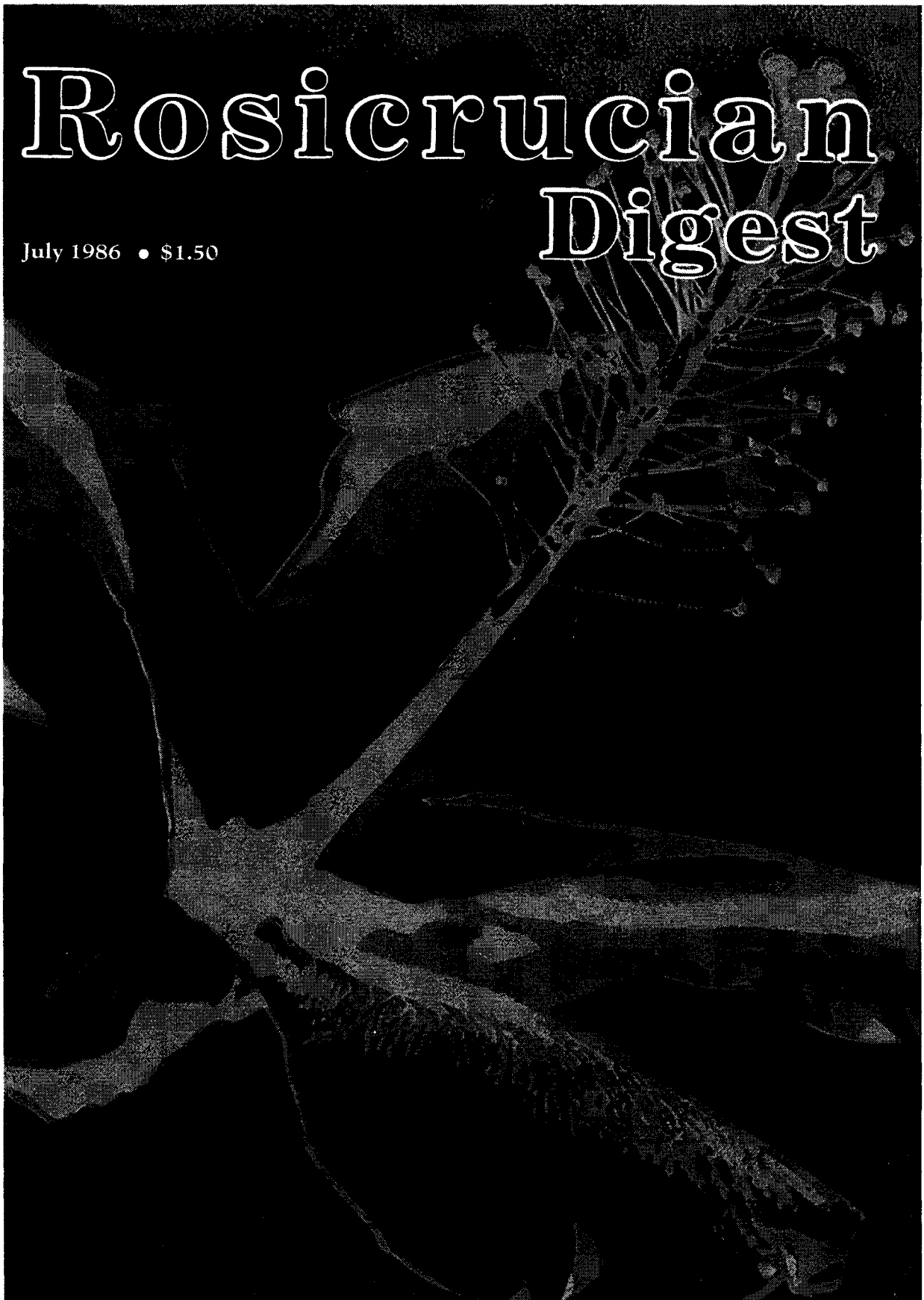


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## Dr. H. Spencer Lewis, F.R.C. ⇨

Dr. H. Spencer Lewis was first Imperator for the second cycle of activity of the Rosicrucian Order, AMORC, in the Americas. He passed through transition on August 2, 1939. For a memoriam article and further details on the life and far-reaching constructive vision of Dr. Lewis, please see page 13.

(Photo by AMORC)

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# Thought of the Month

by the Emperor



## The Sunset of Life

EACH OF US lives three lives in the span of one, whether we are altogether conscious of them or not. The first of these three is the physical, or rather the *physiological, life*. It begins with the advent of our physical existence. Putting aside blind paternal affection or love, at birth we find the little newborn form not very impressive or conducive to praise. It is hardly more than an animate mass. It is helpless, incoherent, and in its appearance unrevealing as to any eventual accomplishments. Its potentialities are hoped for rather than apparent. We may liken the human infant to the little green tendril that pushes upward through the soil. Little about it suggests a hardy and tenacious vine, a fragrant plant, or a mighty tree.

This physiological life cycle is completed when in the scheme of nature, and according to the allotted time, the infant emerges from its amorphous state into the matured human form. When man has attained his stature, when he has finally acquired full possession of all of his faculties, and when all of his organic processes are functioning, he is physically an adult. When he has reached an age of 21 to 26 years, he is endowed with every physiological characteristic which is natural to his kind. *The physiological life is then ended.* Its purpose is fulfilled. If there were to be a continuation of the processes of growth and organic and structural development, an abnormal condition would arise. The human would

become unnatural or would evolve into a form that was not truly *Homo sapiens*.

### *The Biological Life*

Behind the evolutionary process of this physiological life—the growth, the lengthy maturing of the body, and the gradual coordination of its parts and systems—there is still another and higher purpose. *It is the biological life.* The building of tissue, the transformation of cartilage into bone, the growth of strength and symmetry of form—all of these physical functions in man's nature contribute to one end—the *reproduction of kind*. Until a living thing, whether an earthworm or man, has brought forth its own kind, until it has extended its nature so that it becomes another being like unto itself, its biological cycle of life has not been attained. It is as though the first life, the physiological, must serve the second life, the biological.

Life, like all other natural phenomena, conforms to the cosmic law of *continuing to be*. In life, as in inorganic matter, this is expressed in the cycle of evolution and devolution, and this everlasting change in living things is commonly observed as the mysterious processes of *birth* and *death*—the birth of the new, the dissolution of the old—the former generation from the latter. Consequently, from the physiological and biological points of view (particularly the biological), man's transition or death is occurring or is approached when he is no

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longer able to reproduce his kind. From this impersonal mechanistic order of nature, it may be said that men and women who are past middle age are like an orchard, the trees of which no longer bear fruit.

But other human qualities need to be considered. There are those psychic attributes, the consciousness of self, the realization of the I, of personal, individual existence, and of being apart from all else which form the "I am that I am." There is the intuition, that subtle illumination, that influx of understanding, which periodically surges through our consciousness from the unfathomable depth of our beings. There are those spiritual values of conscience, that intangible, invisible scale that weighs human conduct and reveals its true worth to the mortal mind. There is compassion, that all embracing and consuming love for mankind, and for others, motivated by unselfish ends. There are those moral dictates that alone stand between man and bestiality. There are also those mental processes of *perception*, *realization*, and *reason*. It is by these latter that we see the world, come to know it, and are able to interpret its realities to ourselves and to others.

#### **The Soul Life**

The perfection of the foregoing qualities does not correspond with our physical growth, or, in other words, with our *physiological* and *biological* lives. A man does not, for example, have the soundest judgment when he has attained his greatest strength, nor do the highest virtues accompany the fullness of stature. The synthesis or combination of these psychic or spiritual and mental qualities constitute our *self-cycle*—more appropriately our *soul life*—which is the third of the three lives we experience with each earthly existence.

In childhood, this soul and mental life may be as undeveloped and immature as is the physical body. As children, our memories are more responsive or elastic, as we may say, but they harbor only a few limited experiences. A paucity of material composes the recollection in childhood. There is so little to draw upon that the *past* is a mere term designating a great and uninteresting void. To look upon it is like leaning

over a precipitous cliff at night and staring down into the inky black formless space.

Consequently, as children and as youths, our mental powers are drawn in but one direction—*outward*. The world outside and beyond the boy or girl is new, glittering, fascinating, forcefully persuasive in its appeal. Every leaf, every stone, *every day* is an adventure, fraught with dangers perhaps, but thrilling in its strange and virginal experiences and sensations. Nearly every incident and circumstance, by nature of its unfamiliarity, and because of a lack of comparison, seems intriguing and friendly.

#### **Growing Up**

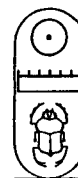
During these years, and as we approach our majority in the physiological life, our peripheral senses and objective faculties are the keenest. It is part of the Infinite Wisdom that they be so, because by this means our observations become many, and our experiences and impressions plentiful. The active imagination of youth anticipates the tomorrow in glowing visions and keeps the spirit eager for possibilities which may never materialize. To youth the loss of an unfruitful day is but as the washing from the shore of a grain of sand—there are many more.

#### **Preparing for the Future**

The potentialities of reason and the psychic faculties, however, can, in youth, be developed to keep pace with the perception, or even with the unbridled imagination. We can, *if we will*, in our early years, when with attaining our majority, and in the years that follow, carefully plan this third life of ours, this *mental* and *spiritual* life. In the course of each day's living we can contemplate each act of importance in which we are about to indulge. We can determine whether such acts will bring about more than momentary pleasure and whether they are motivated by sordid and selfish desires.

If we but use the attributes of the mental and spiritual life, we can, if we hesitate before we act in matters of consequence, predict with certainty whether eventually, in later years perhaps, they may result in sorrow to ourselves or to others. Our contemplated course of action can frequently

[5]



be measured by our yardstick of conscience, which will inform us whether there is possibility of future remorse and bitter self-denunciation.

There comes a time, as I have said, when the physical life cycle is completed. This does not mean that death actually occurs then, but rather the acme of physical accomplishment has been reached and the body is on the decline as an organism. Vitality and endurance are gradually diminished. There is no longer the joy of effort, because effort becomes a conscious exertion. The thrill in youth that came from coping with the vicissitudes of tomorrow has vanished, because the uncertainties of life are an established knowledge. Perception, the keenness of sight, the acuteness of hearing, are dulled, and consequently realizations of the things of the external world are no longer wholly relied upon.

At this time also the *biological life* has been spent. The joys of parenthood are no longer possible—the cuddling of an infant, the ecstasy of pride at the child's first simple accomplishments, its gurgling words or faltering steps; there is no longer possible the imparting of advice to one's own young son or daughter, and finding pride in their response thereto as their character unfolds. There is finally nothing left—nothing but the *mental* and *spiritual life*, and this is in its *sunset*.

#### **The Sunset— The End or A Beginning?**

In the sunset years of life, the perspective becomes changed. The direction of the consciousness is *inward*. Introspection has supplanted objective perception. Imagination no longer entrances the aging man or woman, for the tomorrow is too constricted. In the sunset years it is futile to dream of days ahead, which in all probability will never come. If we think of the mental and spiritual life as moving along a straight line between two points—birth and transition—then the sunset years find this life crowding the future, moving closer to the inevitable transition.

There is, therefore, so little to see ahead, but a great path lies behind us to turn back and look upon. All interest, therefore, is centered on *the years of yesterday*. The vast [6]

storehouse of memory is opened by the magic key of reverie. From out of it and across the stage of consciousness may pass specters that will haunt our dreams, such as recollections of hasty, inconsiderate deeds once performed. There will perhaps rise before us the ugly head of vicious idle gossip which we spawned or to which we gave ear. We will see the brutal effects of careless words, or cruel, hateful conduct. There again will be reenacted those acts of passion which we permitted to submerge reason or to silence and choke conscience into stillness. Pointing their ghastly fingers at us accusingly will be the personalities whose lives we have ruined to gain some—now so clearly evident—useless end.

As this remorseful parade of the past continues in memory, we will execrate ourselves, even damn our existence. We become embittered and hateful old men and women, envious of the happiness of others. We will be spurned by our fellows, who will see in the drawn lines of our faces crevices made by the malevolent forces of our lower natures. We will live the remaining years of the conscious cycle, wishing it would soon end, just as the physical and biological lives, after reaching their peaks, diminished.

If, on the other hand, our other two lives, the physiological and biological, have been intelligently lived, and spiritually tempered by our virtues, *the memories* in the sunset of life will bring the greatest of all the joys experienced during any interval of our existence here on earth. A life where the passions are circumscribed and the mind disciplined, and where creative thought has reigned, and the cosmic urges of self have been heeded, results in accomplishments which, when relived in retrospection, bring a satisfaction to the soul, a *Peace Profound*, and to the heart a compassionate spirit.

A life of kindness, thoughtfulness, simple desires, and spiritual freedom causes the sunset years at the end of the mortal cycle to constitute a glorious climax to our existence. It brings, during the last years and days, a realization that the soul has been victorious, that all three lives—the *physiological*, *biological*, and the *soul*—have been devoted to one final ideal, the expression of the Divine, the inner and the *eternal self*. There is then the satisfaction that we have



truly followed the cosmic plan, that all has been made to serve the One—the Divine.

If the sunset of life is to be golden and mellow, we must not glorify our physiological and biological lives; we should use them at all times only as an earthly skeleton upon which to drape the raiment of our souls. Conversely, if we abuse them, then later,

in memory, when we look upon the cloak—the life we have lived, the personality we have evolved—it will appear grotesque and mock our very existence. Let us remember that he who lives best is he who lives wisely, for the years increase his happiness as they decrease his powers of physical and material accomplishments.  $\Delta$

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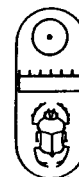
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The Rosicrucian Order, which exists throughout the world, is a non-sectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable 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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# THE NEXT TEN YEARS

by Edward Lee, F.R.C.

"TEN YEARS AGO, while riding in public transportation in a large American city, I received a psychological shock that jarred me out of my then normal lethargy. The impact came from, of all things, a public service poster. The announcement showed a picture of a grim, sweaty man, carrying a massive load of bricks. The caption read something like this: 'You won't get tomorrow's jobs with yesterday's skills.' I saw myself as being the laborer in the advertisement, and realized I had fallen into a state of inertia in life. Stunned and dazed, I began to mobilize my inner forces toward advancement on all levels."

Perhaps the depth of the internal collision experienced by this individual who corresponded with us can be gauged by the fact that he didn't simply say: "Oh! I have to get a better job"—although that would have been commendable. Rather, he realized that preparation for the future should be undertaken on *all* levels: physical, mental, and spiritual.

Of course, personal advancement can mean different things to each one of us. A Rosicrucian student who works in a large and busy government office recalls being seated at her desk during a coffee break, reading an issue of the *Rosicrucian Digest*. A co-worker approached her and asked, "What is that you're reading?" Our Soror, being a careful and intuitive person, desirous of giving an encouraging response, fixed her eyes on the man in front of her and immediately got a feeling of aversion. Thus repelled, she simply replied: "It has to do with self-improvement." Her fellow worker laughed derisively and said, "Give me a million dollars and I'll be self-improved."

As trite as his reply was, he did live up to his creed in life to the fullest, according to [8]

his inner development. You see, several months later, he was under indictment by Federal authorities for taking bribes while in office.

When tackling large-scale revisions of life, it is possible to go so far as to even contemplate one's *next incarnation*. But we suggest you start small and work upwards. Try looking ahead, say, a *decade* from now. What do you see yourself doing then? Have you elevated your personality to a higher and finer level? Are you a calmer, more wholesome and decent person, that others love to be near? Have you discarded shopworn and tawdry ideals for the more noble and beautiful things of life?

It is important to be aware of the trend of the times, to prepare oneself for adequate future employment. Even more important, however, is the search for personal fulfillment, fitting into society in accordance with one's own personality. After all, each of us is a *unique* being, and every one of us has his or her own Master Within for guidance and inspiration in life. For example, not everyone can or should be pursuing the electronics field. Nor should everyone attempt to be an opera singer.

## *Ten Years From Now . . .*

In looking ahead, toward the next ten years, different persons hold different hopes and dreams, depending on age and a variety of other factors. Persons of advancing age might tend to see themselves as being retired ten years from now. What does one do all day long when retired? A much younger person may desire to become an accomplished professional, regularly employed in a fruitful and satisfying endeavor.

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How does one go about getting from here to there? *Now* is the time to ask these questions, not ten years from now.

Let's look at life from a slightly different angle for a minute. What about ten years ago. What were you doing in life? Perhaps a better question is: *Why* were you doing it? Did people, objects, or conditions you pursued then, result in an improved condition for yourself today? What could have been better? What did you do right? Where did you go wrong?

In viewing the past, we do not advocate over-indulgence in remorse and bitter regret. After all, life can hold sufficient sorrows without us arbitrarily manufacturing even more. It is healthy to have a *penitent* attitude over lost opportunities, etc., but we also advocate that one mentally *move ahead* to the present, and plan for the future. It is well to learn from the past, but decidedly *unhealthy* to constantly *live* in it.

So in looking back, we focus on the positive, instructional aspects of our past deeds and attitudes.

But how about the *present*? Should we now hope for a better tomorrow? Should we dream of a glorious day to come? Do we sit about and wish for a better life? While it is preferable to keep the sunshine in our lives rather than anxiously anticipate doom and disaster, it is even more constructive to consciously and realistically *plan* for the future.

The past is in memory, the future in imagination, but the present is all we can ever really experience. We exist in the *now*. The future constantly converts itself into now, then instantly becomes the past, like a stream rushing down a mountainside.

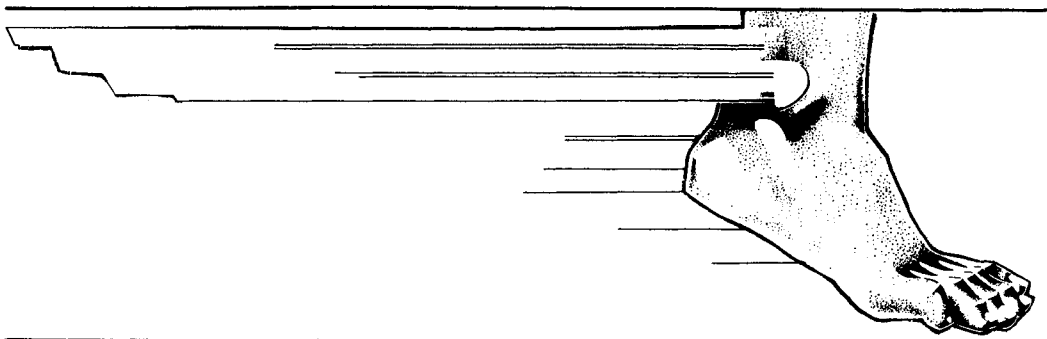
#### *A Design for the Future*

To briefly summarize, the *past* is ever a memory. We should de-emphasize regrets, and use what we have learned to help us in our daily lives. The present is best served not so much by idle dreaming, but by formulating a *design* for the future.

As stated, when we view the future, we use the mental faculty called imagination. Better still is the Rosicrucian technique of drawing upon cosmic forces and mentally pinpointing a *specific goal* to be accomplished. After this is done, this ideal goal should be *released* from further mental concern. Then, step by step, our goal may be brought into fruition, with cosmic guidance and help. This technique is known as *visualization*.

With visualization techniques, Rosicrucians not only marshal their thoughts and organize them into a coherent and unified whole, but we submit this plan, this finished *picture*, to the higher judgment and wisdom of the Cosmic Mind within.

It is well to work for, plan, and visualize a better tomorrow, and staying daily in tune with the Cosmic can make your *entire lifetime* a wonderful journey. △



# Praising Results in Raising

by Vivian Buchan



THE well-known painter, Benjamin West, gave his mother credit for setting his feet on the pathway to fame. Late in life he recalled a childhood incident that took place when he and his sister, Sally, were at home alone. Benjamin saw it as an ideal chance to do some exploring. When he found a cache of colored inks, he decided to paint a portrait of his sister.

Along with his masterpiece, he had almost repainted the kitchen when his mother came home. Ignoring the unholy mess, she picked up the picture and exclaimed, "Why, that's silly!" And then she leaned down and kissed her son.

Years later artist West exclaimed, "My mother's kiss that day made me a painter."

We all treasure the praise we receive, so why don't we praise others more often than we do? Why is it so much easier to make critical, fault-finding remarks, when the same amount of time and breath could have been used to make positive, kind, and constructive comments?

## *Constructive or Destructive? The Choice Is Ours!*

Conduct a little survey on your own behavior for a day or two. Count the number of negative comments you've made, and also the number of positive comments. If you're like most of us, you'll find the negative remarks outweigh the positive ones. And yet it takes time—sometimes a lot of time—to forget the unkind criticism that really wounds our feelings.

[10]

We could say that an ounce of praise is worth a pound of apologies for something we've said that hurt someone's feelings. Negative comments are like nails in a board. You can pull them out, but the holes are still there to remind the person of what was said in an unkind or critical way.

We're all eager for attention and approval, and we go to any length to win such plaudits. Take a child, for instance, who isn't getting enough attention. He may go to extremes in naughtiness just to get attention—even if it results in punishment. And adults are much the same way, although we go about it in more subtle ways—most of the time, anyway.

Let's look at an example. Linda is a secretary who was raised by praise to a top-level executive secretary position in a large corporate law firm.

When Linda was on the job, she was nervous and insecure. But she was very eager to please her boss. She was alert and intelligent, but because she was so uptight she typed very slowly—although very accurately. Nonetheless, she was always behind in her production, and always late in completing assignments.

## *A Wise Boss*

Her boss liked her, and he didn't want to fire her. But he knew something had to be done. A less sensitive and astute man would have made Linda even more unsure of herself.

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Instead of criticizing her work, he exclaimed with praise, "Linda, you're the most accurate typist I've ever had. If you had more speed, you'd be the best secretary anywhere."

He continued to compliment her on her accuracy, hoping it would encourage her to be faster. Within a few weeks he noticed that she was getting her work done a lot more quickly, but still as accurately as ever.

One day he remarked on her improvement. Linda smiled, commenting, "Thank you. I decided I could speed my typing if I took some typing courses at the community college's night school."

As a rule, we don't change because we're scolded or nagged. We're far more apt to change if we're encouraged and praised for what we can do.

#### **Encouragement**

Augustus Hare once said, "The praise of others may be of use in teaching us. . . not what we are. . . but what we ought to be."

It's criticism that makes us ineffective and resentful, rather than self-confident and cooperative. Encouragement builds enthusiasm and motivates us to improve whatever we're doing.

But there is a technique to praising others that lifts morale and encourages them to strive for their highest level of potential. Praise should be the right kind, given in the right way at the right time, and for the right reasons. There's a method to praising constructively:

**Praise performance, not personality.** Praise someone for conduct or achievement rather than appearance or personality. People become uneasy if they're praised for their physical characteristics, because they're afraid they may not always live up to your expectations.

**Praise people for the success they create for themselves.** Don't praise someone just for inherited attributes over which he had little control. For example, praising a woman for a lovely voice can make her conceited. It's better to praise her for the warm and personal way of speaking or of the composure she uses in conversations.



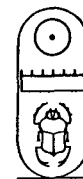
#### **Praise efforts, not just accomplishments.**

Praise people for honest attempts to complete an assignment or achieve a goal. Your praise for the effort will motivate the person to work even harder. Just having someone appreciate what we're trying to do is a heartwarming experience that gives us the incentive to try harder. Children, in particular, need praise and encouragement when they're mastering new skills, even when it's something as simple as learning to put on their own shoes.

**Praise sincerely.** No one is fooled by insincere or phony flattery. Nothing backfires more quickly than hollow compliments. Richard Steele, British essayist and dramatist, explained, "When you praise, add your reasons for doing so; it is this which distinguishes the approbation of a man of sense from the flattery of the sycophants and admiration of fools."

**Praise initiative.** Praise the person who goes the second mile without being asked, the person who quietly assumes unpleasant chores, or the one who accepts unpopular assignments without whining or grouching. Folks like these—far too few in number—need recognition and commendation, and too often fail to receive it.

**Praise at once.** The sooner you praise someone, the more meaningful it becomes. Spontaneous compliments are usually very sincere, and they reinforce the exhilaration the person may be enjoying with the first glow of success.



**Praise creatively.** Pause, take a break from what you're doing, and make a complimentary comment. Take the time to listen to someone who needs to talk to you, or just wants to talk. You can call someone on the telephone or write a note to express appreciation for something they've done. You can speak in a warm, attentive, and friendly manner when you're expressing approval or admiration.

#### **How To Receive Praise**

There's another side to this coin of praise, however. It's how to receive praise with poise and dignity. There's an art to graciously accepting compliments that many people haven't mastered.

One of the simplest and most appropriate responses you can make is to just smile and say, "Thank you. It means a lot to me to hear *you* say that." You're also conveying a subtle compliment by emphasizing the word *you*, which implies that the compliment means more because of who is making it.

Here are some ways *not* to receive a compliment:

**Don't start fishing in your mind to repay the compliment.** If you begin swapping compliments like kids in a contest to see who can come up with the most complimentary remarks, it will be a childish exercise in hypocrisy.

**Don't let compliments go to your head.** Consider a compliment or praise as a motivational spur to encourage you to do or be better. Be grateful that someone has noticed you and cared enough to make positive remarks. But concentrate more on how you can improve, and start to work on that. Adlai Stevenson once said about compliments, "Flattery is okay if you can handle it. It's like smoking cigarettes. . . . Quite all right as long as you don't inhale."

**Don't belittle praise.** If someone says, "That was a mighty fine speech you gave yesterday," don't say, "Oh, *that*. Just a few thoughts I tossed off from the top of my head." Such remarks belittle the praise intended, and at the same time belittle the person making the comment.

[12]



Some days, you probably feel as though you plod along fulfilling your obligations as best you can, wondering if anyone ever notices or even cares how you're doing. Take heart, dear one. Remember, it's the squeaking wheel that gets the grease—but that doesn't necessarily make that particular wheel any more lovable or desirable. People who create problems and raise ruckus do get attention, because they create situations that demand attention—negative though that attention may be.

#### **Put Some Joy In Your Life!**

If you're not hearing as much praise as you'd like, praise yourself for not hearing criticism or complaints. Praise is so sorely needed in this overly critical and negative world that you can put some joy into your own life and the lives of others by praising what you do, as well as what they do, that is praiseworthy. And almost anyone except a downright Scrooge does something worth praising once in a while, at least. And maybe even old Scrooge would have responded to a bit more praise.

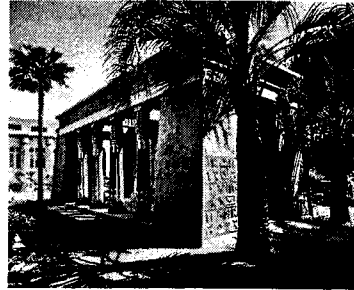
So try praising whatever or whoever you want to *raise*, and see if the rewards aren't gratifying—both for you and for the persons you praise.  $\Delta$

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# IN MEMORIAM

## A True Humanitarian

HOW DO WE measure an individual's life? This is usually accomplished by examining either one or all of the following attainments: *power*, *fame*, or *wealth*. Yet such recognition is not always a true measure of the individual's achievement. Despots and tyrants have exhibited power that threatened the freedom and security of their fellow man. Others have acquired fame and wealth through ruthless aggression or a disregard for the morals and ethics of the society in which they dwelled. Consequently, there is both a *positive* and *negative* quality to such achievements as power, fame, and wealth.



The Akhnaton Shrine

The *negative* side is determined by whether the individual's achievement has been acquired by means of an absolute disregard for its adverse effect upon others.

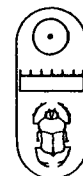
The *positive* quality of such achievements is evaluated by what they have contributed or will contribute to the welfare of mankind. Creativity depends upon an *aggressive* spirit for success. The individual must consequently draw upon those skills and circumstances which he considers will further the end he has in mind. The side effects on the person so acting, or upon other persons, are not always determined in advance; nor are they necessarily manifest in the undertaking.

The objective of success in itself has no moral or ethical content. Semantically, success is the fulfillment of an enterprise. That is the principal emotional value it has to the individual. There are many far-sighted individuals who, by means of their innate talents and vision, have added to the enlightenment and personal welfare of mankind. They saw the need to produce and to bring into existence something that would serve humanity. Their creations—their inventions—often did bring them personal fame and wealth, but such was not their initial motivation. In fact, in many outstanding occurrences, such persons were persecuted or ridiculed by the ignorant masses.

The individual, then, whose fundamental purpose is to create, to bring forth that which will elevate man or in some way lessen his bonds in life, is a true *humanitarian*. Not all such men and women have achieved world acclaim. Many worthy of fame were not even known in their lifetime. Only years after their demise did society become aware of the beneficial effects of their efforts upon it.

Such true humanitarians were often victims of persecution because they dared to challenge the established customs which they envisioned as being obsolete. Their persistence in trying to constructively reform useless methods and ways of society brought ridicule and abuse down upon them. Yet today, with an understanding gained through hindsight, we now enjoy and appreciate services they have rendered us.

(Continued overleaf)



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In this sense do we think of Dr. H. Spencer Lewis, first Emperor of the second cycle of the Rosicrucian Order, AMORC, in the Americas, who passed through transition in 1939. His contributions in the form of varied writings and the presentation of the ancient and modern Rosicrucian teachings have aided thousands of persons throughout the world in guiding their lives toward a state of personal *Peace Profound*.

This goal was a central point of Dr. Lewis' life. It went far beyond actions and deeds required of him by the duties of his office. He has a monument of esteem erected in the memory of not only those who knew him personally, but those who have diligently read and studied his writings.

It has been the custom of AMORC to hold a simple but impressive memorial service each year for Dr. H. Spencer Lewis in the Akhnaton Shrine in Rosicrucian Park where his earthly remains are interred. This ceremony will be held Saturday, August 2, at 4:15 p.m., *Pacific Daylight Time*, in the beautiful setting of Rosicrucian Park. It is kindly requested that all Rosicrucians who are unable to attend the ceremony enter a moment of silent tribute to the memory of Dr. H. Spencer Lewis, whose efforts contributed so much to the Order Rosae Crucis.

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### ROSICRUCIAN DIRECTORY

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

## **Take Advantage of this Benefit!**



As an active member of AMORC it is your privilege to visit one of the Rosicrucian affiliated bodies—Lodge, Chapter, or Pronaos. You will enjoy the variety of Rosicrucian activities, demonstrations, experiments, and initiations which are available. You will also have the opportunity to become actively associated with the other Rosicrucians in the affiliated body you select.

All you need to do is address a letter to: Grand Master, AMORC, Rosicrucian Park, San Jose, CA 95191, giving your Key Number, and ask for the:

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

When visiting, please present your *active membership credentials*.



# The Emancipation of Astronomy

## A Triumph of Reason Over Common Sense

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

ORDINARY OBSERVATION and common sense have always insisted that the Sun, Moon, and stars swing daily around the Earth. Yet today, any school child knows that this is not so, that these effects come about because the Earth spins daily on its axis as it swings around the Sun each year. This knowledge comes from other people, who taught us to *reinterpret* our own direct experience.

In our daily lives the old ways of thinking are still deeply ingrained. We still watch the Sun “come up” in the morning or “go down” in the evening; and we see the stars pass overhead each night and gradually gain on the Sun. We live with this double standard of realization—what we *know* in contrast with what we *see* and *experience*. To persuade so many people that things are really different from what they see has been a remarkable feat of education, a triumph of reason over common sense and ordinary experience.

This transformation was not accomplished quickly nor smoothly; it was not welcome because it repudiated some ideas that were cherished, and even sacred. The roots of discovery lay far back in history, in the Middle East—part of the private knowledge in the ancient mystery schools. Their knowledge probably included ways to demonstrate many such arcane facts, but demonstrations were reserved for initiates.

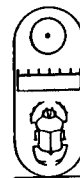
At least one ancient Greek sage had proposed the Sun, not the Earth, as the center of things, but this was not yet acceptable to

his peers. There was more extensive (but private) agreement that the Earth was round. Pythagoras had come to consider the Earth as a globe in space and possibly turning on its axis. Aristarchus calculated the circumference of the Earth, overestimating it somewhat. (This is an interesting contrast to Columbus who underestimated it—and therefore misjudged where he was in the world.) The ancient sun dial for indicating the time of day depended on having the slope of its gnomon correspond to the latitude in which it was used, an application of spherical geometry to the Earth as a globe.

### Wandering Planets

The big problem came in figuring out the pattern of motion of the different celestial bodies so that such motion could be predicted. Long observation had linked events and crises in the political world with the movements of the Sun, Moon, and five visible planets; therefore predicting the future motions and locations of these “seven planets” became important. Astrology and astronomy were not just bedfellows; they were really the same thing and involved the same people.

For conceptualizing the heavens, a *circle* was the simplest and the ideal shape, even a symbol for divinity. A *sphere* is a circle in all directions, no matter how you look at it—three-dimensional perfection. Circles and spheres fitted in best with the mystical dictum, “As above, so below” or “In heaven, so on Earth.” The daily motion of the fixed pattern of stars in the heavens fitted very



well into the notion of a rotating, hollow celestial sphere with the Earth at its center. The Sun and Moon might be attached to inner, separate transparent spheres whose motions were different. Then also each planet had its own sphere in motion, different from any other. The interplay of these spheres, nested within each other, generated the "music of the spheres."

But the five visible planets in their respective spheres were not so easily predictable; at times they even moved backwards (retrograde) in their regular paths among the stars. After two thousand years of such celestial observation and interpretation, concerned people wanted a better way of conceptualizing and predicting all those complicated celestial motions.

The Ptolemaic kings of Egypt were educated Greeks, descendants of one of Alexander's generals. Their city, Alexandria, had become the Greek center of learning in the world. Ptolemaic astronomers used more complicated circles, like wheels within wheels, or wheels upon wheels, to account for the erratic motions of the planets. This was the Ptolemaic system of celestial mechanics which lasted for over a thousand years.

#### ***Beginning of Modern Astronomy***

Nicolaus Copernicus (1473-1543), the father of modern astronomy, did not object to circles nor abandon them in his new concepts. His startling new concept was that the Sun, not the Earth, is the center of things. The planets, including Earth, circle around the Sun. The mathematics of it all was much simpler and more satisfying as equations representing circular motions around the Sun rather than around the Earth. This "demotion" of the Earth from its central position in the universe was threatening to theologians, as well as to other astronomers. Arguments for this new proposition had to include theological components as well as observational and mathematical components.

A few other astronomers accepted this radical reinterpretation of ancient observations, but with some alternative provisos. For example, some speculated that everything (except Earth) circles around the Sun, and the Sun with all its other satellites cir-

cles around the Earth. For a time Copernicus was alone in pleading that Earth was also a satellite of the Sun. His concepts and his mathematical equations were the simplest, although complicated by the fact that, while we observe other objects from the Earth, the Earth itself is a moving, shifting platform from which such observations have to be made. This complicated the mathematical calculations.

Copernicus and his converts still dealt in circles, in circular orbits of different sizes for the different planets; but both old and new observations did not quite conform to their circular expectations. One further explanation proposed that the Sun itself was not at rest, but moving in a small circle, and thereby dragging its planets askew. Another had the center of the orbits of the planets not in the Sun, but near it, and circling around the Sun.

#### ***Emancipation From Circles***

Johann Kepler (1571-1630) recounted many of these variations of theory that tried to resolve the discrepancies between the old ideals of circular orbits with the Earth at the center of things, and, on the other hand, the actual observed motions of the planets. Kepler himself added another important chapter to the story. It was he who finally broke away from the tyranny of the circle theory. Another astronomer, Tycho Brahe, had assembled a huge number of pertinent observations but failed to make any better sense of them.

Kepler inherited those data and came up with the idea that the orbits of the planets were not circles but *ellipses*. However, he still could not figure out why they moved in ellipses, nor why they moved with different speeds in different parts of their orbits.

An ellipse is a somewhat flattened circle. Instead of a single center it has two centers or *foci*. Kepler discovered that different planets have different elliptical orbits, but in each case the Sun is permanently at one of the two *foci*. And as each planet swings into the part of its orbit that is farthest from the Sun, its orbiting speed is less. A corollary of this is important in astrology. The twelve Sun signs in astrology divide the

Earth's yearly orbit into twelve sectors of equal angle. But the Earth swings closest to the Sun, and therefore fastest, in our winter months. Consequently the winter signs of Sagittarius, Capricorn, and Aquarius are of shorter duration than the summer signs of Gemini, Cancer, and Leo. The summer half of the year, from spring equinox to autumnal equinox, is seven or eight days longer than the winter half. All of this is changing very slowly.

Kepler's concepts needed Newton's laws of gravity and motion to fulfill them—laws that came later and were partly based on Kepler's work. Now the motions of the planets around the Sun, or with respect to the Earth, could be understood and plotted more accurately. After Newton, however, further observations disclosed some other unaccountable perturbations in the orbits of the outermost visible planets. This led to a search for still farther planets that might cause such perturbations through their gravitational attraction—planets not visible to the naked eye. In the eighteenth century came the discovery of Uranus; in the nineteenth century, Neptune; and in the twentieth, Pluto. Ancient astrology, of course, was expanded and revised to take into account these three new planets.

#### ***Beyond the Sun***

Meanwhile, astronomical exploration of the stars and galaxies had even pushed the Sun aside from the center of the universe—off to one side on the fringe of a rather smallish galaxy. In much the same way, Copernicus had "deprived" the Earth of its position at the center of things. More truly these radical reinterpretations of knowledge were emancipating Earth from its smug, self-centered errors, depriving it only of its false certainties and securities.

Now the eyes of astronomers were aimed at faraway parts of the universe, discovering exciting new questions. The little solar system, which was once the focus of astronomy, now sat on the back burner under the title "celestial mechanics"—what every astronomer has to understand in order to know where he is in space, and thereby where to look for those more remote and exciting things.\*



By now astronomy and astrology had parted company. Celestial mechanics has always been the domain of astrology, which is concerned primarily with the planets, not the stars. In astrology the stars were a convenient background for charting the courses of the planets. Now celestial mechanics has also become the domain of astronauts—and of military forces. The mechanics of the solar system, and particularly the movements of Earth and Moon, must be incorporated in the launching of Earth satellites—and in aiming and directing intercontinental missiles.

#### ***A New Frontier***

Our astronauts have provided remarkable photographs from space of this "blue planet," Earth. These beautiful photographs have given us some direct experience of our concept of the Earth as a globe in space. But we already knew it was that way; we learned it in school. We had subverted our ordinary observations in favor of a different scheme of things, a different interpretation of things, that we could not observe directly but which could be demonstrated to us. ⇔

\*Traditionally, the term "celestial mechanics" refers to the dynamical study of the solar system. A less restrictive, modern view defines celestial mechanics as the study of the motion of all natural and artificial bodies in space—planets, satellites, and stars.  
—EDITOR



All those pioneers in astronomy, from ancient to modern times, were creating new concepts for reinterpreting long experience and observation of what goes on in the heavens. But what they were interpreting had been there all the time; it was not new phenomena. They brought new points of view, new enlightenment, as to what is really going on in the universe.

Now, in another frontier of knowledge, many of us are trying to learn and to demonstrate that there is still another point of view, a spiritual and mystical point of view, from which the world we live in and all relationships with it will appear different from what they seem to our unaided sense and practical reason. Is there still another, more fundamental center of things in the universe that we are not recognizing? Dr.

R. Niebuhr, stating a variation on a Biblical theme, suggested that we will not find *ourselves* until we find a center *beyond* ourselves. That is, not some outside center of interest to which we can devote ourselves, but a primal center to which we are already attached and on which all things are dependent.

Just as astronomers displaced the Earth, and even the Sun, from the center of things in the cosmic system, can we step aside or displace ourselves from the center? Then there might be another triumph of enlightened reason, a different interpretation of all our accumulated experience and observation, and further emancipation from false limitations that we had inferred from our old system of knowledge—emancipation not of astronomy, but of mankind. △

## *Add Your Light to Our Light*

“THE WORLD’S in a ‘hell’ of a mess,” exclaimed my friend, “but what can *one* person do?”

His poignant remark got me thinking.

One individual, tugging on a cable tied to a tree stump, can’t do much. That’s a fact. But what if you have fifty, or one hundred fifty people pulling together on that same cable?

My memory traveled back to 1949, when I attended a football game at the Los Angeles Memorial Coliseum. It was a night game, and during halftime the announcer was trying to convince the 90,000 spectators to contribute to one of the major charities.

He dramatically stated that one person, working alone, would not make much difference, but *together*, we could all help out. To make his point, he requested that all of the lights in the massive stadium be turned off. When it was pitch black, the announcer lit a match and held it up, explaining that just one match made very little difference in the dark. You could barely see his match as it flickered, pale and dim—a mere pinpoint of light.

[18]

The announcer then requested that on the count of three, everyone light a match, cigarette lighter, or flashlight, and hold them up, letting the light shine forth! He counted to three, and the whole stadium suddenly came alive with light.

The effect was magnificent!

Although each contribution is important, one Rosicrucian working alone cannot do much—and that’s a fact. But fifty, or one hundred fifty Rosicrucians in AMORC’s Affiliated Bodies around the world—Lodges, Chapters, and Pronaoi—*can* make a difference.

Each and every one of us has something we can contribute to the Affiliated Bodies—made up of our fellow Rosicrucians. Each one of us has that pale, dim pinpoint of light that we can add to the work of the Affiliated Bodies of AMORC. And this light, too, can be magnificent!

Hey. . . the world may be in a “hell” of a mess, but we *can* do something—we really can!  
—Ron Hopkins, F.R.C.

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FIAT LUX

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Courtesy: American Jewish Historical Society, Waltham, Mass.

## Emma Lazarus

*Friend of the Immigrant*

by Beverly Lauderdale

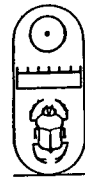
*Give me your tired, your poor,  
Your huddled masses, yearning to breathe free,  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tost to me,  
I lift my lamp beside the golden door!*

—Emma Lazarus

THE AUTHOR of these hopeful lines seemed an improbable person to be immortalized on America's Statue of Liberty, for this shy, solitary poet—known mainly for her excellence in literary translations—had glimpsed little of the poverty, discrimination, and difficult conditions of life beyond her genteel home. But her name, Emma Lazarus, is etched beneath the sonnet,

"The New Colossus," inscribed in bronze and set into the base of the famous beacon of hope in New York City's harbor.

Not until the 1880's, when she was in her thirties, did this reclusive woman take up a cause and use her writing skills to help downtrodden Jewish refugees fleeing Russian pogroms. At that time she visited Ward's Island in New York's East River





New York Convention & Visitors Bureau

America's stately Statue of Liberty stands like a beacon of hope at the entrance to New York City's expansive harbor, the towers of Lower Manhattan in the distance. A gift to the United States from the people of France, the Statue was created by French sculptor Frédéric-Auguste Bartholdi. The Statue's exterior was constructed of copper sheets, which were hammered into shape by hand. The structure is supported from within by four gigantic steel supports which were designed by Alexandre-Gustave Eiffel. The Statue, including its pedestal, stands 302 ft. high, and was dedicated by President Grover Cleveland in 1886. On Liberty's 100th birthday, funds are being raised to carry out needed restoration work on this symbol of freedom, compassion, hope, and inspiration.

and discovered immigrants housed in inadequate shelters with no running water. She noted rubbish piles, stagnant pools of muddy water stretching across uneven ground. But mainly Emma Lazarus saw people—frightened, tired, poor.

Although life in a prominent New York City family had not prepared her for such an encounter, her past had prepared her to write about it.

Born July 22, 1849, to Esther and Moses Lazarus, she was their fourth daughter. So [20]

devoutly did the parents hope for a son that they had picked a boy's name, Eleazar ("God has helped"), quickly altered to Emma, for the expected baby.

#### **Early Childhood**

Mr. Lazarus, a wealthy New Yorker, with his fortune made in the sugar industry, provided private tutors for his seven children, but gave special encouragement to this favorite daughter with her early penchant for language.

The Lazarus children never knew the inside of a public schoolroom nor expe-

rienced ordinary childhood games or events. Never allowed to delight in nature, even with simple walks, these city children later recalled rare picnics with awe. And Emma, whose doctors measured her little frame, concluding that her shoulders were too narrow, immediately earned the description of a frail child.

Timid, inclined toward sadness, she responded to the sorrowful melodies of Chopin and the poignancy of autumn. Her cultured family encouraged and tutored her avid interest in languages and the classics, and her talent with words led young Emma to write poetry at an early age. But her world of experience was constricted, its boundaries set at the doors of 36 West Fourteenth Street, New York City. Sorrows of the difficult world outside were hidden from view.

Only once did that reality intrude. When a sobbing woman, widow of one of her father's clerks, arrived on their doorstep, Emma observed her father giving money. To sheltered, but perceptive, Emma, it proved a startling realization to learn that everyone wasn't wealthy. It was a moment of realization she never forgot.

But this was only a small episode amidst the quiet comfort and security of her family life. Of pure Sephardic (Spanish Jewish) background, the cultured Lazarus family occupied an unobtrusive but distinguished position in city society. The Union Club welcomed Mr. Lazarus, and he founded the Knickerbocker Club.

#### **Her First Book**

At seventeen Emma produced her first book, *Poem and Translations* (copies of which she later attempted to destroy because she termed them "insignificant"). The volume combined verse she had composed during her fourteenth through sixteenth years with translations of Hugo, Dumas, Schiller, and Heine. Not designed for the general public, it contained a rarity—her name on the title page as author—for in the mid-1800s, a "respectable" woman writer usually hid behind a pseudonym. She dedicated the volume to her father, for after retirement he studied beside her and promoted her writing.

Due to his friendship with banker Samuel Gray Ward, Mr. Lazarus introduced Emma to the most famous man of the age, Ralph Waldo Emerson. Accompanying her father to Ward's home, Emma talked with Emerson and later mailed him a copy of her second book. The young poet also wrote many letters to the philosopher—so many letters that he could not answer each one. Every line of poetry she composed, she forwarded to Emerson. In turn, he examined each word in microscopic detail and praised her long dramatic poem, *Admetus*, which she dedicated to him.

#### **The Emerson Correspondence**

However, when Emerson issued a collection of outstanding English and American poems, nothing of Emma's was included. She mailed him a letter raw with pain. "I can only consider this omission a public retraction of all the flattering opinions and letters you have sent me. . . . I find myself treated with absolute contempt in the very quarter where I had encouraged to build my fondest hopes."

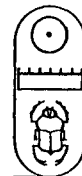
Emerson never replied. But a year and a half later, he invited Emma to his house in Concord, Massachusetts. She went, the first time in her twenty-seven years she had spent a day away from home.

One highlight of this Concord visit was meeting William Ellery Channing, a poet friend of Thoreau's. Bound by their mutual admiration for the late Thoreau, the pair established a long-lasting friendship and Emma returned to New York with Channing's gift, a book on Thoreau and Thoreau's compass.

Now with her father at a new address on Fifty-Seventh Street, and recovering from her mother's death, Emma continued writing letters, for correspondence furnished the major event in her life. She mailed verse to magazines, gained minor status as a poet, and compiled another book of Heine translations. (Eventually, she would master and translate work from six languages.)

#### **Championed the Oppressed**

Yet change loomed. It came on a winter night when her friend, former Secretary of State William Evarts, asked her to attend a meeting. Held in Chickering Hall and headed



by former President Ulysses Grant, it "expressed sympathy with the persecuted Hebrews in the Russian Empire." Although many spoke, Evert's speech and the line, "it is that it is the oppression of men and women by men and women; and we are men and women" that lodged in Emma's mind and prompted her to go with a women's delegation to Ward's Island—a subsidiary depot of the big immigration station at Castle Garden near New York City's Battery.

During the years 1855-1892, nearly 7,700,000 immigrants entered the United States via these two locations. Conditions at Castle Garden grew so desperate that when Grover Cleveland took the governor's oath of office in 1883, he devoted part of his speech to that subject. An investigation resulted in better conditions, but both places, unable to handle the rising number of immigrants, were finally forced to close. (In 1890, the federal government assumed immigration control from the state and opened Ellis Island as the new immigration station. Here the first foreign born arrived January 1, 1892, and stepped onto an island which would serve as entry port for four more decades.)

But the day Emma Lazarus walked among the refugees on Ward's Island her mission assumed shape. First, she contributed money and helped raise funds from among her acquaintances for resettling the new arrivals.

#### Organized Relief Work

In a message to Rabbi Gottheil, Emma said, "Please find enclosed one hundred dollars for myself and my friend, for the benefit of our protege. . . please impress it very emphatically upon his mind that I do not wish it to be known to anyone but himself how I have befriended him."

Anonymity also characterized letters she submitted for publication, along with an editorial printed in *The American Hebrew* in which she made an urgent appeal for the homeless on Ward's Island.

But under her own name, and with the assistance of an eminent Hebrew scholar, Emma drafted a strong rebuttal to an article [22]

authored by Madame Ragozin which supported the current Russian terrorism.

#### Power of the Pen

This impassioned reply and her poetry and stories illustrated Emma's main impact. Although she urged the founding of a Hebrew technical school, insisted that youngsters be educated, and donated finances, it was through her pen that she reached the largest audience. As one example, her play, *The Dance to Death*, focused on medieval superstitions and attitudes regarding German Jews and, thus, she explained to *The American Hebrew* editor, should be published to "arouse sympathy and. . . emphasize the cruelty of the injustice done to our unhappy people."

The play was featured as the main work in her collection, *Songs of a Semite* (1882). The book, issued in two editions, sold for 25¢ in an economical paperbound pamphlet (after Emma pled for an inexpensive version), and a 50¢ cloth edition was also available.

The industrious author also completed a sixteen-part essay, "Epistle," which ran as a magazine serial. "Until we are all free, we are none of us free," she wrote. ". . . We must help our less fortunate brethren . . . with the keen, human sympathy of men and women who endeavor to defend men and women against outrage and oppression."

Emma Lazarus pushed for change with ideas which ranged from consideration of a Jewish homeland to a different concept of the Sabbath celebration—opinions which aroused agreement and opposition.

By spring 1883, an exhausted Emma set sail with sister Annie for a European vacation. In Great Britain, they were warmly welcomed by leading English Jews who regarded the American writer as an outstanding Jewish proponent, and by scholars and critics who acclaimed her translation skill. Following a four-month tour of England and France—the happiest period Emma had ever known—the sisters returned to the States.

Back home, she received a request for a verse from William Everts, chairman of the



committee in charge of erecting the Statue of Liberty. The colossal statue, to be erected on an island in New York Harbor, was a gift to America from the people of France. Officially known as *Liberty Enlightening the World*, it commemorates the friendship of the peoples of the United States and France.

To provide money with which to build a pedestal for the massive monument, such famous authors as Bret Harte, Mark Twain, Walt Whitman, and Henry Wadsworth Longfellow furnished manuscripts to be auctioned.

Although Emma had seen only one photograph of the Statue, she completed "The New Colossus" in just a few hours.

*Not like the brazen giant of Greek fame,  
With conquering limbs astride from land to land;  
Here at our sea-washed, sunset gates shall stand  
A mighty woman with a torch, whose flame  
Is the imprisoned lightning, and her name  
Mother of Exiles. From her beacon-hand  
Glowes world-wide welcome; her mild eyes command  
The air-bridged harbor that twin cities frame.  
"Keep, ancient lands, your storied pomp!" cries she  
With silent lips. "Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore,  
Send these, the homeless, tempest-tost to me,  
I lift my lamp beside the golden door!"*

When read at the auction, these moving lines provoked an immediate sensation and sold for \$1500. (The fund-raiser amassed \$25,000.) Along with the other literary contributions, the poem was published in a portfolio and forgotten.

On October 28, 1886, at the Statue of Liberty dedication, the sculptor, Frédéric-Auguste Bartholdi, sat among the honored guests. Emma Lazarus had been overlooked.

She plunged into other projects: a theme, an article, a prose poem, and more translations, but she felt tired and mourned her recently deceased father. With her sister, Josephine, she returned to London, but found weariness a constant second companion. As they traveled through Holland and France, Emma's pain intensified. "There is no such cure for pessimism," she said, "as a severe illness. The simplest pleasures become



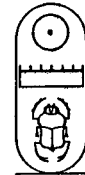
enough—to breathe the air and see the sun."

Emma Lazarus passed through transition on November 19, 1887, in New York after suffering from cancer. Her passing was mourned by many. Tributes poured in from such literati as Robert Browning, Walt Whitman, John Greenleaf Whittier. In a special memorial issue of *The American Hebrew*, professors and biographers, editors and critics, extolled her creative talents, as did Harriet Beecher Stowe and the Secretary of State.

Sisters Mary and Annie released some of Emma's poetry in a two-volume set to which Josephine added a biographical sketch. Then Annie, owner of Emma's copyrights, married, moved to Europe and converted to Christianity. Apparently she destroyed reminders of her Jewish heritage which included Emma's letters and works.

In 1903, Georgiana Schuyler, a New York artist, read the collection of material auctioned for the Statue of Liberty pedestal. Moved by the sonnet, she obtained permission to have it engraved and attached to the Statue.

Uncannily, Emma's message captures well the abiding spirit of the Statue, for years later an immigrant remembered approaching Ellis Island by ship. "The statue greeted me as a friend. The big tablet she carried was like that of Moses, who led the people out of bondage. Her torch was later lighted at night but we knew the light was there all the time." △





# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

## Achieving Self-Healing

**M**YSTICAL TRADITION states that all healing comes from the Self. As students of mysticism we are all urged to discover those means within ourselves to accomplish healing. Very often, however, this is more easily said than done.

The assistance of others who have devoted their lives to the art of healing is often of great help. We are not to be faulted for looking to others for help. However, we must also realize that outside assistance to healing, whether personal or chemical, is limited. Such assistance may be timely, even essential, to some phase of our learning. The value of such assistance, however, must be temporary, lest we become confused and give to some external person, technique, or potion, the power that we ultimately must find *within ourselves*.

Therapy is an ancient tradition of treating disease by medical or physical means. Training, experience, and intuition can provide a degree of mastery of natural laws which enable the therapist to assist others effectively. In recent times, the greatest—and more obvious—success has been in overcoming acquired physical illnesses, most notably infections. The discovery of hormones and related chemical substances has contributed to the image of power that modern medicine has gained in changing physical conditions. But, for many people,

this image of power has also acted as a seductive temptation to surrender their own responsibility for healing to others, at an unnecessarily high material and psychological cost.

It can be appropriate to give others the opportunity to help us physically and/or mentally. As students of mysticism, however, we must always use that assistance to increase the quality of our understanding of our nature and of our responsibility for our own well-being. Moreover, we can use certain techniques to achieve the most benefit from that assistance, allowing both the therapists and ourselves to enjoy true success.

### *Healing From Within*

Given a fair chance, the body will heal itself automatically. A healthy mind will automatically give the body the best chance it needs to heal. The body has a built-in mechanism for healing itself, and so does the mind. These mechanisms seem to operate of their own accord. As conscious human beings, however, we allow suggestions to interfere with these mechanisms. It is our responsibility, then, to allow these mechanisms to work unimpeded.

It is observed that most healing seems to take place at night while we are asleep. It is possible to do a simple exercise before bedtime to turn on the healing mechanism and keep it pointed in the right direction.

Before going to bed, take a pad and a pencil and write a list of the things you experienced during the day that you would like to see cleared up. These will usually be sensations, emotions, thoughts, and situations. Situations are usually just a combina-

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1986**

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*The author, Richard Rawson, is a staff psychiatrist at a major California hospital. He has a personal interest in the use of metaphysical healing methods in mental illness. Dr. Rawson is a Diplomate, American Board of Psychiatry and Neurology, and a member of AMORC's International Research Council.*

[24]

tion of the previous three, so it is useful to break situations down into their component sensations, emotions, and thoughts, and then list these.

Each night review your list. Draw a line through anything that has cleared up, and put a date next to it. Add to the list anything new that has come up, and again date it. Over a period of time you will find that some things are clearing up—you are moving ahead. There will always be more things to add to the list, but what is most important is the fact that you are moving ahead, and that things are changing.

### ***Begin the Healing Process Now***

Like any exercise, the more consistently you practice the exercise, the more skillful and effective you become. Do not be surprised if your sleep is disturbed during the first few nights. You have just turned on a powerful mechanism that has been waiting, "raring to go" for a long time.

As you do the exercise, you will be asking yourself four basic questions, using your own words. They may be phrased in the following way:

1. Am I willing to clear up the problem?
2. Am I willing for this process to begin right now?
3. Am I willing for my day-to-day experience, whether or not it is pleasant, and whether or not I understand it, to support me in clearing up the problem?
4. Am I willing to do whatever is appropriate at the moment to get the job done?

Regarding the first question, it could be said that you would not have written the item on your list if you were unwilling to make a change. However, a problem that we are now experiencing is often left over from something earlier that we thought would be a solution, but didn't work. When the present problem clears up, usually what is underneath is the earlier problem. A part of us does not want to look at that, does not

want the present problem to clear up, thus exposing the earlier problem.

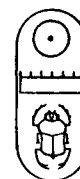
The second question recognizes the fact that clearing up problems typically involves facing things that may be uncomfortable or unpleasant. A part of us wants to avoid unpleasantness and wants to put off that experience. We never know how long it will take for a problem to be resolved. But it is certain that the process will not begin until we are unconditionally willing to act.

The third question is based upon the observation that we have had experiences in the past which we can understand now, but could not understand at the time. Some day we will look back upon today and understand it in a way that we are now unable to. All around us are things which can help us, but we either do not see or do not understand them. It is not necessary to see or understand them now, but it is necessary now to be willing for them to work. If one is unconditionally willing to be supported by one's experience—pleasant *and* unpleasant—it is possible to learn something from every experience, and that is what it takes.

The fourth question points to where the action takes place. Most people using the method just outlined will have dreams at night, or in the morning just before waking, in which they will have a slightly different perspective on things than they did previously. Typically, the very next day they will be confronted by some situation where they will need to use the new perspective. At such a moment they make a choice that either keeps the healing process going or puts it on hold. Most people will be strongly tempted to forget the new perspective and handle the situation just as they always have—and that obviously does not work.

It is easy to underestimate the power of this technique. It is guaranteed that if you truthfully answer "yes" to all four questions, you will have as much help as you can handle.

—Richard A. Rawson, M.D., F.R.C., I.R.C.





# The Challenge of the Soul

## *The Key to Peace Profound*

*by Lynn Lidell, F.R.C.*

*The  
Rosicrucian  
Digest  
July  
1986*

**C**HALLENGE is necessary for growth and evolution in life. Without challenge, life becomes stale and we stagnate. But which challenges will we choose to meet—those offered by society, or those offered by the Voice Within?

We may choose the challenges of accumulating unending material wealth, of striving to be like or better than our status-seek-

ing neighbors. Or, on the other hand, we may follow the *challenge* that comes from within.

From within? How absurd, you might think. Peace Profound comes from within—it's the outer world that's filled with challenge, tension, and conflict.

It is true that Peace Profound is found in the knowledge of the soul. But this peace

comes only through meeting the challenge coming from within—meeting the tension, stress, and conflict coming from within, facing it, and successfully dealing with it. We can only truly achieve Peace Profound by first meeting the storm and turmoil of the unknown—the Terror of the Threshold.

If the inspiration that comes from the soul does not create a battleground, if there be no wounds struck there by love and compassion, if there be no shattered bones brought about by the strong desire to forge ahead on the Path, to be one with the Cosmic, then the knowledge of the soul is no home or haven. It is only a temporary shelter, a flimsy tent with gaping holes through which the stormy north wind passes.

For attunement with the soul to become a haven, it must be understood. To be understood, it must be fought for, struggled for, and our best given to it. Attunement with the soul is not a shelter that we casually seek once a week or at times of extreme distress. If we are to make it our home, this attunement must be our constant guiding light. Energy must flow through us all the time, as though we were a sun beaming its light and energy to all the universe.

#### **Benefits of Attunement**

In the inspiration that we receive from the soul, definite challenges are manifest. The ideas we receive from the soul are not simply idle thoughts, mere fantasies to muse over on a lazy day. The images from the soul are full of potential energy. They are the forge from which we receive the force, the power, the energy that makes each of our lives move forward. The inspiration and energy necessary to succeed in our work, achieve harmony in personal relationships, and reach for inner peace are all found in the inspiration from the soul.

Answers to questions that range from the simple “What will I have for supper tonight?”, to the complex “What is the most important goal in my life?”, are found by listening to this inner voice. The true answers are there; the answers which serve as our guiding light.

How do we work with this inspiration? What is the key to achieving this attune-

ment with the soul? How do we make this knowledge a part of our lives?

In answer to these questions, we simply decide when, and to what degree, we will follow the course outlined and inspired by the soul. This attunement with the soul, along with its attendant knowledge and inspiration, has always been available to each one of us. We are always given the opportunity to follow the guidance of the soul. The real question is, “When will we implement the guidance, the urgings, and the whisperings of the soul into our way of life?”

The answer: we merely accept these suggestions of the soul. And in accepting them, we also accept *ourselves*, with all our frailties and inadequacies. We accept the unlimited potential of the soul. We accept that we may become the shining reflection of the soul.

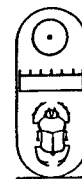
Have no doubt, there is challenge in the application of attunement with the soul; there is tension, stress, and inner turmoil; loneliness may be found there; fear may be present. But there is also Peace Profound—a clear, radiant, total harmony. There is great peace, love, understanding, compassion, and power—as only the Cosmic knows.

#### **The Eternal Quest**

The seeking knight, who would come to know the safety of the soul, must also experience the danger. If you, the seeker, would explore with care and understanding the great Wisdom of the soul, you must also know the fear and loneliness that comes with evolution of the soul personality. Just as if you would know the love and compassion of another, you must extend your hand in faith, truth, and sincerity, in spite of fear of rejection.

The depths of the soul are discovered through the depths of our desires to know it. We will receive in accordance with our willingness to give. Through our growing intimacy with the soul, we will come to learn many lessons. We will come to know the oneness—*our* oneness—with all nature.

We become one with the flowers and birds, the sun and the stars. Our consciousness extends to all of this, for we are one.



The sun knows us as do the stars, for there is really *one* knowledge. We must subscribe to that knowledge with our total being. In so doing we come to know the challenge of the soul—the pain, tension, and stress of facing the unknown. Yet, we come to know that which is greater and more everlasting—*Love*. The harmony of all consciousness is *Love*—that condition of Peace Profound which unifies all energy and consciousness.

At this point on the Path, we reach a new realization—a higher realization of the nature of ourselves, those about us, the ground on which we stand, and the stars in the sky. We are *one* in nature, harmony, peace, and strength. The challenge brought total tension and inner turmoil, and yet now we know total peace—Peace Profound—harmony in its most profound understanding. That is the nature of the soul, *that is our heritage.*Δ



## Medifocus



*Medifocus* is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. On the first Sunday of each month, at any hour you select, you will enter into a five-minute period of meditation, focusing your thought upon a specific troubled area of the world. The part of the world you select will depend on which troubled area is particularly significant to you as an individual. This may change from month to month, or it may remain important to you for a longer period of time.

The Rosicrucian Order is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward *world peace*.

### *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  
 Rosicrucian  
 Digest  
 July  
 1986

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

# Three Eternal Truths

**H**UMAN BEINGS are tempted to think that, with the rapid changes taking place and the established value of things falling to lower values and lower degrees of worthiness and dependable foundations crumbling away, there is no one thing that is permanent and sure and worthy of being the solid rock upon which to cling for safety and security.

But there are things upon which we human beings can depend, and foundations upon which we can build not only for the present but for the eternal future. We can rest assured that as time changes and conditions vary and values of all kinds rise and fall, these foundations will remain adamant and eternally sure.

We are seekers for truth and pride ourselves that in our search we have contacted the thoughts and philosophies, the discoveries and speculations of the world's great thinkers. We are happy that we are banded together as an organization or a group of individuals for the purpose of exchanging ideas and thereby coming closer and closer

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*Though originally penned in 1932 by former Rosicrucian Imperator Dr. H. Spencer Lewis, the truths expressed in this article are as meaningful and relevant today as when first written. Truth is eternal, and yet must be rediscovered by each new generation. But in our quest we have been left a great heritage. The teachings of the Rosicrucian Order, AMORC, like the Great Pyramid, are well constructed, enduring, profound in value, and carry a timeless message for generations to come.*

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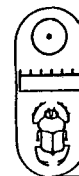
—Editor



to the great truths of life. We look upon these truths as the fundamental stones of a great foundation upon which civilization can build its structures and superstructures. We are sure that there are many great truths still unknown to us, and we never become weary of itemizing those that we now possess as fundamental principles in our lives.

After years of search and study and many years of personal contact with this great quest for knowledge, I have gradually come to the conclusion that there are only three great truths constituting the entire foundation for the great rock of human knowledge as revealed by Divine Illumination. These three eternal truths are: God abides; man abides; and certain relationships between man and God abide. More than this we cannot be sure of.

Our search must center itself around the mysteries of that truth which includes the relationships between God and man, and man and God. Herein lies the foundation of material and spiritual values. Herein lies the entire field of cosmic law and human obedience to such law. Herein lie the powers that man can exert and the powers that God does exert. Here is the mystery of our being, the mystery of our coming and going.



It is in this field of study relating exclusively to the relationship of God and man that the Rosicrucians center their searching and inquiring minds. It, therefore, becomes a field of study, investigation, speculation, discovery, and ultimate revelation through experience. The knowledge we seek can come only through experience, which alone will reveal knowledge, and by reexperience of such knowledge we attain wisdom.

### *The Quest*

The mere contemplation of such experiences and the meditation upon the possibility of such experience leads us into theoretical speculation. Out of such theoretical speculation has arisen the systematic schools of religion, science, and philosophy, and it is there, too, that have been born the various forms of religious worship, the various creeds or codes of interpretation and the arbitrary establishment of artificial gods and saints.

This great center field of an analytical study of the relationship existing between man and God has been turned at places into quagmires and beds of quicksand into which men have blindly ventured and have been lost. It has also been the bloodstained ground of religious battles and places of human persecution. It has been the site of monuments of intolerance erected by the self-appointed interpreters of untrue interpretations. It is the valley of Armageddon where millions of souls will be lost or millions saved.

### *Beyond the Material*

In our search for higher and eternal truths, we conceal their simpleness by our false belief that they are many and difficult to understand. We create artificial values whereby we may judge truths, and in doing so we use as a standard of valuation the material things of life.

Right now we are in the midst of a period when material values are losing their former stability and we are discovering that material things have no value in actuality, but merely in temporary reality. We will find that the great rocks and foundations of material life are but the quicksands of our imaginary creation. The things that we have tried to hold fast to as being worthwhile are [30]

now proving themselves to be worthless and of such a corruptible nature that, like the wooden beam that supports the walls of a home and is eaten by the termites, the outer form looks solid and dependable while the center is hollow and brittle and ready to crumble to dust.

The world's greatest materialists are learning the lesson, and even those who in the past have centered their faith and hope upon material things, now frankly admit that they have been grossly misled and have been fools in their thinking. One of Europe's greatest economists, Sir Josiah Stamp, President of the London Midland and Scottish Railway, as well as Director of the Bank of England, once said to Bruce Barton in a conversation: "We used to talk about moral values and material values as though they were two different and contradictory things. The depression must have taught us that they were the same things, that without moral values there can be no material values. . . . There is only one basis of wealth, and that is character."

The foregoing words were not the words of a preacher or a mystic or a philosopher but of a hard-headed, cold and deliberating economist who, with all of his materialistic tendencies, discovered what some of our philosophers have failed to discover, and that is that the spiritual values constitute the real wealth and power in our lives.

Among other eminent men who have made a life study of material values and who must have walked deeply into the quagmire of materialism in that center field of study and speculation to which I have referred is Roger Babson.

This man has become as familiar with the tendencies and trends of materialistic values as the biologist is with the unconscious processes of the living cell and as the pathologist is with the germs and their actions under the powerful scrutiny of his large microscope. He can feel the distant and unseen pulse of business as keenly as can the trained physician feel the pulse of the human heart. He knows what every action will bring as reaction in the business world. He knows the value of time and its investment, of money and its power, of business and its possibilities of speculation and its



dangers, and of all the material things that human minds can conceive and create.

Yet listen to what he says: "Business depressions are caused by dissipation, dishonesty, disobedience to God's will—a general collapse of moral character. Statistics show this plainly. With equal precision, they show how business depressions are cured. They are cured by moral awakening, spiritual revival, and the rehabilitation of righteousness."

#### *Great in Science*

The scientific and materialistic world was shocked a few years ago by the sudden transition of one of its most high-powered and most critical scrutinizers of material laws, the eminent Charles P. Steinmetz, who was such a master of electricity and the other hidden secret powers of the material universe that he seemed to be almost equal with a god in creating and controlling artificial lighting. A badly handicapped individual, one would have been inclined to believe that with his personal regret at God's gift to him of a crippled figure and with his close study of nature's material forces he would have been steeped so deeply in materialism that the spiritual values of life would have meant nothing to him.

Yet this man said, and it is recorded of him in permanent form, in answer to a question as to what would be the next great field of research and revelation for the human mind, "I think the greatest discoveries will be made along spiritual lines. History clearly teaches that spiritual forces have been the greatest power in the development of men and nations. Yet we have been playing with them, merely, and have never seriously studied them as we have the physical forces. Someday people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. When this day comes, the world will see more advancement in one generation than it has seen in the past four."

Think of an eminent scientist, with the ability to control nature's forces, casting all of this knowledge and power aside and rais-

ing the standard of spiritual values to the heights of supremacy!

#### *Man and Money*

It was by no coincidence of war or man-made conditions beyond our control that all of the world was rocked in its material value and that the great god of money was shaken from its high pedestal some years ago and thrown to the earth where those who had worshiped it in adoration with gaze upturned and with the great light of the heavens blinding them to the true picture before them, could now examine their god closely and see that it was made of that which was corruptible, that which was changeable, mortal, and the earth's grossest material.

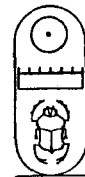
It was decreed in the cosmic laws and plans that man might be given the opportunity to sail in the heavens of material power and rise to the artificial heights of vainglorious worship in order that he might taste of the poison of material things and then drop to earth suddenly and be awakened from his dreams to true realities.

#### *A New Generation*

No government of any land, no ruler of any people, no political power of any class is responsible for the lessons being learned today, for God decreed and the Cosmic carried out divine will. Out of the ashes of this international fire will rise not only a new realization in the hearts and minds of those who have become old in their idolatry of material things, but there will rise a new generation of people who will cast the money-changers out of the human temples and destroy the golden idols, replace them with spiritual things and characters of high morals and high ideals.

Even the rising generation is passing through the crucible and through the fire of transition. In preparation for its great awakening and first stage of evolution, the new generation is intolerant of old customs and habits of man-made morals and creeds, of age-old conventions and principles, and in the period of change they have thrown to the four winds that which we have considered their characters and moral fortitude.

But it is only part of the great change taking place, and already we see among the



young people of the new generation the sign of restlessness. The sins that tempted them out of the high places of security into the valleys of evil and sorrow are no longer powerful in their ability to tempt and have already revealed their shallowness and their lack of ability to fascinate and enthrall.

Gradually the young people are realizing that in sin and evil there is an end to all pleasure and to the variety of life. They have tasted of the inside of the cup and have drunk to the very dregs to find that the bottom was too close to the top and that life was not a mystery that could be found within the cup but rather on the outside of it. Out of this discovery is rising a conviction that character counts, that goodness has its own inevitable rewards, and that purity of mind and soul will bring joy and peace as nothing else will.

The closer we study the lives of those now in high schools and colleges, the more we find that the abandonment of several years ago and the utter disregard of moral laws and principles of last year are being thrown into discard, and that now goodness of some degree and spiritual values of some kind are entering into their consideration.

Young people today, even in their teens, have learned the lesson that we adults learned only late in life. The weak are being led onward, while the strong ones are being led upward. Character is being remade, spiritual truths revealed, and new values placed upon life. This will continue until these young people, reaching adulthood, will constitute the new generation in a few years. To their hands will come the duty, the work, the labor, of rebuilding nations, rebuilding our home lives, and rebuilding our spiritual existence here on earth. Into their hearts and minds will come the inspirations and the urges from cosmic decrees to re-create life upon a new basis.

We, who are the losers today as adults, will have to retire and remold our thoughts while looking upon the stage of life and seeing our offspring, the rising generation, daring to do that which we dare not do. They have dared to taste of life early. They have dared to find whether the material things of life really held the power that we

had claimed for them. They have seen us struggle and save, labor and stint, accumulate and sacrifice in order that we might place with our dependents these same material things that they are now finding worthless, deceiving, shallow, and easily discredited in the light of truth. They have dared to experiment. They have dared to discuss freely and analyze those things that we looked upon as taboo or improper, unconventional or mysterious.

### *The Dawning of Truth*

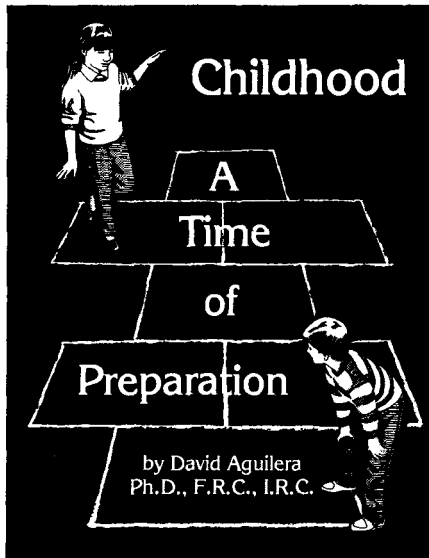
They have torn the multicolored robe from the figure of Truth and brazenly faced its nakedness with neither shame nor regret, and in their astonishment great light has come to them revealing the hypocrisy of our lives and the false value of standards we have established. To condemn them now in the midst of their investigation, at the very hour of their desertion from what we made them to what they will become, is to condemn our own shortcomings, our own hypocrisy, our own false living, and our own weaknesses. They have dared to do what we did not dare to do, and they will dare to accomplish in the future what we have hesitated to do.

Character will become the standard of personal evaluation. Gold will become the footstool beneath their feet and physical and material power will be but as simple weapons in their hands compared to the spiritual power they will create and mature within their beings.

Three eternal truths will constitute the triangle that will represent the emblem of their lives—the three truths that you and I must prove to ourselves now through our studies and our efforts to re-create our lives. Again, I say, these truths are the eternal truths which constitute the foundation of all existence; namely: God abides; man abides; and the relationships between God and man abide.

Let us go onward then and forward with our banner of Rosicrucianism not merely leading a grand parade of those who are leaders and pioneers in thinking, but acting as a guide to those who would follow, ever

*(continued on page 34)*



**ON DISPLAY** in the Egyptian Museum of antiquities in Cairo, Egypt, is a desk truly fit for the young pharaoh who once called it his own. It is a desk of dark brown wood, inlaid with regal designs, and of most interesting construction. When the top cover is lifted, one does not find the usual writing implements, but instead another flat surface with a small handle. Upon lifting this second surface, we discover a third level, and upon opening the third level, a fourth.

We can easily imagine the young child sitting at this small desk and looking at it with some amusement, as if it were a strange toy. The young pharaoh may have enjoyed opening the desk at first, but he eventually became impatient with the time and steps necessary to find what he wanted—to reach the goal he sought. He became emotionally aroused, frustrated, and irritated by the

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*Dr. David Aguilera, a member of the Rosicrucian International Research Council, is a clinical psychologist with specialization in parent-child interaction. He is working in conjunction with the AMORC Department of Instruction and the Research Department to explore correspondences between the personality theories of psychologist Carl G. Jung, M.D., and the mystical teachings. Further research will investigate questions of personality type across family generations and also the stability of type across lifetimes.*

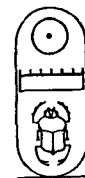
delay. Only at this point did he learn the true purpose of his small “toy” desk.

The museum placard describes how this desk was built to prepare the pharaoh, even as a small child, for the regal tasks which awaited him. His teachers knew that the young pharaoh’s character would be challenged later in life. That same character development which had been nurtured and developed as a child would be needed in future royal tasks requiring self-discipline and a sense of purpose.

Again, sitting at his desk, the child enjoyed moments of reflection, even daydreaming, and wondered about that desk specially made for him. But to what purpose? There must be a meaning, a significance just beyond the reach of his thoughts and reasoning ability. And then, suddenly, he reached a new understanding—an insight into the thought of those who fashioned the desk for him. Realization came that there was a purpose to his labors and that indeed he had been guided, prepared for a greater purpose. At that moment there was a self-realization, knowing that he could choose to apply himself toward his own purposes as well. He sensed that his acquired self-discipline would be an aid for him, though he knew not how.

One can imagine that the young child was also well versed in the various myths of his day. He would have been taught the story of final judgment, how the god Ammut awaited that outcome of weighing the heart of the deceased against a feather, signifying Maat or truth. The young boy was told that a heart heavy with evil deeds would be devoured by Ammut, and the deceased led away to the underworld by the dog-headed Anubis, conductor of souls. These potent stories left a lasting impression on the young mind, giving a framework from which to assess the intention and valor of deeds accomplished.

All around him the child-to-be-king viewed the advanced civilization brought about by those who had come before him. He visited temples, gazed at monuments, and perhaps entered or climbed upon the Great Pyramid itself. The boy noticed the many who labored to build, and the few under whose direction the labor was com-



pleted. He desired to be like the models of greatness: Imhotep the sage, architect, and healer; Thutmose III, founder of the mystery school. He resolved within himself to be the best. But the challenges at his young age were on the playing field, where he wielded his playing stick with determination. His aggressiveness was mediated by a desire to gain acceptance by others, and to be accepted meant developing an attitude of congeniality.

Finally the day would arrive when the young pharaoh would be admitted to the highest level of study, the mystery school. There, he would contemplate the universe, train his mind to think and examine with a scientific-like precision, and learn to avoid the biases and prejudices of the outer, uninformed world. He would be further strengthened and supported by those of like

mind, and would test his ideas with the great concepts of the advanced minds who had preceded him.

Many years later, while on the mighty throne of Egypt, a childhood memory would re-emerge: a memory of a beautiful desk, the trial of each day opening the several layers to reach his writing implements. Only now he would feel the purpose to be more clear. The pharaoh knows his life-long work. Through the initiatic school he has been shown a broader purpose, a new level of consciousness.

That unusual desk remains a sweet memory, for the pharaoh knows that through his daily efforts—each day reaching through layer after layer—self-discipline has been attained. And he knows that through his continuous efforts, his highest ideals will be achieved. He has been prepared.  $\Delta$

## Three Eternal Truths

(From page 32)

mindful of the weak and the tottering, the lame and the halt, who strive to be with us thus and keep up with us and share in our knowledge. Let us never push onward so rapidly that we do not have time to stop and reach back with a strong arm and hand to help those who cannot keep pace with us.

Let our searching eyes move in all directions that we may be watchful for the signals sent out by those who would hail us and join with us. But ever let us keep the stand-

ard high that our banner may be above and beyond the reach of hands that would defile it or despoil it. Let it become pure in the light of the Cosmic. Let it be brightened by the sunlight of the heights. Let it be lofty in every sense. Let us honor it but never worship it. Let us respect it but never adore it. Let us add power to it but seek no power in it, for our worship, our adoration, should be given to God and in Him alone should we find the source of all power and all human earthly values.  $\Delta$

### ROSICRUCIAN CONCLAVE

*St. Louis, Missouri*

West Central Regional Conclave — August 29-September 1, Radisson Hotel St. Louis, 9th St. & Convention Plaza, St. Louis. Grand Lodge will be represented by Soror Dorothy Faulds, AMORC's Lodge & Chapter Administrator. For more information, please contact: St. Louis Lodge, AMORC, P. O. Box 7384, St. Louis, MO 63177.

*The  
Rosicrucian  
Digest  
July  
1986*



# Humanitarian Award



Photo: Bob Cross

OVER FIFTY YEARS of caring for the sick and elderly has earned eighty-year-old Janet Graham of Stanway, Essex, England, the Rosicrucian Humanitarian Award. In a ceremony honoring Mrs. Graham, members of Colchester's William Gilbert Pronaos gathered to witness the presentation of the special signed certificate from AMORC Grand Lodge to the humanitarian, Mrs. Graham. She was nominated for this special recognition by her friend and neighbor, Soror Rosaline Collins.

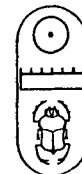
In the above photo Mrs. Graham is surrounded by (left to right) Soror Rosaline Collins; Frater Robert Root, Master, William Gilbert Pronaos; Mr. Graham; and Frater Jack Hurst, AMORC Regional Monitor.

For most of her life, Mrs. Graham has been helping others. She began her career in nursing in the 1930s at the Ipswich and East Suffolk Hospital. During the trying days of World War II she served the Red Cross

Society in Suffolk—an area hard hit by Nazi bombing. After the War, she eventually moved to Essex, where she continued her work as a nurse, nurse supervisor, and social worker, and eventually became involved with boarding out elderly patients into the community—to be in a more friendly home environment.

After retiring in the 1970s, Mrs. Graham found the Luncheon Club, an organization providing a meal and friendship for lonely senior citizens. Also, the busy Mrs. Graham served as Vice-Chairman of the local branch of Rural Age Concern, and helped with the Abbeyfield Housing Society—a nationwide group concerned with housing for the elderly.

Mrs. Graham recently took a well-earned rest from her many caring activities to celebrate her eightieth birthday, and we take this opportunity to celebrate the wonderful humanitarian work of Mrs. Janet Graham. Congratulations!





# SEVEN STEPS to Attainment

What we do with our lives is largely a result of our decisions. Happiness and achievement—peace of mind—are never dropped into our laps from the skies. They must be attained. But how? What is the formula? What are the steps that must be taken?

## Free Discourse

A fascinating FREE discourse entitled "Seven Steps to Attainment" is available to those who subscribe or resubscribe to the *Rosicrucian Digest* at the usual rate of \$18.00\* a year. Simply request the discourse by name when subscribing.

\*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

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## Temple of Seti I



### Abydos, Egypt

One of the greatest pharaohs of the 19th Dynasty, Seti I (reigned 1318-1304 B.C.) restored Egyptian prestige in the Levant, establishing the Egyptian-Hittite boundary at Kadesh on the Orontes River (modern Syria) At Abydos he erected a magnificent mortuary temple, considered to be one of the most beautiful temples in Egypt. Its unique design features seven sanctuaries, approached through two broad hypostyle halls. On the wall of a long gallery a relief shows Seti and his son Ramses making offerings to the cartouches of 76 preceding pharaohs—the famous Abydos list of kings. Seti's son, Ramses II, was an incredible builder and certainly one of Egypt's most famous pharaohs.

(Photo by AMORC)

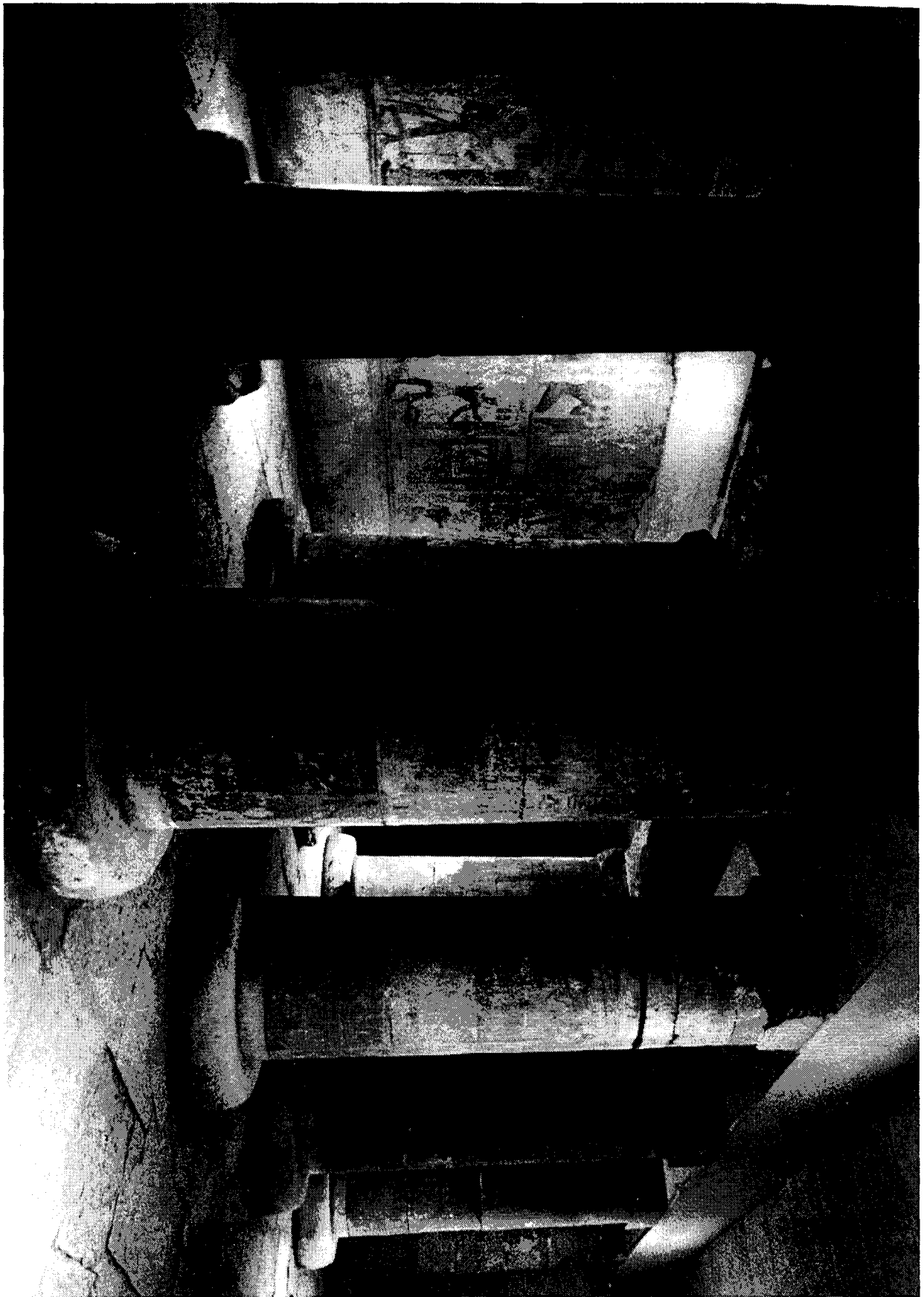
### Interior of Temple (overleaf)

*The  
Rosicrucian  
Digest  
July  
1986*

The Temple of Seti I simply added more luster to a city already revered throughout Egypt. Known as the burial place of the god Osiris, for centuries Abydos had been a center of worship and the goal of thousands of pilgrims. Today, approaching palm-fringed Abydos after a long, hot trip through the Nile Valley, there is still a feeling of reverence about this ancient city.

(Photo by AMORC)







# The Secret Life of Francis Bacon

Herald of  
A New Age



The Great Vision  
by Peter Dawkins

THE LIFE of Francis Bacon is surrounded by mystery. Was he the author of the Shakespeare plays? Was he the son of England's Virgin Queen—Elizabeth I? How much power did he wield? What was his connection with the re-awakening of the Rosicrucian Order? What was his knowledge of the Great Mysteries and their meaning for all mankind? All these questions are explored and answered in this insightful new book, *The Great Vision*, by Peter Dawkins, published by England's highly respected Francis Bacon Research Trust.

**A Fascinating and Exciting Life:** "Born a prince, but concealed and fostered, Francis Bacon was compelled to live a secret or 'masked' life: but in doing this he acted out in his own life much of the Ancient Mysteries themselves, and used all this means to educate and initiate future generations." Amidst the intrigue of the Elizabethan Court, Lord Chancellor Francis Bacon worked for the good of all man, inspired onward by a great and wonderful vision—an initial illumination—first experienced in his teens.

**This book explores the Great Esoteric Mysteries** handed down through the ages from the Egyptians, Greeks, Druids, and Judaic-Christian Mysteries. It explains Bacon's knowledge of these mysteries and their ultimate and real meaning for man.

**Bacon's Rosicrucian Connection:** Here is an exceptional book which examines the great Elizabethan Renaissance of culture and learning, and the birth of the new Rosicrucianism. How it

was fired by the imagination of Francis Bacon... How he guided this Great Renewal toward the high ideals symbolized in the Holy Grail of Truth and the ideal Rose Cross Knight. Here was "a deliberate exercise to revive the ancient and true Rosicrucianism, not only in its knightly or chivalrous aspect but also in its priestly or illumined aspect."

**The Great Vision:** The author, Peter Dawkins, is a member of the *Francis Bacon Research Trust*, a subsidiary of the Francis Bacon Society of London (of which Dr. H. Spencer Lewis was the first American Vice-President). The book discloses translations of Bacon's Secret Code and "the *Vision and Birth of the New Rosicrucianism*," and also contains reproductions of centuries-old charters, manuscripts, and paintings of dignitaries. This LARGE book is beautifully illustrated and fully documented. In it, tradition authoritatively becomes fact.

## The Great Vision

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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:

### *Child Culture Institute*

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA 95191

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# TREASURES FROM OUR MUSEUM



## Stele of Ptaherdis

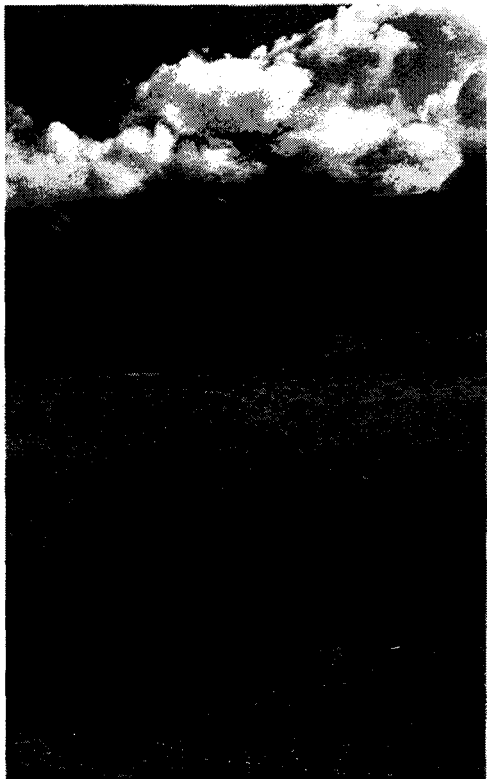
Stelae were commonly used throughout the ancient world for votive or commemorative purposes. These vertical slabs or nonstructural pillars were usually decorated with bas-reliefs and bore inscriptions. The ancient Egyptians, Persians, Mesopotamians, Carthaginians, Chinese, and Mayans erected these memorials.

In Ancient Egypt each stela—a monolithic, rectangular slab of stone—symbolically represented a meeting point between this world and the underworld. The stela of Ptaherdis (shown here), from the collection of the Rosicrucian Egyptian Museum, is typical of Egyptian stelae.

Expert Egyptologists who have examined this 25th-26th Dynasty (712-525 B.C.) stela describe it as follows: At the top is a winged sun disk with hanging uraeuses. Immediately below is a scene showing two figures, standing on the far left and right, representing the deceased Ptaherdis. On the left, he faces the god Atum, and on the right the god Ra. The gods possibly represent the evening and midday suns. A salutation is included in the scene: "He of Edfu, Great God, Lord of Heaven." Below a seven-line inscription reads: "A recitation by the Osiris, Ptaherdis is beautified, Son of Pedebastet, beautified, born to the Lady of the House, Neitereis, beautified."

—Juan Pérez, F.R.C., & Doni Prescott, F.R.C.

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 250,000 persons visit the museum annually.



Paradise Pass, Nevada

R. Thompson

# World Of Wonder

## *Ground Afire*

**T**OMESHA, "Ground Afire," the local Indians called the deep, inferno-like valley east of the Sierra Nevada. Later, 49ers cursed it with the name "Death Valley" as they wandered across its fiery wastes, searching for a short-cut to the California gold fields. Today's traveler, arriving in the National Monument during the summer off-season, when temperatures can reach 125°F, will certainly realize the significance of these names.

From mile-high Dante's View, rising to the east of Death Valley, a dramatic scene unfolds—a spectacular panorama of mountain, multicolored rock, and the collapsed trench called Death Valley. Not really a valley in the classic sense of the word, this deep trench is a *graben*—a depression formed millions of years ago by faulting.

Directly below Dante's View is the salt-encrusted, crystal-white valley floor, much of it below sea level. From our high perch, the blacktop Badwater Highway appears as a thin strip, snaking across a lifeless landscape of white salt. On close inspection, if you happen to be on the valley floor, these salt flats feature "salt waves"—ripple-like patterns, almost resembling ocean waves, which move very slowly across the salt pan, gradually changing with the presence of rain (approximately 2" annually), or the changing flow of groundwater. As the dry season approaches, and the water disappears, the salt flats become blazing white. Other areas of the valley floor are covered with lava or shifting sand dunes.

On the valley floor, just below Dante's View, is the salt pool at Badwater, near the lowest point in the United States (282 ft. below sea level).

Directly across the valley rises the starkly beautiful Panamint Range, crowned by 11,000-foot-high Telescope Peak—its snowy cap a refreshing sight above the valley's desolation. To the northwest, on a clear day, one may glimpse Mt. Whitney (14,495 ft.), highest point in the conterminous United States. This is truly a land of superlatives!

—Robin M. Thompson, F.R.C.