be helpful to examine two of the most common assumptions about competition: 1) that it is an inherent human trait; and 2) that it has brought mankind from a harsh, perilous, and sometimes tedious way of life to one that is not only physically easier but spiritually preferable.

For four months in 1978 I lived on a semi-primitive island in the Truk district of Micronesia, a place almost totally devoid of competition. The islanders lived a simple life, getting most of their food from the sea and using very little cash. What possessions they had—tools, fishing gear, clothing—rather than being seen as status symbols, were valued in a practical way. Parents did not vie with each other to raise the brightest or most “successful” children; offspring

were often adopted for months or even years by adults other than their natural parents. Neighbors helped neighbors with the building of homes and repairing of boats and shared, in a spontaneous, unaffected way, their daily catch of fish and supply of fresh water.

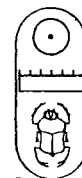
There were many other remarkable aspects of the society (no crime, for example) which are beyond the scope of this essay. The point is not that such qualities were unique to this island, but that they were the rule, not the exception, and that competition, everywhere the rule, was there the exception. The island society was small—250 people—but the existence of even one such human group, it seems to me, belies the assumption that we are bound by nature to be a competitive species.

Life on Truk was devoid of many of the comforts of modern life. Infant mortality was high, average life expectancy low. Medical care was primitive, as was protection against typhoons, mosquitos and drought. It can be argued that competition, in the form of the industrial revolution, has made our lives more comfortable and safer. It can hardly be argued, however, that this new luxury has been accompanied by a parallel advance in our overall spiritual state. If anything, the human race as a whole is more alienated and anxious and despiritualized now than at any point in its history.

Competition Accelerates

Then is this the way the world is going? Yes, obviously. To deny this is to hold a pleasant fantasy in front of the mass of evidence which points to a gradual despiritualization of humanity and to ignore the plain truth that as population increases, per capita resources decrease and competitiveness grows.

This evolution was apparent even on Truk. Certain valuable possessions, such as motorboats, had one owner and were not lightly borrowed. A distinction was beginning to appear between the few families who could afford typhoon-proof cinder-block houses and those who lived in tin or plywood shelters. Anxiety over money, which was previously unknown, was showing its ugly face. The complicated fabric of



oneness with nature and neighbors was slowly being unwound. Duality was born. Those who had seen it before saw the onset of the death of a natural, perfect spirituality.

The spiritually minded person who has the courage to acknowledge this trend is faced with a challenge: how to retain a positive outlook in a world that sometimes seems more negative with every headline. Escapism is increasingly impossible and, for the socially conscious person, undesirable. Other responses range from plans for a return to primitivism, to hopes for a savior, to the formation of utopian communities. I am not a proponent of any of these, nor do I claim to have the final answer to the problem. It was painful for me to witness the drift of Trukese society and it has been difficult to return to the modern world, wanting to pursue unity, yet also wanting to live among people, to work, to participate in my society.

But I think it is essential in these times not to slip into cynicism or negativism and not to abandon our highest goals, whatever they may be. A perspective which has been of help to me along these lines is to see human civilization as developing in three general stages. Stage one is life in the primitive tribe or village, such as the one I lived in on Truk. In such a society people and nature are not sharply delineated and competition is a very small part of life.

Stage two—where most of us currently stand—is characterized by alienation and pervasive competitiveness. Ours is a luxurious but anxious life lacking the comfort of a primitive identification with sun, trees,

and animals. At times the future seems to us to hold nothing but an intensified version of the same thing—a more chaotic, less natural Earth. But if we look closely we can detect signs of the emergence of stage three: growing concern over pollution and alienation; the first shoots of a world peace movement; the increasing belief that what happens anywhere on Earth affects the rest of the human race.

There is another important reason to hope that our estrangement has reached its apex. After centuries of competing to develop more and more sophisticated means of destroying our fellow human beings, we have, for the first time in history, devised weapons so horrible that their possessors are loathe to use them. Wouldn't it be a pleasant irony if the result of competition turns out to be unity; if millennia of violence turn out to have led us to the extinction of the ultimate competition—war? And wouldn't it be encouraging to see ourselves as evolving from primitivism to an advanced innocence, in which competitiveness recedes to be replaced gradually by a feeling of oneness?

This theory is meant only to provide a helpful perspective. The issues it touches upon are deep psychological ones too complex to be contained in three broad categories. It is also not meant to suggest a sit-back-and-let-it-happen-to-us attitude. If humanity evolves to the third stage it will be because of the effort of millions of individuals, not in competition with each other, but working together toward a more humane world. △

*We are rich only when we do not want more than we have,
regardless of how little that may be.*

—Validivar

IN APPRECIATION

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally. Please accept my sincere thanks.

Ralph M. Lewis
Imperator

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Pascal and His Thoughts on the Mind

by Sarajane Mara Thomas, F.R.C.

BLAISE PASCAL (1623-1662) was a famous French scientist, mathematician, and writer. Though he made original contributions in all these areas, having perfected an adding machine as a very young man, he is remembered mostly for his writings on religion. At the time of his death he was in the process of compiling his thoughts on Christianity, intending to write an apology for this religion. He knew full well the necessity for belief in something supra-rational, something beyond the mundane. His uncompleted manuscript, published posthumously under the title of *Pensées* (*Thoughts*), presents an attack on the pride of reasoning. Pascal hoped to destroy the prevalent belief of his day that reason, alone, was necessary for absorbing new knowledge. He tried to acquaint man with the necessity for belief in intuition, a power quite capable of presenting the human with insights and convictions unattainable through reason.

Pascal perhaps cannot be considered a true philosopher for he did not set up a systematic method by which one arrives at certain knowledge. The true philosopher devises a theory of knowledge which ultimately leads him to set up his own cosmogony, that is, he forms some type of theory explaining the creation of the universe, ultimately devising a description of the God who brought about this creation. Pascal had quite other intentions and never became preoccupied with these age-old questions. He hoped to convince people of their own weaknesses due to the fallibility of reasoning and the senses, desiring them to accept Christianity after learning to understand themselves through intuition. Pascal felt people could become happier individuals through discovering this knowledge of

themselves and their true relationship to God.

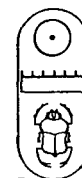
Pascal was a deep thinker, capable of great psychological insight. Herein lies his fame, in his ability to express his great introspective insights in such grandeur, through the use of imagery never excelled since his time. Through his psychological genius, Pascal discovered and then taught that knowledge comes through faith (intuition from the heart) and that rational proof alone is not enough to give us a true picture of the universe in which we live.

In *Pensées*, fragments of Pascal's thoughts have been categorized for easier reading and referral. Though many of these theories are incomplete, they are, nevertheless, words from which we may derive a great deal of understanding and inspiration as we learn of this thinker's inner life. The first section of *Pensées* is entitled "Thoughts on Mind and on Style." This section deals with Pascal's thoughts on the mind and some of its many faculties, and explores differences between the *mathematical* mind and the *intuitive* mind. Throughout this article I will explain my conception of Pascal's "two minds" and the differences that exist between them.

Before proceeding we must clear up a word meaning in order to avoid confusion. Pascal uses the word *principle* in two separate contexts. In speaking of the mathematical mind, he uses the term to mean "concepts or ideas which focus our mind in a certain position whereby we may comprehend a further desired thought or idea." But, when he uses the term in referring to the intuitive mind, its meaning is more akin to *feeling* (susceptibility to impression, emotion) or *impression* (an image producing a marked effect on the senses or the mind). To avoid misunderstanding, I therefore use the term *principle* only in connection with the mathematical mind and *impressions* or *feeling* when dealing with the intuitive mind.

Definition of Mind

Let us begin by defining *mind* as being the combined complex of elements within the human organism which renders man able to feel, perceive, think, will, and reason. How then can we explain the intuitive mind? If



intuition is the sudden appearance of a new knowledge in our consciousness about which we have no doubts as to its validity, then the intuitive mind must be a mind in which new knowledge comes forth and plants itself in our conscious awareness in such a manner that we know that it is Truth and that it can be nothing else.

Where does this intuitive knowledge come from? We would have to answer that intuitive knowledge comes forth from that idea, subject, or object upon which we have been concentrating. Pascal states clearly that intuitive knowledge is contained within "principles...so subtle and so numerous" that they "are before the eyes of everybody. One has only to look..." and the impressions are all around him in such quantity that no effort is necessary to see them, for we are, in actuality, a part of the impressions within our environment. We will *feel* the inherent physical and spiritual qualities of the object or idea, in direct proportion to the degree of concentration we maintain at that moment.

When we focus our attention on an item of interest or concern to us, we are, in a sense, asking that element to give of itself, that it allow us to *feel* its warmth, depth, shape, color, use, etc., so that we may know it as existing separate and apart from all other impressions in our environment. If the intuitive mind concentrates upon the Hermetic Cross, it immediately has full knowledge and understanding of that object. The physical properties and impressions of size, shape, breadth, depth, color, etc., would be known, as well as the deeper spiritual connotations. But these many elements would be entwined and received by the mind as a grand total of feeling, producing in each of us different emotions dependent upon our unique personalities. "Those who are accustomed to judge by feeling...understand at first sight...."

Individual Differences

We are all different, our uniqueness based upon our likes and dislikes, needs and wants. Because of these differences, we carry our individuality into our feelings towards other people, concepts, and things. To paraphrase Pascal, we color the things we contemplate upon with our own quali-

ties instead of receiving the ideas of these things with an open and pure mind. As an example, if an exquisitely carved statuette of a nude woman were placed before five people—an artist, a philosopher, a writer, a laborer, and a housewife—wouldn't there be five entirely different reactions to this work of art? Thus, as the intuitive mind grasps feeling from the observed object or idea, each mind receives a unique impression due to personality differences. The intuitive mind is so habituated to absorbing new knowledge in this feeling manner that this becomes the means by which it solves new problems and experiences.

Unlike intuitive minds, mathematical minds according to Pascal "do not see what is before them," cannot perceive or understand all the many impressions surrounding them at all times. Mathematicians perform their mental work with exactitude as long as everything is "explained to them by means of definitions and axioms...." The mathematical mind must be fed principles (ideas or concepts which lead the mind to observe a certain desired effect) which serve as foundations upon which the mind functions. The mathematical mind then uses this information as a diving board for *reason* (the aspect of mind which comprehends, infers, or thinks in an orderly and rational way) to plunge into new and predirected concepts. In other words, each new principle leads the mathematical mind, through the reasoning inherent within each principle or idea, to move on to that position where another principle can be comprehended and likewise used as a guideline for the perception of further knowledge.

As an illustration of what I've explained, a second-grade child is given the following two arithmetic rules:

$$\text{Rule 1: } 2+3=5$$

$$\text{Rule 2: } 4+5=9$$

He is then given the following problem:

$$2+3+4=?$$

The mind inspects the above principles and then arranges them in a definite mental pattern. The final answer, 9, is arrived at by means of reasoning from the two newly assimilated principles above. The mathematical mind has not only received new

knowledge through reasoning the answer to this problem, but the mind is now (as predicted by the principle), waiting, expectant, ready to draw on its own knowledge once again. It will combine the old with the new principles, add reasoning, and continue to comprehend anew. In this manner, the mind constantly expands and changes, always taking on added vitality in the form of new principles.

Another Approach

If, however, the child were to approach the above problem backwards (reading right to left)—if he tried to add 4 and 3—he would not be able to complete the problem, having no rule to go by. All reasoning would be futile until he would be given a concept which would then allow him to reason that 4 plus 3 equals 7.

As you can see from this example, mathematical principles do not allow for intuition (that is, new knowledge from feeling). The terse orderliness inherent within the principles themselves designate the mental direction of movement needed for the desired concept to be comprehended. This director of the mental reasoning is built in, contained within the very structure of the principle itself. Therefore, a mathematical mind would not go wandering aimlessly in a feeling manner because it does “not at all understand matters of feeling”—it knows only principles and reasoning.

The mathematical mind proceeds step by step through each separate concept within a principle until it has mastered the understanding of the whole principle; our mind comprehends that idea that the principle was set up to illustrate. Each idea that was packaged within this principle was one small detail or part of the whole picture. The mathematical mind alone does not have the scope, within itself, to stop in its functioning. It can't backtrack to the beginning and then gather up all the concepts, thoughts, and reasoning which pertained to the one principle, and then form this complex of elements into a ball so that it can look upon it or *feel* it.

Seemingly, there is always a shortsightedness, a blank spot in one particular part of the mathematical mind functions because it can never see anything other than that

particular step it is dealing with. This illusion appears only because we are comparing it with the functioning of the intuitive mind. The mathematical mind functions as it does because it is inherently guided to do just what it does. If it were to function any differently, it would not be a mathematical mind, but something else which would have to be tagged by another name.

We therefore find that the intuitive mind judges by feeling from impressions, seeing the entire picture full-blown at one glance. By way of contrast, the mathematical mind reasons from principles, seeing only separate steps (details) of the whole picture at any give time. But it cannot judge, as the intuitive mind can, for “reason cannot set a true value on things.”

As the intellect is the capacity of the mind for taking on new knowledge through rational or intelligent thought, we realize that it is, therefore, the part of the mind that *knows* in direct contrast to that part of the mind (or the complex of elements making up that part of the mind) that *feels*. In Pascal's words: “The mind *judges* through intuition and *knows* through the intellect.” He distinguishes two kinds of intellect: the precise and the mathematical. Both work through principles, the first type being able to dig deeply and clearly into an axiom, “having force and exactness.” The latter, or mathematical intellect, is the one which is “able to comprehend a great number of premises without confusing them,” all the while keeping them separate, but exact in his mind. This intellect has comprehension. Thus the human intellect may differ from one person to another. Some individuals may be capable of understanding certain types of concepts much more readily than other types of concepts, ideas, or knowledge. We all vary in this regard.

A student enrolling in an astronomy class, without having first taken physics, would be expected to learn a great many principles regarding light, heat, geology, mass, gravitation, magnetic fields, chemistry, radioactivity, in addition to mastering theories of planetary motions and all the many new principles pertaining only to astronomy. The student who can absorb these principles and keep them clear in his mind is of the mathematical intellect. If,



however, he were capable of absorbing only a few of these principles and delving into them to their very cores, he would be of the *precise* intellect, being able to understand exactly what is contained within these few axioms. Thus, the intellect may function in varying degrees of exactitude, thereby implying that the mathematical mind, taking on new knowledge by way of reasoning, may also *know* in varying depths from person to person.

Imagination

Another faculty of the mind often referred to by Pascal in his *Pensées* is that of *imagination*. Imagination is a faculty of the mind whereby one can take isolated experiences and impressions and assemble them, in his mind, in any manner pleasing to him. Through the process of imagination something new is created from bits and pieces of things one is already familiar with. Through memory the mind can recall pictures of a past event or experience, coloring them with imagination, thus forming a mental picture of that which one remembers. Pascal said that the "imagination is the deceitful part of man" and the "enemy of reason" for through the use of this faculty, a pool may become a lake, or a kitten can change into a lion.

We cannot rely on the imagination to paint a true picture of bygone events for it loves to exaggerate and belittle, being inclined toward change influenced by our fluctuating emotions. "Imagination likes to rule and dominate reason" because the sterile characteristics of reason are easily swayed by the free and flowing intuitive feelings stemming from the impressions and emotions. Most of us would rather become absorbed in remembering a pleasurable experience instead of looking for a hidden concept in a new math rule.

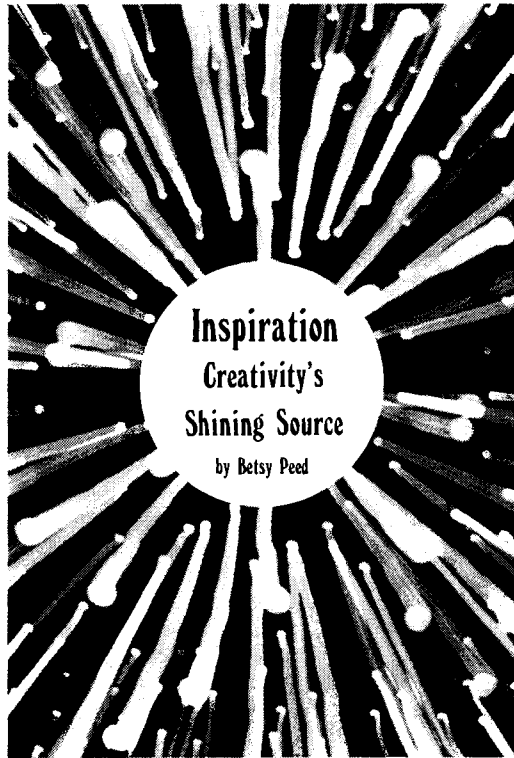
Let's make use of our own imagination to determine the real meaning of this word. Sit down in a comfortable seat, close your eyes, and relax. Focus your mind on the mental picture of a large movie screen. Once you can see the screen clearly, draw mentally, in the lower right hand corner, a tall graceful palm tree. Can't you see the palm swaying in the breeze which blows inland from the blue waters of the South Pacific that spread out to the horizon? You are standing on the

beach's edge where the waves flow in gently, swirling up softly around your ankles, transferring the ocean's warmth to your body. Walk around a bit, feel the sand and water ooze up through your toes. The sun is so gentle that you feel as though Mother Earth is embracing you, giving you her natural simplicity and purity. As you enjoy this wonderful scene, you are impressed with the virtue and beauty that you are privileged to behold. Could anything be so beautiful anywhere else but in the imagination?

As we began to concentrate and imagine the scene just described, we projected our consciousness (mental awareness) into the mental picture and literally became a part of it in our mind. By using this same method of combining known impressions in new and different patterns, we may create wondrous things. Thus can we make our own happiness, for even though the imagination cannot make us more wise, it can make us more happy. By creating the beach scene, we have provided ourselves with a beautiful and pleasurable moment. "Imagination makes beauty, justice, and happiness."

Man is able to imagine because he can think and has a memory. A constantly recurring theme of *Pensées* is Pascal's avowal that "man is obviously made to think." Would he be able to meditate, would there be a need to deliberate, if the ability were not there? Man has no desire which could be unfulfilled, or he would have no faculty to comprehend the wish in the first place. Man's stature, that feature which sets him aside from the rest of God's creation, is his ability to think, to ponder on that which lies around him and within him. If he could not be aware of these many things, there would be no need for those very things. Because man is capable of knowing his place in the scheme of the universe and because none in nature, in return, can know of him, he is the superior in position. Therefore, "all our dignity...consists in thought."

This article has examined Blaise Pascal's thoughts on the mind, its divisions, and some functions of the mind's many faculties. Thus do we get a small glimpse of the magnitude of Pascal's thoughts. We have dealt here with only a minute part of his work. If we later read more of his thoughts, we will have "an infinity of an infinitely happy life to gain...." Δ



HOW DO YOU make use of inspiration? What do you do when an idea greatly appeals to you? Most people spend some time in healthy creative musing, reacting both consciously and unconsciously to a multitude of diverse stimuli around them. And, when speculating in such a manner, so exciting and intriguing may be the visions glimpsed that many are moved to translate their thoughts into a form of concrete reality—a painting, an invention, a discovery.

Some individuals, equally excited, find to their intense dismay that they have no adequate means of expressing their vision. They may lack the actual training or talent to create something in a specific genre—art, literature, music—or they may not even realize that what they're seeking is a suitable outlet for the workings of their creative imagination. These individuals suffer from a tremendous sense of frustration and disappointment. Feeling they have been deliberately misled by their thoughts and aspirations—and yet excited by splendid notions of what *could be*—they feel let down and

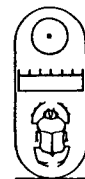
deserted by that same imagination when it comes time to try to turn those dreams into reality. They become disillusioned because they do not understand how inspiration functions in the creative process. Small wonder there are so many devout pessimists, doubters, and apostles of gloom!

Despite obstacles, there are people who persist, believing instinctively in the soundness of their insights. These creators seek out the means by which they can accomplish what they literally "have in mind." This may entail the dusting off and brushing up on little-used skills or abilities; or it may mean starting entirely anew. In either case, it is clear that the rather mundane reality of achieving a particular goal has been accepted and acknowledged as an integral part of the process, even though the process itself—the learning, the hard work—may little reflect the initial wonder of that first glimpse which so inspired the individual. Such persons are not discouraged when

they discover that even the most lengthy and rewarding journey must begin with but a single step.

Those who choose to reconcile their vision with practical reality find that new doors begin to open. Wonderful and unexpected things begin to happen as they start to acquire the building blocks of their chosen means of expression. As technique is learned, experimentation begins—the first halting attempts at objectifying the unknown, at giving back what has been taken in. As the student grows, his experimentation becomes more daring, the risk-taking more evident, the results more satisfying. And, sooner or later, when the time is right, that original vision is again approached—only this time the individual is prepared for it and knows how to use it.

If he has learned the lessons properly, there will be little of the nagging, frustrating urgency which accompanied such flashes of inspiration before. Instead of disappointment at how far one falls short, there is a



new-found and reassuring sense of being in tune with one's innermost self, of being in direct dependable contact with a marvelous, inexhaustible source of energy and ideas that *one now knows how to use*. The study, practice, and effort has provided the tools with which the creative flow may be successfully and continually harnessed to great, often extraordinary advantage.

Thus creativity is very much the sum of disparate parts. It works because the creator has the ability and imagination to proceed step by step from one apparently unrelated

element to another without losing sight of his ultimate goal. Such qualities take time, patience, and trust to nurture, but eventually the individual's ability to use creative vision effectively develops and begins to function as it was intended. The earnest seeker then finds, to his great delight, that the commonplace reveals a wealth of previously hidden potential while the miraculous is placed firmly within human reach. And suddenly, surely, yesterday, today, and tomorrow beckon in an exhilarating new way! Δ

Pet Therapy

(From p 9)

Funding for the program is budgeted within the hospital, and totals about \$900.00 annually. Other support was gained through the reopening of the hospital's greenhouse. This greenhouse is presently self-sufficient and is, in fact, the only totally patient-operated greenhouse in the system of state mental hospitals. It is specifically operated by patients involved in pet therapy in order to cover operating expenses by trading tropical plants raised in the greenhouse for bird seed, rabbit food, and so on. The greenhouse project is another instance in which the life or death of living things depends on the patients.

In order for a patient to become involved, he must demonstrate that he can accept responsibility. To prove readiness for a pet, patients can assist in the greenhouse, assist

with the care of ward pets or help in the variety of farm-type court areas.

Expansion of the program is always being considered and many farm animals are now being included, such as geese, ducks, and pygmy goats. Even animals not typically thought of as pets have proven valuable. The hospital has successfully raised pet deer, peacocks, and pheasants.

Many of the pets used now are considered as disadvantaged themselves. An example is Ronald the goose, who was donated by the local humane society after having been found partially mutilated by a dog. Often patients will react even more enthusiastically when the pet has had a rocky past, like Ronald's. Undoubtedly such injured animals would probably have been destroyed were it not for the program.

Pets indeed enjoy a good home at Lima State Hospital while at the same time assisting in meeting basic therapeutic needs of patients residing there. Δ

Zoo Heals

(From p 10)

welcome. "We are grateful for any donations to aid our zoo animals, (but) time is a more precious gift than money," she added.

"The beautiful animal bonding teaches their hearts to trust again," she said of the disturbed children.

Some even offer to clean up the manure. They are happy; they've accomplished something. At that moment, that's the biggest thing in their life and an act of love.

"I end the day with the children's laughter ringing in my ears. Every day adds to my own personal growth.

"Come to the little stable to see our celebrities and visit me."

—Ventura College Press

**The
Rosicrucian
Digest
March
1983**

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

Mastering Your Environment

AN INTERESTING CONTROVERSY in the scientific world today is in regard to the relative potential power of heredity and environment. This controversy should interest every one of our members, and each should be somewhat familiar with the nature of it in order to meet some of the arguments that he is hearing on either hand and to speak with persons who are seeking for light on the mysteries of life.

On the one hand, we find those who are now ready to discredit the potential power of heredity or hereditary influence and credit environment with all the subtle effects that have tended to mould and remould human nature. On the other hand, there are those who say that environment counts for little or nothing in the development and evolution of human nature.

Those who argue that environment is the greatest if not the only real power affecting the natural tendencies and habits of man claim that the early association of children in their youth and especially in their childhood is responsible for not only their mental and physical habits but for their similarity of features. It is argued that the reason that a child, either a son or daughter, looks like either the father or mother is because of the close association of the child with the parents in the early years when the character is being moulded.

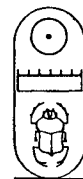
Taking this one point alone as a starting point for our discussion I think that I do not need to point out how foolish this argument really is. We all know of intimate cases that would tend to contradict this argument, if not actually refute it. For instance, I know of a young man nearly twenty-eight years of age who since his birth has continually developed a very pronounced resemblance



to his father and his grandfather, plainly showing a strong resemblance to the father's side of the family. It is becoming so marked that he and his father are often taken for brothers.

Change in features toward a family resemblance became very marked after the young man's seventh birthday and was well established before the eighteenth. Yet this young man lost his mother when he was but a year old and was taken from the home of his parents and placed with some distant relatives in a farm city far removed from where he was born. He did not come in contact with his father except for a few hours two or three times a year during the first eighteen years of his life. During all of those years he was in close daily contact with persons who had no resemblance whatever to the boy's family line or to anyone resembling his parents.

There are many instances of children who have been separated from their parents while they were babies and not located until adulthood when it was the resemblance to the parents that was one of the strong circumstantial links in proving their identity. I know of one case in which a peasant Italian left his home to come to America to start a new life in a new world. He left behind him his wife besides three boys ranging in ages from one to four years. Through unfortu-



nate circumstances and the incidents of World War I, he was not able to send for his wife and children to come to America and enjoy his new home and new fortune until nineteen years had passed. When he went to the immigrant station in New York City to meet his wife and family, he was able to pick out his three boys long before he saw his wife in the vast throng usual in that place when a ship arrives.

We will not take time to consider other typical examples or hypothetical cases but give a few moments' thought to the argument that man is *enslaved by his environment* instead of being a master or creator of it. If man had not been able to rise above his environment, or to overcome the limitations of environment, or free himself from the influences of environment, we would all be living in the most primitive ways, probably on wild grass fastened in the limbs of trees or in mud huts along the banks of rivers.

Abraham Lincoln

There are thousands of outstanding instances tending to show that environment has had little or no effect upon man's evolution and development. In the earliest records and pictures of the home and birthplace of Abraham Lincoln, we discover that the next home to his was the home of a close neighbor. This neighbor's home was a better home in its material and physical aspect and in its furnishings than the home in which Abraham Lincoln was born.

The country surrounding these two homes was of a primitive nature and any effect it had upon human beings must have been identical in the case of the occupants of both of these homes. Yet notwithstanding the fact that in the neighbor's home there was more education, more prosperity or material wealth, and more of the luxuries of life than in the home of Abraham Lincoln, millions of persons know of the outstanding accomplishments of the one man who was born and lived in the one home while history has completely lost the name and identity of those who were born and raised in the other home.

Why should environment play such a trick as to concentrate its beam of good fortune upon one individual in its locality [32]

and doom another to ignominy and historical oblivion? Truly, the contenders for the theory of the influence of environment may say that heredity had nothing to do with the rise to heights of Abraham Lincoln. But most certainly environment had nothing to do with it even if heredity did not. Rosicrucians say that cosmic influence, Karma, and other divine principles had more bearing upon the achievements and attainments of Abraham Lincoln than heredity or environment, but Rosicrucians also contend that the influence of heredity had some bearing upon this matter and that it cannot be ignored.

One eminent educator said that it takes a hundred years to evolve a highly intelligent and cultured person and a great poet expressed the same idea when he said that a child's culture and mental attainment begin with the grandparents. This is unquestionably true and from the Rosicrucian point of view there is one other factor to take into consideration—that the individual himself requires a number of incarnations in which to evolve and become trained in right thinking and right living.

Taking these points into consideration we see then that any individual manifesting more than the average intelligence or keenness of mind and demonstrating more than the average amount of power to rise above the multitude, must have the advantage of preparation and progress on the part of his forbears plus his own advancement through several incarnations. This is why the Rosicrucian Order maintains that each one of us is now building his destiny and future for not only the present incarnation but for future incarnations, and we are likewise preparing our children and the future generation of our line for similar intellectual and spiritual attainments.

Foundation for the Future

It is a wonderful thing to think that our studies at the present time and our experiences and experiments are not only serving us to good purpose but also preparing a foundation for us in the next and future incarnations, and at the same time laying another excellent foundation for what our children will inherit so that their progress and development will be made more easy because of this advantage.

In other words, each one of us who is devoted to this work and living the spirit of Rosicrucian doctrine is building a future generation of highly evolved beings who will manifest their attainment and development to a high degree. On the basis that every man and woman is potentially the forbear of at least eight or ten individuals in a third or fourth generation, we can plainly see that every loyal, devoted, sincere Rosicrucian of today is creating a potential group of highly evolved beings for the future.

Reincarnation

Most of us will reincarnate again during the lifetime of some of our own descendants and if they have inherited the foundation that we are now laying, and if they are living lives in accordance with the doctrines and principles we are now establishing as our guides in life, we will find that we shall return here to live again among those who are highly prepared and evolved and whose evolution and attainment was made possible by our activities and devotion today.

To those of you who think that all this is a rather fantastic picture of theoretic possibilities, let me call your attention to the fact that scientists with a tendency toward the study of social conditions have recently revealed some astonishing facts. These facts tend to prove that the family history of individuals and the tendency on the part of parents and grandparents are vital factors in the evolution and personal development of every individual. One outstanding proof is a very elaborate investigation that was made of two well-known families. The facts revealed by this investigation should be very interesting to all of our members.

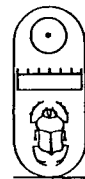
Two individuals were born at the same time a hundred years ago in two parts of the world. One was a cultured, educated, refined man, of a studious and spiritual nature, living in Europe, and well known to many during his lifetime. The other was an illiterate individual, born in Connecticut, with tendencies toward the sordid things of life and certain criminal instincts. The man in Europe married a woman of culture and refinement, who was also well known, and the lives and activities of this man and wife were of sufficient importance to be well recorded in many records.

The man in Connecticut married a woman who was slightly incompetent through gross ignorance and many superstitious beliefs. Because of the man's criminal tendencies and the woman's low standard of life, certain records maintained in the city and state where they lived were replete with incidents of their lives. Both of these couples had many children and these children married in accordance with the degree of development and comprehension of the things of life.

The scientists who made an investigation of these two couples and their descendants spent many years and many thousands of dollars carrying on a complete investigation for a scientific institution in order to trace the precise history and activities of their descendants. In each case, several hundred individuals represented the fourth and fifth generation of these couples. In tracing the individual lives and activities of each of the descendants of the man and woman in Europe, it was found that not a single one of the descendants has ever been convicted of a crime, charged with any illegal or overt act, and not one had died in an insane asylum or from any inherited disease, or had had any record other than an admirable one.

On the other hand, the descendants of the couple who married in Connecticut were constantly in trouble with officials of various kinds and among these descendants were many criminals, many insane children, many who had died on the scaffold or in prison, and a number who had committed suicide or disappeared in the midst of their criminal activities. The complete records show that the state of New York alone had spent over three million dollars in taking care of and attempting to correct the criminal activities of the descendants of this family and this did not include a large portion of the descendants who lived in other states.

Think of the one man and woman so unevolved and unprepared for the better things of life and so steeped in sin and error that just a small portion of their descendants should cost one state many millions of dollars to care for them. Such facts as these have been revealed in eminent records written by recognized authorities.



In the Rosicrucian records there is an account of the life of one man who was an intellectual as well as a military and civil power in southern France before A.D. 1000. Because of his political and social position and his coat of arms, as well as his lordship over certain domains which passed from father to son for many generations, and because the domains bore a certain significant name, still well known to history, it has been possible to keep an accurate record and observation of each of the descendants of this man who, incidentally, was of extreme helpfulness in the establishment of the early Rosicrucian activities in France through his most tolerant attitude toward the mystic *heretics*, as they were called.

It is a remarkable fact that the records reveal that the men descending in the male line of this family have all been rulers and controllers of great industries and large capital in each succeeding generation, while at the same time being very social, humanitarian, philanthropic, and broadly tolerant in religious views. It is also significant that each son in succession has carried out the early ideas of the ancient forbears in regard to supporting and contributing to the work carried on by the mystical philosophies of the various ages and to spreading free education and practical helpfulness in methods of personal development.

The present descendants of this old family live in America today and are well known and can probably be identified by the description given here. Only recently did any of the present descendants learn of the true ancestry of their family so far as their forbears in Europe are concerned, and none of the present descendants knew until recently that their male parents for many generations had been carrying on the educational, mystical, and spiritual philanthropy

in which they themselves had been engaged for the past thirty of forty years.

In other words, they did not even suspect that their present tendencies to promote education and liberal spiritual and religious ideas and the advancement of medical and other scientific knowledge was an inherited tendency manifested in practice or one designed to carry out the early desires of an old family plan. Nor do any of the present descendants know that the Rosicrucian organization of today and yesterday has been so interested in watching the activities of each succeeding generation of this family.

All of this should encourage us to be more devoted, more sincere, more earnest in our present studies and practices, for we should realize that we are not only evolving our own personality and moulding our own fate and destiny in the present incarnation besides assuring ourselves of the greatest possible rewards in our present life, but we are building for our own future in the next incarnations and creating certain standards and tendencies in our offspring, which will add to these inherited acquirements and strengthen them to even greater efficiency than we may attain.

Thus we are building a new race of individuals for the future among the people living today, with whom we will come back to live and to enjoy the fruits of the seeds we may sow. Certainly this makes our work a glorious one and something worth living and struggling for.

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



The
Rosicrucian
Digest
March
1983

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

Vowel Sounds

(From p. 22)

harmonic content of this combined vowel sound. The strongest harmonic is the 6th, followed by the 5th, 8th, 2nd, and 1st in decreasing intensity. For this combined vowel sound, strong harmonics are present out to the 25th harmonic.

In studying the harmonic content, remember the 1st bar is the intensity of the zero harmonic or constant level (DC) term; the 2nd bar is the intensity of the 1st harmonic; the 3rd bar is the intensity of the 2nd harmonic; and so on. The 1st harmonic may be considered to have a vibration rate of one cycle per period, the 2nd harmonic a vibration rate of two cycles per period, and

so forth. In the case of the vowel sound Ma, chanted by the female, the 10th harmonic would have a frequency of 10×220 cycles per second or 2200 cycles per second. We have no explanation for the fact that the periods of the vowel sounds Ra and Ma are twice that of $A = 440$ cycles per second or that their fundamental frequency is one half that of $A = 440$ cycles per second. Perhaps some readers with a greater knowledge of music or sound may explain this observation. All of the vowel sounds used by the Chapter or Lodge Convocation have been studied by this method.

—Robert G. Waggener, Ph.D., F.R.C., and William D. McDavid, Ph.D., F.R.C.

Both of the authors are members of the International Research Council, AMORC

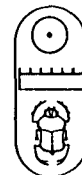
The mystic is most suited by his teachings and beliefs to contribute to the expansion of moral behavior. He causes his conduct to become a compulsion from *within*, a response to self, rather than a social or legal enforcement.

—Validivar

The Purpose of the Rosicrucian Order

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

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A Silent Reminder of the Past



This is the remains of one of three Doric temples in Paestum, a city in southern Italy. This ancient city was founded by Greek colonists in the 6th century B.C. and was taken by the Romans in 273 B.C. It was noted by the Romans for the beauty of its roses.

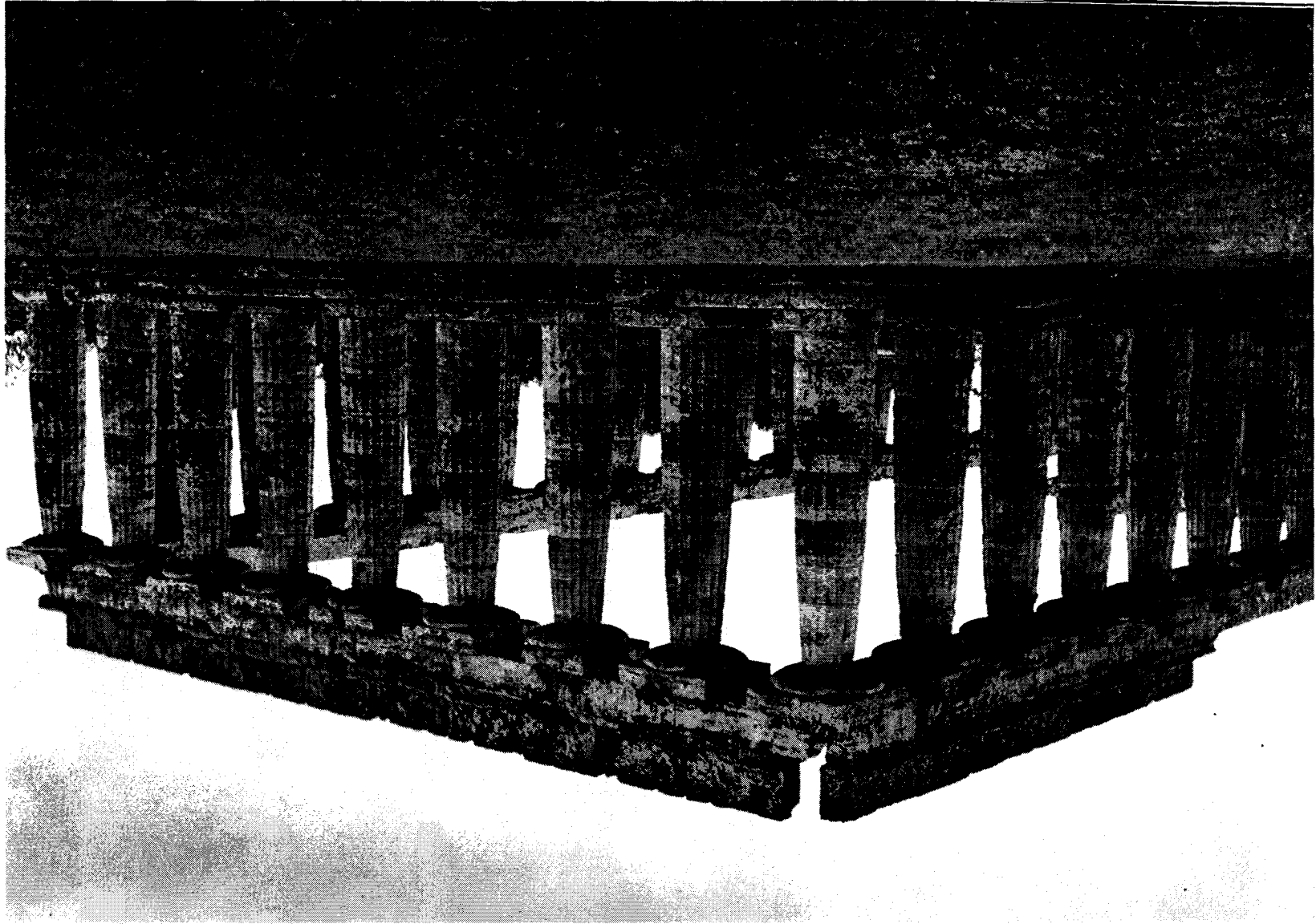
(Photo by AMORC)

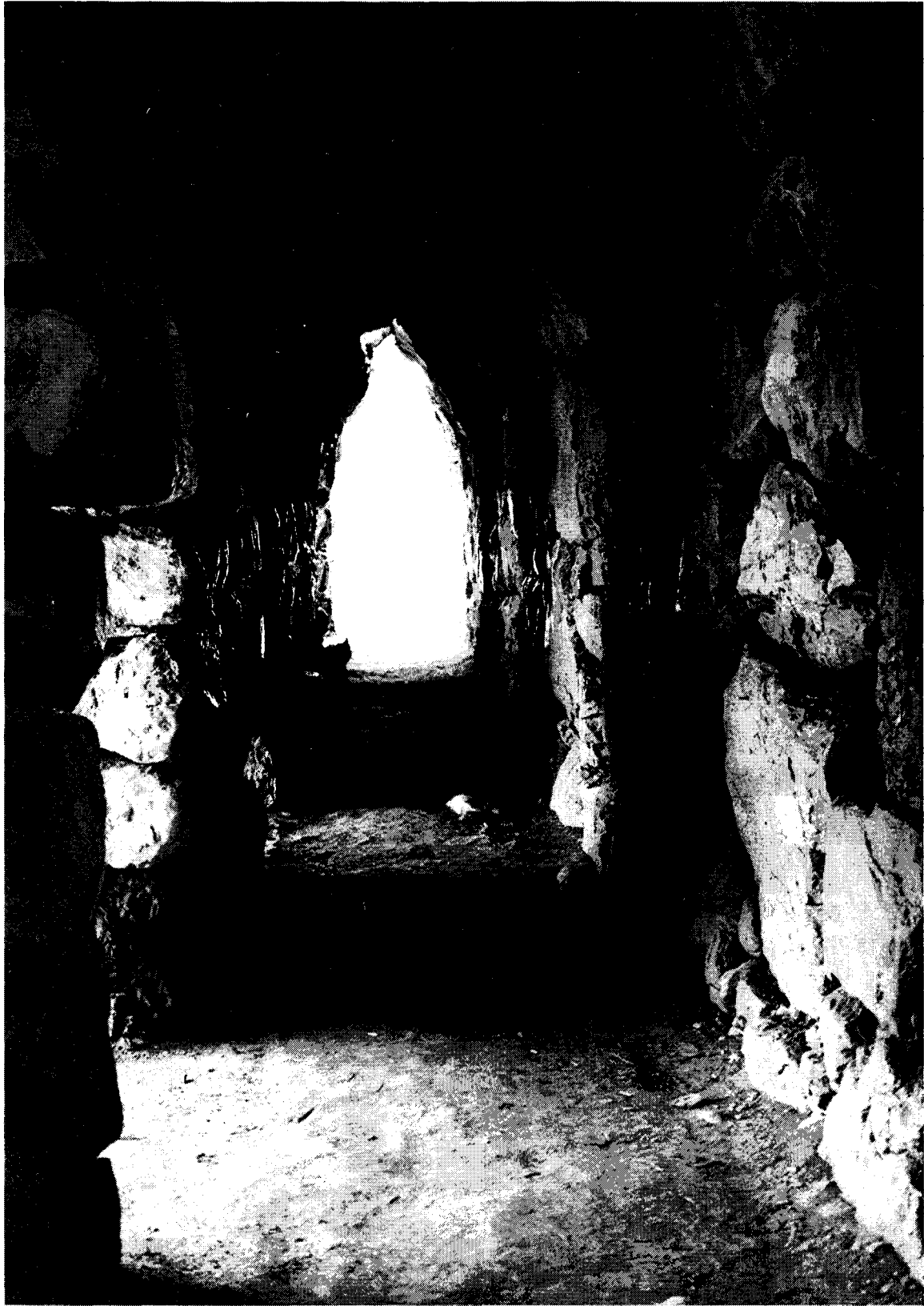
Escape Tunnel From Ancient City (overleaf)

The remains of the once great citadel of Tiryns are located in the Peloponnesus of southern Greece. The walled city was founded as early as 2000 B.C. In legend it was connected with Hercules. The uncovered ruins have provided valuable evidence of pre-Homeric life in Greece.

(Photo by AMORC)

**The
Rosicrucian
Digest
March
1983**





DO YOU KNOW THE ANSWERS?



Do your friends and acquaintances gather around you with question upon question, when you mention the Rosicrucian teachings? Are you prepared to defend your statements with facts and experiences? Can you present the Rosicrucian viewpoint as clearly as you wish? If not, then you should read

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TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child so that he may adapt himself acceptably in the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry, fear, and anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to consider seriously the important period *before and after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

Accept This Free Book

The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of a child. The *Child Culture Institute* offers a FREE explanatory book for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:

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TREASURES FROM OUR MUSEUM

Predynastic Sarcophagus

Until a half century ago most of the prehistoric camps and graves studied by Egyptologists lay along the edge of the low desert bordering the Nile flood plain. Such sites belong to the fifth and fourth millennia (about 5200 B.C.), the date now used to mark the beginning of Egypt's predynastic era.

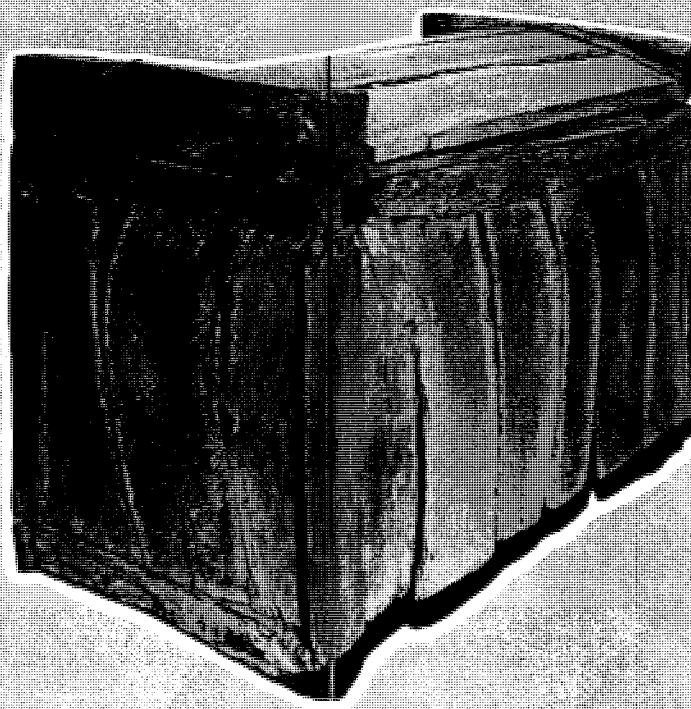
An unchanging concept in ancient Egyptian history was the need to preserve the dead body from decay, so that the spirit of its owner could re-enter the body at will.

In predynastic times all but the elite were placed in shallow graves in the desert. Preservation occurred naturally by the desiccating action of the warm, dry sand. Such graves were covered with low mounds of sand and gravel which were soon disturbed by eroding desert winds and ravaging jackals.

Burial at greater depths, a practice in later centuries, prevented natural desiccation. Thus, in time, the art of mummification evolved.

Shown in our photograph is a very rare predynastic sarcophagus (before 3400 B.C.) on display in the Rosicrucian Egyptian Museum. It was found in Kafr Tarkhan by Sir Flinders Petrie who is often referred to as the "Father of Archaeology." Coffins of this type were designed to contain a body in the contracted position. Its form resembles the characteristics of early Lower Egyptian houses, which had hooped roofs, recessed doors, and window openings.

—Juan Pérez & Doni Prescott



The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 300,000 persons visit the museum annually. Admission is free.



ODYSSEY

Elizabeth Fry

THE NAME of Elizabeth Fry should endure forever with that of Florence Nightingale, for just as Florence Nightingale gave her life to the miserable in hospitals, so did the Quaker philanthropist, Elizabeth Fry, give hers to the miserable in prisons.

Born in Norfolk, England (1780), Elizabeth was the eldest daughter of a banker named John Gurney. As a child she displayed an unusually benevolent nature and independence of judgment. At eighteen she became even more concerned with the welfare of others after listening to the speeches of William Savery, an American who was traveling in England on a lecture tour. Two years later Elizabeth married Joseph Fry, a London merchant, and though he did not share her philanthropic viewpoints, she nevertheless was determined to give herself to some great cause.

In 1810 Elizabeth's work brought her into close contact with many underprivileged people. From them she learned of the sordid conditions at Newgate, and other prisons, and resolved to do what she could to better these conditions. There she found that several hundred women and children were crowded into two wards and two cells. The prisoners had nothing with which to occupy their time. They were furnished neither bedding nor bedclothes, and had to eat, sleep, cook, and wash in the same dirty space, so foul that even its governor was afraid to trust himself there alone.

Similar conditions were encountered in the other prisons and Elizabeth saw men and women, innocent and guilty, herded into them like so many cattle. Young children in the prisons were dying of plague and other diseases from lack of care.

Stepping into this world of suffering and shame, Elizabeth began to move among the prisoners, and her presence had a miraculous effect on these unhappy people. Sydney Smith, the English clergyman usually known for his wit and humor, remarked, "The sight of Elizabeth Fry among these people moves me to tears—they cling to the hem of her garment and worship her as the only being who ever loved, taught, or noticed them."

But Elizabeth was not satisfied with merely rendering these personal attentions. She sent out a call for mercy and justice on their behalf that rang throughout England. She went to Parliament and persuaded its members to appoint an investigating committee. She found jobs for freed prisoners. She brought to public attention the fact that these prisoners were being exploited and oppressed. Her efforts made it possible for public officials to initiate many new reforms. Among these were classification of criminals, the separation of the sexes, and provision for secular and religious instruction as well as useful employment.

Unwearied, Elizabeth Fry carried her work to the European continent and was influential in bringing about reforms there as well. She and her husband suffered bankruptcy, but this made no difference to her. Elizabeth continued to give her life to miserable people anywhere, and when she died at sixty-five years of age, her presence was so keenly missed that she was mourned even by those who had opposed her.

—Juliana Lewis

