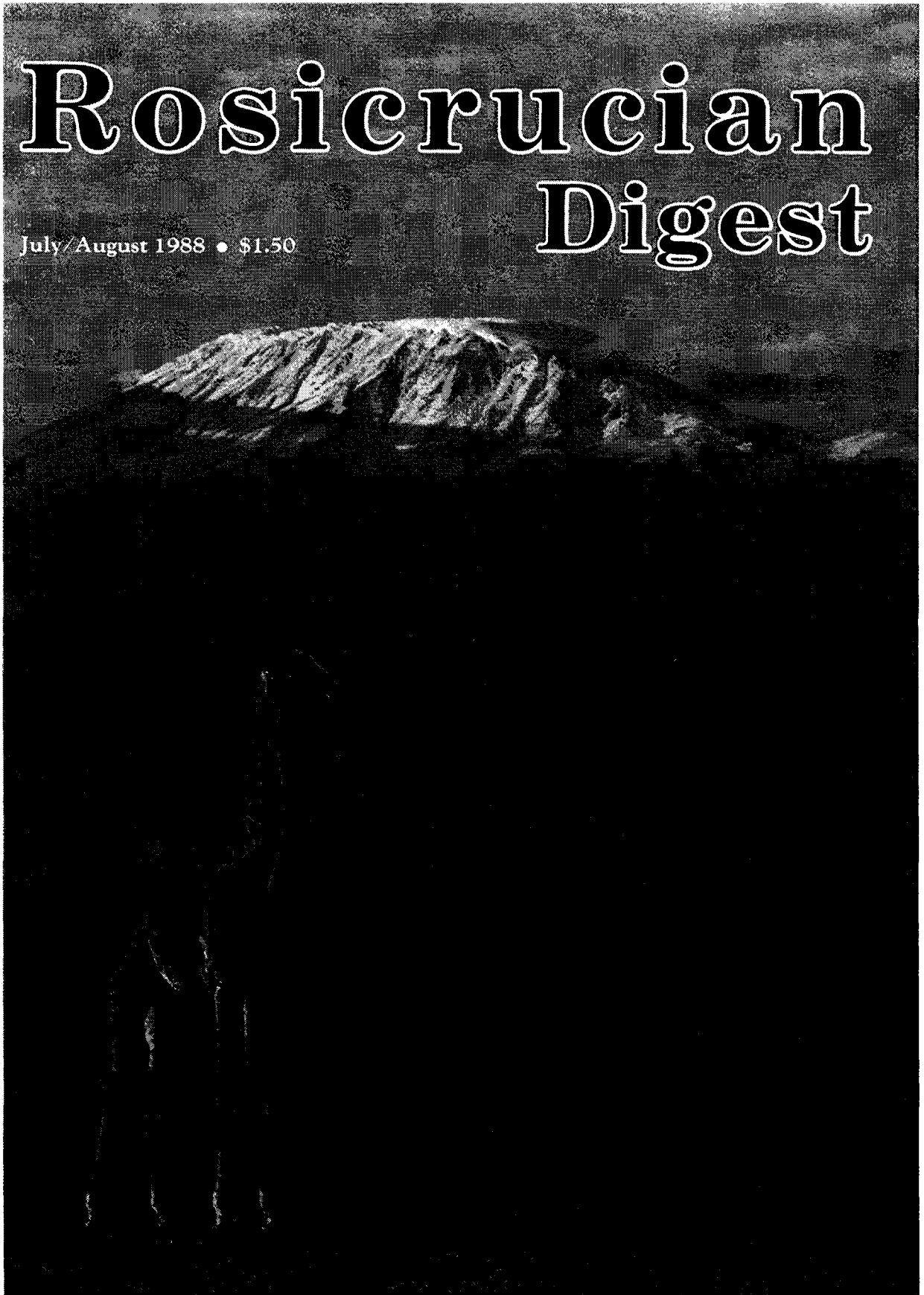


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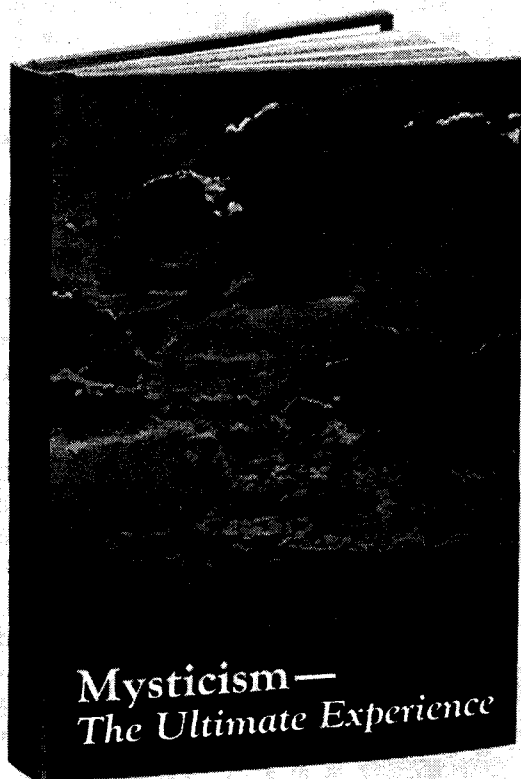


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About the Author

Cecil Poole has authored numerous articles and several books on the subject of metaphysics and mysticism. He makes no appeal to popular fantasy, but puts scholarly research and facts into straightforward and enlightening language. *Mysticism—The Ultimate Experience* exemplifies his penetrating, forthright approach.

Cecil Poole is Vice-President of the Board of Directors of the Rosicrucian Order, AMORC, a worldwide organization of mystical philosophy. He has traveled extensively, lecturing on this subject.

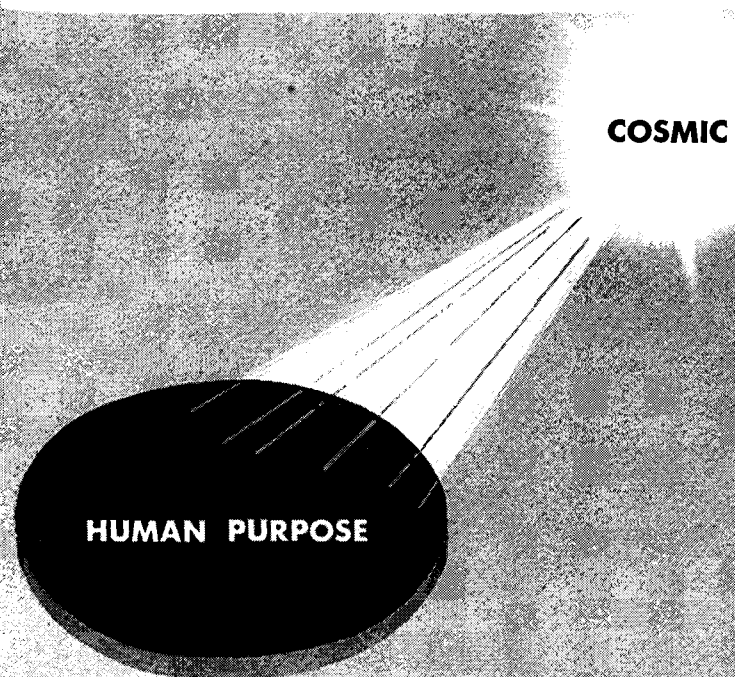
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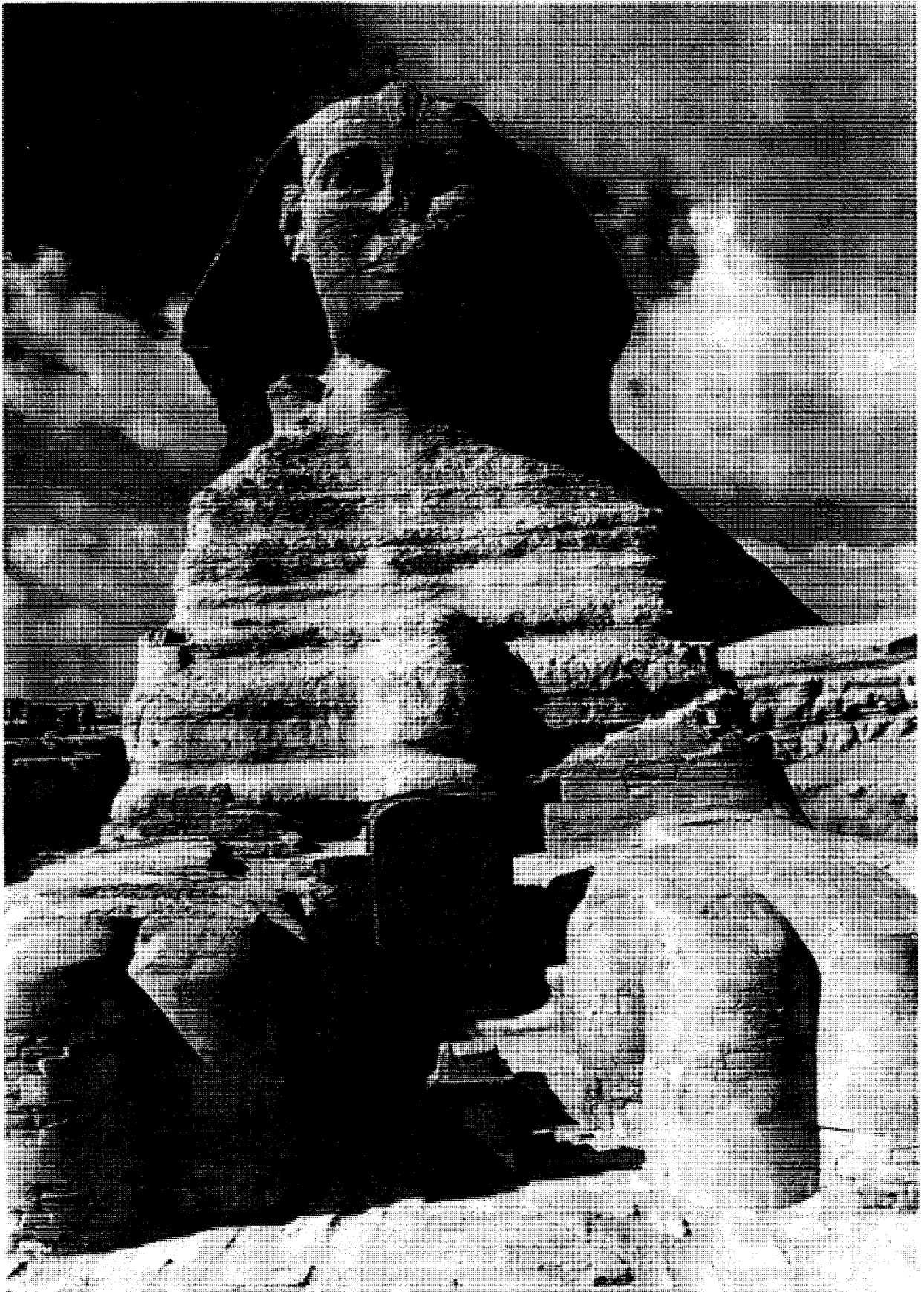
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The Great Sphinx →

The Great Sphinx, silent witness of the ages, stares eastward from the Fourth Dynasty cemetery complex at Giza, Egypt. The Great Pyramid of Cheops and several other notable pyramids are nearby.

(Photo by AMORC)

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THOUGHT OF THE MONTH

by the Emperor

Moving Ahead Into the Future

Delivered at the Outset of
Rosicrucian Year 3341
(March 20, 1988)



ROSICRUCIAN YEAR 3340 has seen many "changes" for the Order; or so it has been said. A few months ago, a soror approached me after a Convocation and mentioned that she appreciated the many new changes that have occurred, such as the expansion of Rose-Croix University International and the "new" direction that the Order appeared to be going. She also mentioned that she liked the feel of the flow of revitalized energy and the positiveness that it created. My response to her was the same as I made on other occasions when similar sentiments were expressed. I stated that the Order is not really changing but merely applying its principles of mysticism to new areas and in new ways, in addition to the old.

But in reality we are not doing anything new in the sense of something that has never been tried before. The "newness" or apparent changes are merely the application of our age-old traditions to new world situations and needs. It can be said that our Order has two primary purposes: First, to offer to the sincere and dedicated person a system of traditional, yet ageless, Rosicrucian wisdom teachings to assist them in awakening and evolving a spiritual and mystical understanding; and, second, to apply collectively, as an Order of individual mystics, our understanding to the world and its needs as a *service to humanity*.

Our goal is not that of the religious missionary who serves by converting adherents to his or her faith and dogmatic creed. Our goal is to *give* freely of ourselves, to emphasize the importance of spiritual and mystical ideals, and to demonstrate their relevancy to *all* aspects of life and society. *We know* that such ideals will exemplify tolerance, peace, acceptance, love, responsibility, and freedom of thought. Our Order understands and *lives* these expressions, as they are our traditions. But we know also that such ideals cannot be forced upon others. Any such attempt would be contrary to our very foundation and would result in regression toward fanatic bigotry. The flow of harmony is a natural state and is a *directed* force. It is *not* a controlled and restricted power.

A Mission of Service

We know that the majority of people will not become members of our Order because only a relative few are able to assimilate the intensity of our commitment, which is freely offered, but *must* be willingly accepted. But at the same time we know the Inner Self and the spiritual quality that truly bonds *all* people together. It is our *Work* to teach those willing to learn. This is simple. But it is our mission of service to *demonstrate* Light in our actions.

The year 3268 saw our beginnings and established our methods; 3292 began our

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placements and the development of global unification; 3340 commenced the intensification of application through the consolidation of all three elements. The future will see completion and new beginnings.

The Past Year

Much has happened during the past year. Structural reorganization at Rosicrucian Park has been implemented to emphasize our doctrinal and ritualistic purposes. And, as a legal corporation, our *purpose* is supported by financial and logistical departments. In turn, we apply our spiritual values to business practices to demonstrate the versatility of mysticism and to serve as a model to show how a business based upon spiritual ideals can be successful in today's world. We have also instituted financial seminars based upon Rosicrucian perspectives. All of these aspects establish in our society a representation of a high standard of ethics, integrity, and moral responsibility—all of which are based upon existing spiritual foundations.

In education, we have set the groundwork in the development of an expanded university of esoteric subjects. Our main focus is on more intensive courses for members and greater accessibility. Our goal is to assist society to improve educational standards by example, and to emphasize mysticism as a foundation. Although results have been attained, the project is still in its infancy.

There has been the formation of a Grand Masters' Council which emphasizes international affairs of the Order and many other activities too numerous to mention here. These things will be communicated to all members through the publication of a member newsletter dealing with international concerns and activities of the Order. The first issue will be sent to you in the near future.

Finally, in the year 3340, a very important function has been in operation, and one which utilizes higher principles of our studies: The exoteric and esoteric Hierarchy has been strengthening, building, and taking to new heights manifestations on higher planes of consciousness. Through our attunements and efforts, we, as an Order, are tapping into ever higher sources

of Cosmic Wisdom which serves as a foundation and inspiration for *all* of our activities. Never forget that our real Work must have its source in more evolved and complete realities. We bring to the world through our actions the results of our attainments, and each of us must always challenge ourselves to attain higher states of awareness. As a result, our worldly understanding will become *wisdom*; and our thoughts, *knowledge*. Our actions will become cosmically inspired, and our achievements, a true service to humanity. Individually, our medium is the Sanctum; let us enter into it daily! Collectively, it is the Convocation; let us go as often as we can!

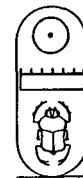
We approach the year 3341 and we observe around us a world of strife and turmoil. Explosive situations exist in Central America, the Middle East, and in Asia. Racial tensions manifest in Australia and other areas. Hunger, crime, poverty, and destruction of natural resources exist everywhere. There are many people and organizations who are attempting to correct these wrongs, but how many truly realize the foundation that unifies all peoples? How many base their actions in spiritual realms and planes of manifestation that are free from personal interpretation and limitation of consciousness?

Culture

We are *not* a political or religious organization, and therefore do not take sides in issues or involve ourselves in such limitations. But there are avenues of expression which are neutral and unobtrusive to everyone and which all societies respect. Results are always positive and of a very constructive force. That avenue is called *culture*.

All societies have culture, and the common denominator of all cultures is based on higher philosophies. Some cultures have very spiritual and mystical foundations that are easily seen; in others, they are more hidden but present nonetheless. As Rosicrucians we can easily identify those spiritual values as a common denominator and, through our efforts, assist in making them known to others.

At Rosicrucian Park we fly the Banner of Peace which is a symbol of Nicholas Roerich's work toward the preservation of



culture. We fly it in respect to his work and as a statement of our commitment to perpetuate the ideals of culture. It is time for us to diligently and actively work in this area for the purpose of generating respect for all peoples and emphasizing mystical foundations and values so important to humanity at this crucial time in history.

Work has already begun. RCUI this summer will offer a course on the spiritual values of Australian Aborigines and our Rosicrucian International English Convention will feature a program on this subject. Many people look at the Aborigine and see a primitive culture that needs to be educated into the ways of the 20th century. I look at the Aborigine and see a sophisticated and advanced spiritual philosophy that has been in existence for 50,000 years. There are so many similarities to Rosi-

crucian philosophy that it is astounding!

The question is not what we can teach them, but what can they offer to humanity? There are many so-called "primitive" cultures—in the past, and others still existing today—from which we can learn. The Order will launch a cultural program through the Rosicrucian Egyptian Museum and some of our publications in the attempt to generate respect amongst all people through the common denominator of the unifying principles inherent in culture.

Fratres and Sorores, one aspect of our real Work is influencing *attitudes*. It begins with ourselves through the learning and experiencing of mysticism as taught by Rosicrucian doctrine and ritual, and is applied through the example of our lives. It is *service to humanity*, a lesser reflection of our service to Light. △

Our Front and Back Covers . . .

Africa—a vast continent of diverse culture and ancient civilization—is home to thousands of Rosicrucians. With this issue, we salute Africa and the Rosicrucians who call this fascinating continent home. On our front cover, a young giraffe inhales the early morning air near Mt. Kilimanjaro on the Kenya-Tanzania border. He may be looking for a mate. Mt. Kilimanjaro, the highest mountain on the African continent, is located near the East African Rift Valley. From its perpetually snow-covered heights precious waters flow to the savanna land below. Photographer John Mee caught this early morning scene on the edge of the bush. For more information on East Africa's fascinating wildlife and changing culture, see "The Masai Mara—An East African Odyssey," on page 20.

Africa's geographical diversity is reflected in its rich mosaic of peoples, languages, and cultures. While technology, industrialization, and increasing urbanization transform much of the continent and its people, many Africans still hold to, and value, traditional ways. Our back cover features a stately Samburu elder woman of central Kenya in full tribal regalia—captured on film by writer/photographer Kitty Baker. The challenge for Africa is to preserve its rich culture, traditions, and spiritual heritage while moving ahead rapidly into the future.

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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 March.

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The African Afan Tradition

*A Traditional, Mystical
Society of Africa*

From the Rose-Croix Magazine

WHEN WE EXAMINE metaphysical literature we notice that those who are interested in tradition have been seeking for a long time to pierce the mysteries of the African secret societies. Unfortunately, many prejudices that time has not yet succeeded in erasing still persists today regarding this subject as well as many others. In this realm of tradition, the most widespread opinion in the Occident is that in Africa there is room only for magic or sorcery. At the root of this prejudice we find an essentially historical cause: the tenacity of missionaries to disparage, then indiscriminately destroy, all ancestral beliefs in the name of religion. We must also admit that the persistent tendency of some Africans to attribute to sorcery all the ordeals that may affect them in their daily life contributes to give a certain consistency to such an opinion. But what is really the truth?

The most serious investigations have shown that Africa possesses some highly respectable traditional organizations, but these function with the utmost discretion, which explains the insufficiency of information gathered about them. This discretion, which is not characteristic of the authentic African traditional organizations

alone, is prompted by the necessity to protect the sacred from the frivolous curiosity of the profane and from the sneaky attacks of the dark forces.

On the contrary, those who are willing to use fetishes or to transmit their false science for money work in *the open*, and there are many in the public squares. But many elders have been so disappointed by these charlatans that the young African seekers have become more cautious in that they hesitate and question themselves. However, it is true that some who are only looking for the acquisition of would-be powers still become easy prey for these false sages and do not hesitate to tread on one of those paths that engender only disillusion and bitterness. For those African seekers—and they are the most numerous—who are waiting for more knowledge, there are other paths.

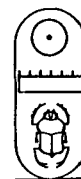
Rosicrucians in Africa

The Rosicrucian Order, AMORC, came to Africa well before other traditional organizations in order to satisfy the pressing inner needs of the coming generations, and as Raymond Bernard, AMORC Supreme Legate Emeritus, so aptly puts it in his *Mes-sages of the Celestial Sanctum*, "On this continent as elsewhere it offers the guarantee of its tradition, of its light, of its truth."

Through the teachings and practical experiments it offers, the Rosicrucian Order slowly and carefully leads the sincere, zealous, loyal, and devoted student to the truth about himself and the working of cosmic laws. The knowledge thus acquired liberates the student from the bonds of superstition and ignorance by teaching him how to distinguish *truth* from *falsehood*.

It is in the light of these wonderful teachings that we learn to appreciate better the value of certain of the African secret societies. Let us now talk about one of them—the *Afan*, or *Ifa*, a tradition which has many followers from Nigeria to Ghana, passing through Togo and Benin (Dahomey).

In the profane world *Afan* is considered a divinatory science. Outside of this aspect, the term *Afan* has meaning as one of the authentic secret societies that exist in Africa. The initiate of *Afan* is named *bokono*, mean-



ing "sage of the tradition." It is therefore appropriate to associate the term *sage* with the term *bokono*. Therefore, the term "bokono sage" shall be used in the remainder of this article.

The tradition of Afan, or Ifa, goes back to a rather remote era, contrary to the reports of certain historians who attribute the introduction of this divinatory art to the Arabian gold merchants of the African shores. The origin of the Ifa tradition is to be found at Ife, a town situated in southwestern Nigeria. In Ife, tradition relates, there was a rock upon which the sixteen tablets of Ifa were engraved. According to many testimonies, this rock still exists but is considered as a sacred spot, unprofanable, and therefore accessible to only a few privileged persons.

The fact that Ifa is considered as a science imported from Arabia can be explained by the identity of all the Ifa tablets and the geomancy practiced by the Arabs and the Greeks. This is proof of the unity of all tradition; only the outer form of its transmission changes according to the place and the time—thus adapting to prevailing conditions.

The First Stages of the Afan, or Ifa, Initiation

The Afan, or Ifa, initiation is transmitted by word of mouth as any other African initiation, but it assumes a particular character. Through its mystical process the secret Afan society can be compared to certain mystery schools; in fact, this tradition possesses a sacred language of its own which only bokono sages may use during their rituals and various ceremonies. Naturally, the candidate cannot pretend to master such a strange and complex language during the course of just one initiatory ceremony; in order to do so, a more or less lengthy preparation is necessary. As in other courses of mystical study, the neophyte must pass through preliminary degrees of instruction in order to familiarize himself with new terminology.

The future bokono is chosen when very young, either among the children of the family or among those of a close relative. The chosen child, who must succeed by

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becoming the custodian of the tradition, is born under particular signs that only the bokono sages are capable of recognizing. Besides, in such a child a particular tendency toward spirituality will manifest very early, and it will be accompanied by a well above-average intelligence and quickness of mind.

The child thus "marked" is right away committed to the custody of the sage whose all-around protection he will enjoy until he reaches the age when he may free himself from his mother. The child is entrusted with small errands for his spiritual father, and his progressive education thus begins. He is called upon to assist the bokono sage in almost all ceremonies that his age allows him to witness.

Starting at ten years of age, his indirect initiation begins. The law of silence becomes an iron discipline to which he must submit, as he has become the sage's direct collaborator. Certain children's games are also forbidden to him. He is equally subject to preliminary trials in order to advance, as tradition requires. Thus we see that the "signs" which mark the first steps in the life of the future bokono strangely parallel the biography of certain avatars as related in mystical literature.

Around the age of eighteen or twenty, the future bokono knows perfectly the reading of *afan-du*, or geomantic theme. We can then consider the first stage a spectacular initiation which will confer upon him the initiatory degree of *afa alo deka xoxo*. This degree will allow him to proceed with divinatory performances under the protection of the old bokono sage, but he will not be able to conduct either sacrificial or exorcizing ceremonies.

Shortly before the initiation ceremony, the bokono sage invites his fellow members from the neighboring villages by sending to them messengers carrying the *dza*, a calabash containing a little corn flour, a cowrie, and a coin. This constitutes the symbolic and traditional invitation which must be sent to the sages of all degrees. These dignitaries come to the initiation ceremony, followed by the faithful and the tom-tom players.

The initiation ceremony lasts seven days and seven nights for the candidate who is locked inside a hut. The followers witness only the outer part, consisting of various merrymaking, songs, and dances during the whole initiation. The candidate will not be seen before the seventh day, which marks a decisive step.

That day, cloaked in traditional attire, the initiator comes to take his seat in the center of the large circle formed by the guests, on the mat put there for this purpose. He gives the order for the new initiate to be led out of the hut where the secret part of the initiation took place. With his head shaven, draped in a white loincloth, and holding the sacred vase containing his own Afan, the new initiate comes to sit in front of the bokono sage. It is then that the initiator invokes all the ancestors of tradition by the following prayer.

*Inspire me, my diviner of fazu,
Inspire me, my dzogbana,
And thou who speaks the truth.
O thou who has taught me Afan
Inspire me, my father,
Diviners who are in the East,
Diviners who are in the West,
Diviners who are in the South,
Diviners who are in the North,
Come to my assistance.*

Then the initiator throws his *kpele*—a kind of rosary meant to effect the geomantic theme—upon the mat. The first *fadu* which will come out of it will be the traditional name of the new initiate—a name in which all his power will reside. This name is also greatly commented on by the high-ranking bokonos. Through this *kpoli*, or name, they recognize the past, present, and future evolution of the new adept. Thus ends the first degree initiation of Afan, or Ifa.

The Supreme Initiation

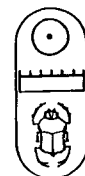
The bokono sage, or Ifa initiate, must go through several stages and be subject to all kinds of trials before he may reach the end of the true Afan initiation. The supreme initiation is the logical culmination of the preceding ceremony. This last part of the initiation into the Ifa tradition bestows the title of “true adept” upon the sincere disciple. In truth, this initiation cannot be expe-

rienced until a certain age; the candidate must be at least thirty years of age. The entire ceremony takes place in the forest, and lasts from three to seven days. The great dignitaries of Afan meet at a given spot in the forest around the initiate and transmit to him the secret key that confers upon him the degree of *bokono sage*. At the same time he receives the title by which he is recognized as a true member of the secret circle of the authentic African traditions.



At this point, it would be wise to make a few remarks: Many of those who pretend to be bokonos have hardly reached the first degree of initiation which has been discussed here. In reality, they belong to that category of unscrupulous individuals who are more attracted by the acquisition of material goods than by knowledge and the law of service which the latter implies. Such persons, we know, do not hesitate to betray the fraternity that has welcomed them and to use their incomplete knowledge for more than a means of subsistence. It is unfortunate that many ill-informed persons judge the Ifa tradition through such charlatans. The *true bokono*, let us stress, is not to be found on the corner of any street. Caution must be the rule for the one who seeks the authenticity of certain African traditions.

(continued overleaf)



Some people have asked: "Because the teachings we are privileged to receive in the Rosicrucian Order, AMORC, are complete in themselves, why should we still be interested in other African traditions?" We must not forget that knowledge is infinite, that man never finishes his learning, and that there exist certain aspects of knowledge which may seem to us useless but may prove of great help to others. If it were otherwise, the Rosicrucian Order would not devote so much effort toward promoting and developing research in its midst.

The African Rosicrucian who is interested in the true African wisdom should not be so just because he wants to "return" to the African tradition or to find a better path. Actually, his reason must be more laudable and should have the following objectives: First, attributing to African traditions their rightful place; Second, facilitating the mystical quest of young African generations—in particular that of the seekers who may feel more closely attuned with these traditions; and Third, enriching the spiritual heritage of humanity. △

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.

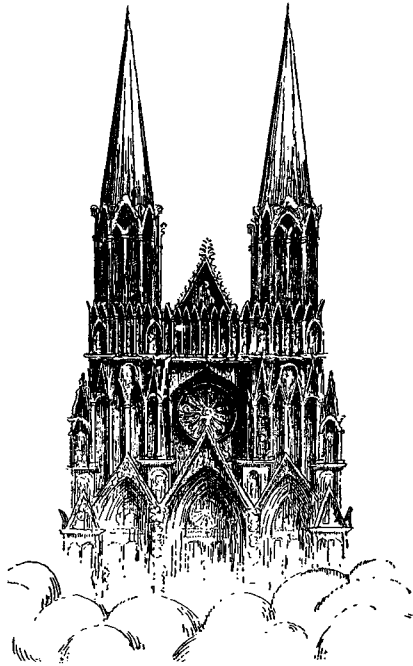
The Rosicrucian Order is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.

The Purpose of the Rosicrucian Order

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

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1988



The Celestial Sanctum

Being Open-Minded

by Dennis Kwiatkowski, F.R.C.

OUR ROSICRUCIAN TEACHINGS contain a number of principles which allow us to deal effectively with the vicissitudes of life. Early in our teachings are given one of the more important principles when we are asked to be open-minded about the information contained in the teachings.

The value of being open-minded in this regard is obvious. If we are to receive new information and new knowledge through the study and application of the teachings, we must be sufficiently receptive to the material given. Our attitude must be free from prejudice and bias. An open mind will bring to us more than just the absorption

and understanding of the principle in our studies. Having an open-minded attitude as we progress through life will enable us to discover things about ourselves which perhaps we could know in no other way.

All of us like to think that we are sufficiently open-minded. But being truly open-minded is easier said than done. We tend to prefer holding on to fixed ideas. We have preferred and fixed ways of doing things. Often, the reasons behind our fixed ways are simply that we have been raised that way—we have been taught to do something a particular way or have been told by others that such is the proper way. A thorough analysis of our thoughts and concepts might bring the startling realization that many ideas and beliefs that we feel have originated with ourselves have in fact been influenced by others or simply borrowed from them. At any rate, we tend to resist being told or informed of something which is different and which may conflict with our preferred ideas.

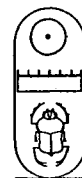
Additionally, it is quite human to think that our ideas are just a bit better than the next person's. It flatters us to think that we have given extra consideration to a topic, allowing us to reach a comprehensive and correct conclusion. It feeds our ego to think that our conclusions are a little more thought out than those of anyone else.

Facing Change

But this is not being open-minded, which consists of being open to reason and to ideas which may differ from our own. We may feel that we are open-minded because we often consider new ideas. In fact, it is rather easy to be open-minded about some things. It is quite easy to be receptive to ideas which concur with the direction in which we happen to be leaning at a given time. It is very easy to be open to ideas when we are searching, when we are looking for concepts to replace ideas and beliefs which are worn out and obsolete and which no longer serve us. But it is quite another matter to be open to ideas which may be painful to hear.

Change is not something which is always simple for us. Some changes are particularly difficult to make.

(continued overleaf)



Each of us is a combination of strengths and weaknesses. It seems to be true of human nature that we give more attention to our strengths than our weaknesses. However, our real desire to grow as people and to develop spiritually will bring to the fore of our experience those inner weaknesses which are holding back our progress. It is at such times, when we are face to face with ourselves, that we discover how truly open-minded we are actually capable of being.

The Challenge of Criticism

We often like to pay lip service to our areas of weak development. We may jokingly acknowledge that we have certain faults which are not very good for us. We may even refer to certain personal habits, attitudes, actions, and behaviors as vices which ideally we should not indulge in or continue to allow to be a part of us. That being said, we may feel relief that we have acknowledged a lesser part of ourselves. We may even feel a satisfaction that we have exhibited the quality of being human by having faults like everyone else, instead of being as superior as we perhaps wish to believe we are. And, in so doing, without any further action we may allow this moment of truth to slip away, to vanish as quickly as it came to our consciousness, and to allow the negative tendencies and traits within us to continue to dominate a part of our lives with the same force and power which we have allowed them to hold over us.

It is not being suggested here that overcoming all of our shortcomings is easy. Nor is it being said that we should launch a full-scale assault on every negative tendency in our natures and wipe all of them out in a short period of time. To begin with, it is doubtful whether such an approach would be lasting or desirable.

Experiences of Life

However, each of us knows what tendencies and traits in our natures need attention and which of these we have avoided facing. Often, such weaknesses hit us over the head again and again in painful experiences as if to emphasize that we have been ignoring them. What is our reaction to such experiences? How open-minded are we about the information such experiences impart?

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Perhaps this point can be illustrated best by a letter received from a member reporting such an experience. The member writes: "I was minding my own business one day when out of the blue I came under intense verbal criticism for one of my actions. The action was a minor occurrence and this was not the first time the criticism had been leveled against me. I also felt, as in past occurrences of this nature, that there was a perfectly rational and acceptable reason for my action.

"I found myself resisting the criticism with tremendous intensity. I not only resented the unrelenting attack, which I perceived to be most unfair, but the upset it was causing within was literally making me feel ill to the point of being sick to my stomach. Anger, suppressed rage, pain, even hatred, were being experienced to such a degree that I silently petitioned inwardly for an answer as to why I was undergoing such unfair persecution.

"The thought suddenly entered my head to ask myself if there was truly grounds for the complaint being made. I forced myself to consider this question with an unbiased mind, even though I felt I was in the right. Suddenly, to my complete astonishment, I realized with complete clarity that not only was the criticism valid, but a simple adjustment of behavior on my part would correct the situation and probably eliminate such criticism in the future. I immediately felt as though a very heavy burden had been lifted from me, and my anger and pain completely diminished. I was not only able to apologize for my action, but by taking care to adjust my actions, there has neither been a repeat of the incident nor the criticisms.

"In retrospect, it seemed like such an obvious and simple thing, but I will never forget the pain it caused. I wondered if other people had similar problems in coming to terms with a part of themselves which they would rather not look at. The experience left me with gratitude that I had learned something and not botched things up further and also strengthened my resolve to be understanding of others who might have to face similarly painful realizations. After all, if I could be so thick-headed about such a thing, was it not possible that others, being human, could do the same?"

As this member's letter shows, being truly open-minded is sometimes quite a challenge indeed. It can mean letting go of some of our most cherished crutches. It can mean confronting the fact that our well-thought-out conclusions are not as perfect as they had seemed. One is reminded of a particularly insightful thought from the inspirational book, *Unto Thee I Grant*: "Condemn not the opinion of another because it differs from your own. Might not even both be in error?" Most importantly, being open-minded allows us to know ourselves and to move forward in our lives, which is part of our whole reason for being.

The Celestial Sanctum

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

**1987
YEAR-END STATISTICS
OF THE GRAND LODGE SERVING
THE ENGLISH AND SPANISH LANGUAGE MEMBERSHIP**

Members of AMORC are interested in the organization of which they are a part. Thus the statistics we offer here are intended to help bring about a better understanding of the administrative functioning, size, and scope of the Order.

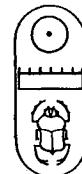
Staff payroll, taxes, insurance, and pension	\$ 3,737,120
Property taxes, utilities, maintenance, and insurance	\$ 531,630
Printing costs (not including books)	\$ 716,298
Envelopes, office supplies, and stationery	\$ 203,130
Postage for the year	\$ 965,001

AMORC's financial records are audited by the internationally known accounting and auditing firm of Arthur Andersen & Company.

**Rose-Croix University International
Johannesburg, South Africa**

Jan. 13,14,15, 1989

For the fourth consecutive year, Instructor Claudia Fanner will present "Movement Is Life"—a practical course designed to free the student from inhibitions and achieve a greater understanding of oneself and our fellow man. Southern Cross Lodge, Johannesburg, will be the host affiliated body this coming January. For more information, write to RCUI Extension course, Southern Cross Lodge, P.O. Box 2417, Johannesburg 2000 South Africa.



Unity

A Concept for the Future

by David Willcox, Ph.D.

IS THERE a final unity underlying all reality? Since earliest records the fundamental ontological assumption of the East has been that of a final unity amid diversity; while in the West long traditions can be traced both of those who affirm unity and an opposing group denying the ultimacy of oneness in favor of various pluralistic conceptions. However one may interpret the dominant trend in Western culture up to the seventeenth and eighteenth centuries, it appears certain the industrial revolution has overwhelmingly influenced modern man to understand the universe in pluralistic terms.

Industrial man's ability to harness energy and change the environment for his purposes has rather understandably led to the assumption that the natural system is external to the human mind. All reality has come to be perceived as a set of discrete components organized in a certain arrangement by evolutionary processes but open to infinite rearrangement through science and technology. Humankind is assumed to be supreme and possibly destined to control the very processes of evolution itself. Commitment to a force beyond human consciousness has weakened drastically as man presumes to make himself a god.

This dominant conception of reality in the West today has appeared to be adequate. But is the assumption of separateness, of exclusively human control of rela-

tive chaos, sufficient for our children and future generations? As a professional philosopher my perception is that the concept of separateness is not a valid explanatory hypothesis. The facts of experience in both the minute world of the physicist and the larger realm of social interaction entail a reconsideration of the concept of unity.

In the mathematically complex domain of the very small, unity has been the basis of reality since the redirection of physics by Einstein in the early 1900s. Relativity theory shows us that space and time are not distinct systems through which matter flows, but are relational structures interchangeable with one another. Also matter itself does not consist of separate "things"—atoms, molecules, and so on—but of organized patterns of energy held together in relative stability; thus the well-known formula $E = mc^2$ (energy = mass x the speed of light²)

Oneness

During the 1920s and 1930s Alfred North Whitehead, understanding the far-reaching ramifications of relativity physics, responded to these discoveries with a systematic metaphysical vision which emphasized the primacy of oneness. His technical philosophy is best expressed in *Process and Reality*, 1929, and is more intelligibly summarized in *Science and the Modern World*, 1925, and *Adventures of Ideas*, 1933. Despite Whitehead's significant contribution,

Is the assumption of separateness, of exclusively human control of relative chaos, sufficient for our children and future generations?

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this process approach, though somewhat important in recent philosophy and theology, has essentially been neglected as have other deviations from the prevailing "separateness" conception of the universe.

The evidence for unity presented by the physicist was too far removed from modern man's day-to-day reality to compel him to rethink his established perception. To most people, no matter how subatomic particles might be constituted, clearly the social domain appeared to be a realm of separate entities and manipulable processes.

Only since the early 1960s has a radical reinterpretation of the social domain been forced upon us. This has occurred as a result of the identification of impending crises for human civilization—population explosion, natural resource shortages, and pollution. With little warning humankind is confronted with the stark reality that either we learn to live in harmony with the natural ecological system or perish as so many species before us which have failed to adapt to change.

The Rethinking Process

Certainly it is tragic that it has taken the possible demise of the human species to make us rethink *who* and *what* we are. Yet the rethinking is beginning to occur while there is still time to constructively respond. Slowly we are realizing that humanity does not stand alone as a unique entity in a universe of totally distinct and controllable components. Students, businessmen, government employees, politicians, educators, religious leaders are all becoming aware that unity is a fact at the level of human interaction. We are part of a vast system consisting of our fellow human beings, a chain of being extending from simple molecular structures toward man and a natural environment which both supports and enriches human life.

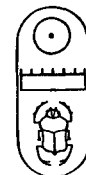
The impact of the awareness of unity in the social sphere may be tremendous. I hope we shall learn to live in peace with each other and the natural environment. With a dedicated effort it is possible to



Earthrise greeted the Apollo 11 astronauts as they orbited the Moon in 1969. The beautiful blue-green planet—truly home—rose silently above the barren lunar surface.

eliminate unbearable pressures on the very poor and provide enough support to overcome runaway population growth. And it is possible to redirect the potentialities of science and technology, not to the continuance of the endless production of quantity, but to the provision of a quality life for all.

Hopefully the realization that all is finally one, both in the physicist's realm and in the realm of human experience, will serve as a guide for modern man to rethink ultimate purpose and meaning. It may be a further way of revealing the Guiding Hand within the totality of existence which we all know to be genuine, yet turn from in our unwillingness and failure to understand. All is finally one in the deepest sense that the creative, evolutionary process is but one aspect, the temporal aspect, of *unity*. Beyond the temporal stands the unchanging aspect of unity, the ground of being which has made possible all that exists in the temporal. Δ



Using Intuition

Learn To Trust Your Inner Voice

by Jim Collins

INTUITION is a very powerful tool for effective decision-making. But precisely how do you develop and use intuitive skills?

Intuition is the act of acquiring knowledge, seeing trust and gaining insight independent of deductive and rational processes.

It is that deep-rooted "gut feeling" that surfaces while making important decisions. It is also a critical element in the generation of breakthrough ideas.

From Albert Einstein to Immanuel Kant, great thinkers throughout history have relied extensively on their intuitive skills to advance human knowledge.

In a 1918 speech, Einstein explained: "The supreme task of the physicist is to arrive at universal elementary laws. There is no logical path to these laws; only intuition."

But intuition is not just for thinkers; effective doers use intuition when solving problems and making tough decisions.

People who are comfortable and well-practiced with intuition seldom bog down in a quagmire of endless analysis, staff reports and second thoughts. In short, intuition is indispensable for strong leadership and decisiveness.

Furthermore, there is no such thing as an un-intuitive person; *everyone* has intuition.

The difficulty comes in recognizing and using it.

Outlined below are three steps to successfully using your intuition.

Step 1: Go right to the heart of any problem or decision. One of the best ways to use your intuition is to not think too much about all the attributes of a problem.

Pare the situation down to its core elements and ask: What do I really believe is the right answer? Or: What feels like the best thing to do? Or (my favorite): What is the truth of this situation?

Arthur Schawlow, Stanford physics professor and 1981 Nobel Prize winner, describes this process perfectly.

In a recent interview in *West* magazine, he stated: "I've deliberately sharpened my intuition. When I'm confronted with a problem I say to myself, 'What's the essence of this? Never mind the details, what's the important thing?'"

Rochelle Myers, co-author of *Creativity in Business* (Doubleday, 1986), explains how she uses a similar process for decision-making: "I try to remove the clutter—the long lists of pros and cons, etc.—and zero in on the central question. I distill every decision down to its core and ask myself a simple question: Does my intuition say 'yes' or does it say 'no'?"

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People who are comfortable and well-practiced with intuition seldom bog down in a quagmire of endless analysis, staff reports, and second thoughts.

Of course, rational analysis and deductive reasoning are also useful for problem-solving and decision-making. Yet, quite often, you will find that you already *know* the answer—independent of facts and data—and you just have to give it a chance to surface. Then you can test your answer with rigorous and objective thought.

One method for allowing an intuitive answer to surface is to spend quiet time with yourself. Turn off your car radio, stare at the wall, paint, go for a walk, do nothing, swim laps, work in the garden—do whatever works best for you.

Step 2: Develop a finely tuned sense for what your intuition is saying. This “sense” has a special quality to it—you just *know* if something is right.

New Jersey Sen. Bill Bradley spoke of this “sense” in a 1987 interview with *Life* magazine: “I’ve never made a decision without sensing that it was right. Everybody said I should go to a big basketball school and instead I went to Princeton.

“Then people said that I should go play basketball and instead I went to Oxford. Then they said I should go to law school, but I decided to play pro basketball. The point is not that those were the right decisions, but that with each jump I had to trust what I sensed was right.”

One effective tool for developing this “sense” is to closely observe your internal reactions to the decisions you make.

For example, if you find yourself making elaborate columns of pros and cons, yet not coming to a clear decision, just randomly pick a decision and observe how you react. If you feel relief, then you probably made the right decision. If, on the other hand, you feel uneasy, tense—a “gnawing” in your stomach—then you probably made the wrong choice.

Remember, it’s okay to change your mind and admit that you made a mistake. If you make a decision and it doesn’t feel right, change it! It’s almost always better to make a wrong decision and fix it than to delay or make no decision at all.

However, if you are confronted with a decision that would be impossible to

reverse, try making the decision and living with it for 24 hours without telling anybody. This lets you observe how the decision feels before making it public.

Step 3: Don’t let the judgments of others or your own fears cover up your intuition.

Don’t burden yourself with questions like: How can I follow my intuition when it seems so risky? Or: What if I make the wrong decision? Or: What do people think I should do? Or: How can my intuition be right when it goes contrary to what “the experts” say?

Bill Wraith, a bond option trading manager at First Interstate Bank in Los Angeles, solved a supposedly “unsolvable” theoretical finance problem by ignoring the judgments of others. “I purposely didn’t read any academic papers by the so-called ‘experts’ who said it was an unsolvable problem. I went off on my own and followed my own intuitive feel. And it worked.”

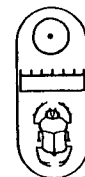
Wraith figured out how to place a single price on a package of two securities options. The resulting financial product has generated more than \$2 billion worth of business for his employer.

Even more destructive to intuition than the judgments of others, however, is fear. Fear creates deception: What passes for an intuitive decision is sometimes a fear-driven decision in disguise. A fear-driven decision is one where, due to the risks involved, you are afraid to do what you know, deep down, is right.

Fear-driven decisions can easily get confused with intuitive decisions because there is a false sense of relief that comes from pacifying the fear. (This false relief doesn’t last, however, and the “gnawing” of intuition eventually returns.)

If you find yourself saying “I would like to take this path, but I’m afraid that . . .” then you are in danger of making a fear-driven (and possibly unwise) decision. To effectively use your intuition, you must have the courage to do what you know in your gut is right regardless of the risk.

A good example of this comes from Harry Truman, thirty-third president of the



United States, who went with his "gut feel" in making the unpopular and politically dangerous decision to fire General George MacArthur in 1951. The stakes were enormous, not only for Truman's political stature but also for the rapidly escalating military conflict in Korea.

But Truman fired MacArthur anyway because "it was the right thing to do."

In an interview, Truman said: "The only thing I learned from the whole MacArthur deal is that when there is something you know in your *gut* that you have to do, the sooner you get it over with, the better off everybody is."

Finally, it is worth making explicit what is implicit in the above three points: You must have unwavering faith in your intuition, otherwise it will be of no use.

How do you acquire this level of trust? Practice, practice, and more practice! As with anything else, skill and confidence with intuition come mostly through hard work—lots of it.

Start today. Right now. Try making all decisions on a "yes or no" basis, fine-tune that "sense" for when things are right and, above all, learn to distinguish between fear and intuition. It's well worth the effort. Δ

The author is president of a management consulting firm in the San Francisco Bay Area.

ROSICRUCIAN CONCLAVES

Ho, Ghana

Ghana National Convention—September 15-18, Mawuli School. For more information, please contact Mr. Charles K. Agboklu, Conclave Chairperson, c/o Volta Pronaos, AMORC, P. O. Box 275, Ho, VR, Ghana.

Atlanta, Georgia

Southeast Regional Convention—September 30-October 2. Grand Lodge will be represented by Frater Matthew Miller, Supreme Secretary of AMORC. For more information, please contact Charlotte Herren, Conclave Chairperson, c/o Atlanta Lodge, AMORC, P.O. Box 310, Avondale Estates, GA 30002.

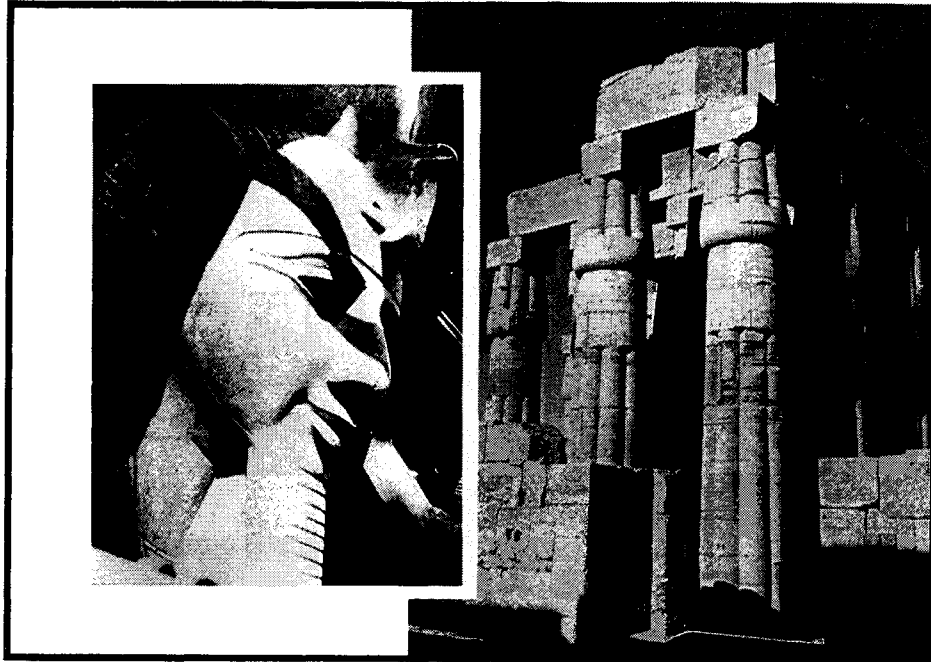
New York, New York

North Atlantic Regional Conclave—September 30-October 2. Grand Lodge will be represented by Frater Edward Lee, Grand Chaplain of AMORC. For more information, please contact Dunice E. Redding, Conclave Chairperson, c/o New York City Lodge, AMORC, P.O. Box 5575, Grand Central Station, New York, NY 10163.

Ibadan, Nigeria

Nigerian National Convention—October 13-16. For more information, please contact Frater Z.I. Akinsulore, c/o Alcuin Lodge, AMORC, P.O. Box 1801, Ibadan, Oyo State, Nigeria.

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Egyptian Tour

March 3 – 19, 1989

Down Ancient Trails

Again Rosicrucian members and their friends have the opportunity to walk the trails of Pharaohs and philosophers. From ancient Memphis to modern Cairo, to Abu Simbel, the traveler will witness the stunning achievements of early civilizations.

Sunrise on the Nile

No travel experience can compare to the five days on a Nile riverboat, cruising the liquid highway of Egypt against the fascinating backdrop of Egyptian countryside.

Initiation at Gizeh

The most enthralling experience of all is an initiatory rite in the solemn quarters of the King's Chamber in the Great Pyramid; an experience you will never forget.

Akhnaton's Tell el-Amarna

The city that Akhnaton and Nefertiti built to commemorate their special ideals and concepts, where a special ceremony will be performed.

Meditation at Lake Moeris (Fayoum)

This area, rich in the history of the mystery schools, includes the ruins of a Greco-Roman city, ancient water wheels still used for agriculture, and pyramids attributed to Amenemhet III. On the shore of Lake Moeris, a special Ritual will be performed.

A passport is required. The tour departs New York. Members residing outside the Americas may join the tour in Cairo. *Deadline for reservation and deposit is NOVEMBER 1, 1988.* To ensure your participation, write for full information and booking form to:

Aquarius Tours and Travel Inc.
1625 The Alameda, Suite 207
San Jose, CA 95126, U.S.A.
Telephone: (408) 998-2686

In announcing this tour, the Rosicrucian Order, AMORC, is cooperating in good faith with the airlines and tour sponsor involved and assumes no liability or responsibility in connection with this tour. It is presenting this information as a convenience for its members and receives no remuneration other than a nominal fee per tour member to cover the costs involved in promoting this tour for members. All payments must be in U.S. dollars.

The Masai Mara

An East African Odyssey

by Kitty Baker

FROM THE BEGINNING OF TIME Africa's Masai Mara, a tranquil savanna near the equator, has been home for thousands of animals and birds. Now humans need some of the land, and civilization gradually encroaches. Wanting to see the original master plan of the Masai Mara before its inevitable change, my daughter Donna and I packed enough gear for three weeks and flew from New York to Africa.

It was spring in subequatorial Kenya, just before the "short rains" of November. We drove west from Nairobi, twenty miles across the Great Rift Valley—stopping once to listen to the breeze playing in the whistling thorns—to the town of Narok. From there it was seventy more hot, dusty miles on the Lemek Road down to the old Mara bridge and through the desolate Loita Plains where only tussocks grow and lichens smother the dwarfed thorn trees.

With Barry Roberts, a former big game hunter turned guide, and three companions we finally reached the Masai Mara, stretching 400 square miles into Tanzania to the Serengeti—the southernmost end of grazing land for thousands of migrating animals. As we looked out at a distant herd of wildebeest, we seemed to be out of place—enthralled, noisy intruders in the murmuring silence.

From the rolling savanna's vastness to our stand of trees sound carried on shifting breezes in almost inaudible undercurrents. During daylight, a concentrated ear caught a soft humming sound as though all the seen and unseen animals and the land were breathing in perfect harmony.

In contrast, during the first dark hours after the sun went down, sporadic animal calls shook the air in a nocturnal cacophony. We knew we had come to the Masai

Mara in time, before civilization changes the tune to the sound of machinery plowing the earth.

First Night on the Mara

We camped on the edge of the Mara, and the first night we heard a zebra stallion calling his mares, and hyenas whooping and cackling in a din that included their famous laugh, which actually is familial communication. While preparing for bed we heard a nearby leopard calling his mate, the peculiar feline love song sounding like the sawing of wood. Donna said, "Close, isn't he?" We zipped up our tent's screen door and turned out the kerosene lantern, reassuring each other that the leopard sounded more passionate than hungry.

I awakened the next morning to see three young bull elephants, silhouetted against a bronze morning sun, walking silently and majestically fifteen feet from our tent. When I reached under my cot for a camera they caught the rustle of rusty springs and vanished into the bush without a sound, thereby preventing what may have been the best shot of my career. Having learned how evasive even large animals can be, I washed away my disappointment in a canvas bucket filled with warm water by one of our crew of five pleasant Bantus. Katabi Masinga, our camp cook, up before dawn to bake bread in a battered round can that served as his

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oven on a mound of hot ashes, packed a hearty breakfast of fried egg and ham sandwiches and a large pot of strong coffee.

An Elusive Leopard

Food was the least interesting thing as we started in search of the leopard. We paused to watch a lion dozing in the early morning sun that turned his mane into a rosy halo. A little later, we disturbed an eight-foot-tall male ostrich who hissed and sped away like a flat-footed ballet dancer wearing a dusty tutu. From his private mud hole a myopic hippo gazed unconcerned at the gray box that was our Landrover. The sun was well up before we caught a blurred streak of the sleek 200-pound leopard taking cover in dense underbrush. Only then did we seek an outcropping of rocks to eat a delayed breakfast. In the gentle breeze I felt a sense of spiritual harmony, of having known this extraordinary place before.

Although we heard the leopard's call every night, we never really got a good look at him.

One week later, the camp was moved 200 miles north to the Samburu Reserve along the Tana River where the sun goes down in a grand finale of gold and red patterns reflecting on the winding river. There, after triumphal sunsets, we sat around a blazing fire waiting in the twittering intermission as the sky turned velvet black and glittered with unfamiliar southern constellations. We tried to name them before the next act was performed in the trees—a chorus of some fifty orioles and bellbirds joining in melodious song. When they settled down for sleep, we called "Bravo!" and gave them standing ovations. The nights here brought symphonies of exquisite avian sounds from the trees, in no way diminished by the need to watch the ground for scorpions' small upturned tails.

Abundance of Birds

Among barassis palms, acacia trees were adorned with weaverbird nests that hung like straw pompoms from two-foot-long threads. The red-headed birds chirped and flitted among the dangling nests, busy with repairing and cleaning chores. We also saw

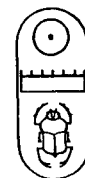


a poetic paradox between fauna and flora when white-bellied go-away birds perched in wait-a-minute thorn trees.

Africa is like that—abundant in amazing complexities of nature, both gentle and harsh realities of life interwoven.

One day, we startled a Thomson's gazelle moments after it gave birth to a fawn that was still wet in the grass. We backed away, and moments later a cheetah, with amazing grace and speed, flashed through the yellow grass after the newborn creature. Its wide-eyed mother watched helplessly from a short distance as the spotted cat dragged her dead fawn into the shade of a nearby tree. Although saddened, we knew it was part of the natural scheme of birth and death. For the cheetah to survive, the fawn was expendable.

Feeling irresistibly drawn back to the Masai Mara, we returned after six days. On a moonless night, dinner was served to the clashing of nearby horns. Roberts' flashlight picked out a hundred pairs of inquisitive red eyes staring at us from a herd of cape buffalo that had formed a semicircle around our camp. The word "stampede" was mentioned, and ignored by our guide who understands the nature of African animals. The next morning we found



abundant fresh evidence that the herd had passed within two feet of our tent ropes while we slept, proving both their agility and the soundness of our slumber.

Poachers

We were much disturbed when, some days later, we spotted, silhouetted against the sky, a vulture perched in the top of a dead tree. Then, fifteen more picking on the remains of a rhinoceros which had been shot several days previously. His front legs were folded in resigned repose; his rib cage, picked clean, curved in white sculptural forms out of the thick gray hide, and from his shoulders tough ligaments and tendons hung like a tangled fringe. His hide had been slit so vultures and insects could more quickly consume the evidence of man's poverty combined with lust.

It should be noted that poverty in Kenya (the per capita income is \$309) makes the value of this animal's horn a temptation for which underpaid gamekeepers risk jobs and poachers risk being shot. An eight-pound black rhino horn is worth \$500 to a poacher and 1000 percent more on the market when carved for dagger handles, or ground up for medicine or an aphrodisiac. Standing near the half-consumed body, we felt a tragic loss; for the rhino, as we know today, is the end of a long prehistoric evolutionary line, and this victim was one of the last ten in the area. In futile protest, we shouted at the surfeited vultures who made awkward running steps to gather enough momentum to lift into flight.

The Masai

Returning to camp, our spirits lifted on finding Joseph Kasoi, a tall, handsome Masai of professorial mien grazing his 700-head of cattle nearby. He spends his days in this occupation sharing the fragile land with his tribesmen, abundant wild game, and travelers who appreciate the mystical harmony of camping in the bush. Kasoi wears his red robes proudly draped over his right shoulder, and measures his wealth by the number, breed, and health of his herd. He lives on their milk, blood and—for ceremonial purposes—their meat. The animals are essential for establishing marriage bonds and for paying of fines to re-establish social harmony. In his society, Kasoi is a wealthy man.

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The "short rains" arrived the afternoon David Masila, one of our crew, was explaining about ancient rivalries between his Macumba tribe and the Masai. Nearby, four *morans* (Masai junior warriors, fourteen years old) grazed their small herds. I motioned to them to come under the canopy of my tent, out of the rain. Before entering, they struck their spears in the ground, "out of respect," David explained. Although Macumba, Masai, and Americans speak different tongues, we managed quite well with sign communication.

We learned that these boys were going through the traditional Masai rite of passage, which for centuries has decreed that boys can become full warriors only after demonstrating courage and hunting skills. Traditionally, these initiatory boys, often adorned in a colorful feather headdress as a sign of their maturity, live together in small groups, separated from the tribe, surviving some months by their own skills and forming a life-long fraternal bond. In time, when they marry and visit each other, they share wives and children, feeling no exclusivity.

When Donna showed the Masai boys their reflections in a mirror, they quite vainly and painstakingly rearranged the large wood circles in their split ear lobes, turning them this way and that for a more attractive display. My watch caused confusion: They laughed, saying it was wrong because it showed 3 p.m. Their day began at sunrise when their cattle started to graze, thereby making it the first hour of the day. They were now eight hours into herd-grazing time, not three, and that's logical time-keeping if life revolves around your animals.

Just as fences around new farms and ranches are changing Kenya's landscape, so, too, are the Masai being compelled into new ways. The *morans* I spoke with were among the last to observe ancient traditions. Local authorities and tribal elders had reluctantly agreed that the young warriors were missing the education and job training necessary to help them contribute to their tribe and country. With times changing so quickly, the Masai warrior class was becoming obsolete, even before the next "short rains" of November would dampen the timeless savanna.

We awakened on our last morning on the Mara and reluctantly packed our clothes. They had been washed the previous day by David in the river, upstream from a herd of hippos that had watched the process, heads half submerged in the water. With an iron heated over hot ash, the patient Macumba had painstakingly ironed streaks of river mud into a blouse. Along with the mud, he had pressed in memories of the Masai boys, the Mara's humming silence, and the leopard's sawing sounds. As we drove north-

west to Nairobi, I knew it was a blouse never to be washed again.

Soon after crossing the Great Rift Valley, we joined the traffic of trucks, cars, and people on foot. Small flocks of sheep and goats grazed near the busy road. It was comforting to know the wild animals were moving south into Tanzania. Having grazed the grass to an amber stubble, they would return next July, when the grass would again stand as high as a topi's horns. Δ

ROSICRUCIAN CONCLAVES

Sydney, Australia

Sydney Regional Conclave—November 11-13. Grand Lodge will be represented by Frater Gary L. Stewart, Imperator of AMORC. For more information, please contact Conclave Secretary, c/o Sydney Lodge, AMORC, P.O. Box 115, Redfern, N.S.W. 2016, Australia.

Melbourne, Australia

Melbourne Regional Conclave—November 18-20. Grand Lodge will be represented by Frater Gary L. Stewart, Imperator of AMORC. For more information, please contact Conclave Secretary, c/o Harmony Lodge, AMORC, P.O. Box 77, Ormond, Vic. 2304, Australia.

Rosicrucians attending the Melbourne Regional Conclave will also want to take part in a fascinating RCUI class to be held on November 22 and 23. "Living the Dreaming in the Australian Desert" will be taught by Frater Peter Bindon, prominent anthropologist and expert in Aboriginal studies. For more information, please contact Conclave Secretary, c/o Harmony Lodge, AMORC, P.O. Box 77, Ormond, Vic. 2304, Australia.

ATTENTION, HIERARCHY MEMBERS

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

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Imperator, please indicate your key number and the *last monograph*, as well as your degree. The Imperator appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

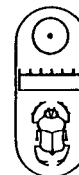
Thursday, August 18, 1988
8:00 p.m. (your time)

Thursday, February 16, 1989
8:00 p.m. (your time)

Thursday, November 17, 1988
8:00 p.m. (your time)

Thursday, May 18, 1989
8:00 p.m. (your time)

It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates.





Self-Esteem

by Judy Child, Ph.D., F.R.C., I.R.C.

SELF-ESTEEM is a psychological/emotional state of being which governs our response to our experiences in the world. True self-esteem does not allow either ego inflation or false humility. It is the balanced state of consciousness between these extremes—the balanced state which achieves maturity.

One of the ways we can better understand ourselves in relationship to self-esteem is by meditating on three powerful attributes of the spiritual principle of Love. The first of these three attributes is *forgiveness*. The strongest barrier to forgiveness is guilt. We have all experienced guilt at one time or another, and know that it is often a powerful stimulus toward self-examination. However, guilt can also be a debilitating emotion that undermines our self-confidence. It is important to remember that self-examination often surprises us by revealing our strengths as well as our weaknesses.

When we become lost in feelings of guilt, we often become defensive and critical of others as well. In this way, we try to bring a sense of balance to the situation. Forgiveness of both ourselves and others can help to heal the wounds we all sustain as a natural part of living.

As you meditate on forgiveness, think about a situation in your life that you intuitively feel needs forgiveness. Perhaps

someone has done something to you that you believe cannot be forgiven. Or perhaps you feel you have done something for which you cannot forgive yourself. This can be something in the present or the past. You may know intellectually that you want to forgive, but are unable to change your feelings or behavior.

Learning To Forgive Yourself

First of all, you must forgive yourself for not being able to forgive. Often, we are very hard on ourselves and others for "not being spiritual enough." Know that the growth process is meaningful; that you cannot take the second step before you take the first. Ask the Inner Self for understanding, and then *listen* to the still small voice within.

The Inner Self is never judgmental, vengeful, or indifferent. The Inner Self sees the situation clearly and wants to act in the best interests of everyone concerned. Sometimes that will mean letting go of a relationship. At another time, that will mean allowing yourself to love again, and doing whatever you can to repair a relationship.

Most importantly, if you are learning to forgive yourself, remember that you are learning to understand your real responsibility in a relationship or situation. We are often unforgiving towards ourselves because we are assuming too much responsibility for what has happened or is happening. In the same way, we tend to have difficulty in forgiving others by giving them too much responsibility, i.e., we are blaming them. Finding a balanced perspective on any issue involving questions of responsibility and forgiveness takes time, continued reflection, and the willingness to consider new ideas.

True self-esteem comes from knowing that our understanding of Self deepens with experience. We are learning to trust our

Judy Child, AMORC's Colombe Counselor, is a member of the Order's International Research Council. She earned her Ph.D. in the Philosophy of Education, and has worked as a teacher, administrator, and counselor with children, teenagers, and young adults. Soror Child's ongoing interests include Jungian psychology, symbolic systems, and the developmental process.

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own personal commitment to spiritual growth. This means that we have demonstrated to ourselves that we can change, that our consciousness is evolving as we meet the challenges of our own particular situation.

Trust

The second attribute of Love that contributes to self-esteem is *trust*. The primary barrier to trust is fear. We have all experienced the way fear tends to undermine self-confidence and distort our perceptions. On the other hand, trust gives us great reserves of inner strength and true insight into life's circumstances. Trust is a state of being that is rooted in our deepest commitment to spiritual realities. It is the basis of our relationship with the world around us, and most importantly, with the Inner Self. If we have had experiences in life, particularly in childhood, where we believed our trust was broken or betrayed, we will need to learn to trust again. The wound is within ourselves, so that we must "go within" to heal. Otherwise, fear becomes a habitual response which subtly poisons what we think, feel, and do.

As you meditate on trust, think about what you most desire in life right now, or perhaps what you value the most. Feel the love radiating from your heart toward this desire. Gradually allow love to fill your whole being. Resolve to let go of any fears you may have of losing what you value—whether you are aware of these fears or not. Again, ask your Inner Self for understanding. The Inner Self knows how to help you let go of fears that have been generated by your own particular life experiences.

Sometimes the Inner Self may urge you to talk about your fears with a trusted friend, counselor, or family member. Fear usually begins when we feel isolated, unprotected, unloved, or misunderstood. Talking

about our fears with someone we trust often *heals*, simply because we then no longer feel so alone.

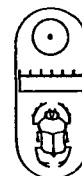
As you engage in this process of strengthening trust through letting go of fear, it is important to remember that you are responsible for your choices. If we make choices out of fear, we tend to re-create the circumstances that generated fear in the first place. On the other hand, if we resolve to trust the still small voice within, we will gradually learn to make choices that create harmonious conditions in our personal lives and in the world around us.

Compassion

The third attribute of Love that contributes to self-esteem is compassion. One of the strongest barriers to compassion is intolerance, or the tendency to be judgmental. It is most important to remember that every time we feel judgmental or superior to another person, we are creating conditions in our inner life that contribute to the loss of self-esteem. This is because we know in our heart that we also have difficult aspects of our personalities and conduct that make us vulnerable to the judgments of others. Ironically, intolerance is an attitude that often makes us feel strong and powerful in relationship to the world around us. However, this is an illusion, for intolerance separates us from the Inner Self, which is the true source of our strength and ability to act in the best interests of ourselves and others.

As you meditate on compassion, think about a situation or problem in your life at the present time which makes you feel angry, jealous, or frustrated. Often, we would simply ignore or walk away from the problem if we could. Most probably, we are faced with the challenge of changing our attitude toward the situation so as to act constructively. ⇨

Self-esteem does not demand perfection from us. Rather, self-esteem requires an understanding heart and the wisdom we have gained from experience.



It is helpful to begin by being as honest as possible with yourself about the true nature and extent of your feelings. Know that strong emotions such as anger, jealousy, and frustration interfere with the ability to think clearly. At the same time, if you ignore such feelings or try to "rise above them," they will still interfere with the ability to think clearly. It is best to accept your feelings and work to calm them, rather than to deny them. We must begin with the sincere desire to resolve the situation or problem.

As you continue to meditate on compassion, imagine yourself surrounded by the clear white light of spiritual understanding. Know that you desire to change your feelings and behavior, and gradually allow yourself to believe that resolution is possible. Feel your emotions become calmer and quieter as you know in your heart that true insight will come. Most importantly, let go of any thoughts or feelings that you are right and the other individual is wrong. Know that each of us in our own way contributes to the larger meaning and purpose of human experience.

Depending on the strength of your feelings of anger, jealousy or frustration in regard to the situation, you may need to meditate for some days on simply believing that resolution is possible. Gradually, as you become quieter and more committed to understanding, allow the Inner Self to show you the true nature of the situation. Insight may come through the urge to read certain passages from a book or monograph, or to seek advice from a particular

person. Or there will simply be a moment when you will know how to act in the best interests of everyone concerned. Listen to these urgings from the Inner Self, always knowing that in time, if your desire for resolution is sincere, you will find the way.

Self-esteem does not demand perfection of us. Rather, self-esteem requires an understanding heart and the wisdom we have gained from experience. If we expect perfection of human personalities, either of our own or others, we immediately create conditions antithetical to spiritual growth, because we grow through recognizing and accepting our limitations and our individual differences.

We all have problems with self-esteem from time to time. This is a natural part of life as we take risks, make mistakes, learn, mature, experiment, reach out to others—engaging in all the myriad of experiences available to each one of us. As we strive to live up to our spiritual ideals, aspiration must be balanced by acceptance of who we are and what we can reasonably accomplish.

We nurture self-esteem within ourselves slowly, one day at a time, one step at a time. No matter what may be happening in our outer circumstances, if we know in our heart we are doing the best we can, that is enough. As we meditate on forgiveness, trust, and compassion, we are primarily healing our relationship with the Inner Self. When we commit ourselves to the exploration of inner realities, we also accept deeper responsibilities in the world around us. Acceptance of those responsibilities is the foundation of true self-esteem. △

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 AMORC key number, subscription number, or Junior Order key 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
1988

Ascending the Mountain

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

IDO NOT need to remind students of mysticism and esoteric philosophy that the greatest attainment and the highest illumination has always come to the spiritually minded when they have found opportunity to ascend the mountain of illumination and dwell in attunement with the Cosmic.

Reference to the mountain and the ascension can be found in all the ancient scriptural writings, and it is only the untrained and unthinking mind that interprets these references as pertaining to a physical mountain with a physical ascent of the physical body. The mountain of illumination—of peace, harmony, love, and understanding—may be found everywhere at any time. But there are occasions in our lives when we need more than at any other time the spiritual benefit and even the physical benefit of ascending the mountain.

It appears to me from all of the signs in the heavens and the signs of the times which are quite evident to the analytical mind, that the world in general and the people of the Western world especially—including the major part of Europe—are ready for and in need of a journey to the mountaintop.

Here in North America and in most parts of Europe, great cosmic lights are revealing paths that lead to mountaintops and which afford us every urge and inspiration to rise to great heights in meditation and analysis, study, and preparation.

The world is fortunate in having at the present time certain great leaders who are undoubtedly working under cosmic direction even though they misinterpret or misunderstand some of the inspiring thoughts that come to them. In their attempt to interpret and work out that which seems the proper thing to do, they may be permitting their personal ego to have too much sway. They may be attempting to glorify the material physical self because of its success

in accomplishing great things. But the truth is that those leaders, these channels and guides through which great changes are being made, are cosmic workers. They are carrying out to the best of their ability the impulses of the universal mind and the urges of the Higher Consciousness.

A Refreshing New Viewpoint

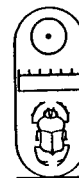
It is a time when all nations coming to the beneficent aid of these great workers should rise in their spiritual, moral, and ethical thinking and ascend the mountaintop for illumination and understanding. What we need is a different viewpoint of life, a broader and more universal view of the distant horizon, and of the intervening hills and valleys. We need to rise above the commonplace things that surround us, press in upon us, and limit us in so many ways. We need to be lifted up where we are above these obstacles, and can look down and see them in their true relationship to all other things of a material nature.

Throughout the modern world, we have been too oppressed by the self-instituted limitations of environment. We have made our individual daily occupations, our own neighboring communities, and our homes, cities, and towns our great world instead of realizing that first and foremost we are citizens of the universe and, secondly, children of a universal family under the fatherhood of God.

Into the Great Light

We must ascend the mountain and lift ourselves into the greater light of broader understanding and, at the same time, free ourselves from the immediate contacts which hamper our comprehension of what is actually taking place.

We need a greater faith, or a greater amount of faith, and we need new hope and understanding. We need especially to realize that with God all things are possible. Our



comprehension of the miracles of Divinity is limited and colored by the facts and figures of statisticians, economists, political experts, and false prophets. We are told by these that it will take a definite number of years for certain economical changes to be made and that not until certain other problems are slowly worked out, can we expect any of the great changes that we have hoped for.

***Don't Limit
Your Thinking!***

We are impressed falsely with the ideas that man-made institutions, systems, and schemes are the only things which will bring about the great changes required, and that these will take time, effort, and slow procedure. But now and then some sudden and inspired act on the part of a leader works a miracle in the solving of some of our problems, and we see that the statements of the economists and prophets have not taken into consideration the power of cosmic inspiration.

We must discover through illumination, meditation, and cosmic attunement that God can bring about revolutions as well as evolutions in the affairs of man without suffering and destruction, if man will lift himself up to attunement with the cosmic plans and cooperate with them.

The world today is on the verge of many new cycles and many new periods of mighty

changes. In bringing these about, the cosmic forces must drag the heavy load of ignorance, superstition, and doubt. In trying to lift mankind up to a greater height, the Cosmic finds that men and women have chained themselves fast to great weights that are false, unreliable, untrue, and unnecessary. Until mankind frees itself from these shackles and shakes itself loose from false beliefs, the Cosmic has difficulty in lifting the individual to the heights that are possible.

Let us free ourselves, therefore, occasionally and lift ourselves up to the top of the mountain for inspiration and a better and greater viewpoint of life. In doing this we will be preparing ourselves for the mighty changes that are taking place; we will help to bring them about. Love, faith, hope, and tolerance toward all individuals, with a determination to see the golden rule put into practice once again, will bring about the mighty improvements that are easily foreseen at this time in the evolution of peoples and countries.

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

PAST IMPERATORS' DAY

October 14, 1988

This year, on October 14, Rosicrucians the world over will be celebrating "Past Emperors' Day" for the first time. All Lodges, Chapters, and Pronaoi will conduct a special meditation in recognition of the great contributions of the beloved past Emperors for the present cycle, Frater Harvey Spencer Lewis (1883-1939) and Frater Ralph Maxwell Lewis (1904-1987). The traditional commemorative date of August 2 will be superseded by this celebration of their lifetimes of service on October 14. In addition to this celebration, those who wish may also conduct a private meditation on November 25, the birthdate of H. Spencer Lewis, and on February 14, Ralph M. Lewis' birthdate.

*The
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Digest
July
1988*

The Mysterious Origins of Cotton

by Clara Elderkin Campbell, F.R.C.

FROM DURABLE COTTON FABRIC are fashioned work shirts and aprons, towels and baby diapers, bandages and sails. Sturdy and everyday is cotton's modern image. Yet even the most ordinary substance can prove to have a fascinating and mysterious history.

The word *cotton* comes to us from the Egyptian—not ancient Egypt, however, but Arabic Egypt. Although cotton was grown in the Sudan as early as 300 B.C., extensive cotton cultivation in Egypt itself was not begun until about the time of the Arab conquest in the mid-6th century A.D. Today Egypt raises a fine cotton with very long fibers which is used only in fabrics of the highest quality.

Although wild cotton was not native to Egypt, one or more varieties grew south of the Sahara. In fact, perhaps the earliest cultivation of cotton in the world was in the West African valley of the Niger River where agriculture was first developed in one of its earliest forms. The cotton that came into Egypt, however, did not come from African stock, but from India. The Vedas, early Hindu texts dated about 1500 B.C., describe the manufacture of cotton, and cotton grave cloth has been found in Indian tombs dating back to 3000 B.C. Cotton grew wild in the New World too. In fact, only Europe had no wild cotton.

Since cotton is a tropical or subtropical plant it was always an import to Northern Europe, and thus, for Europeans, cotton was surrounded by an aura of faraway places with exotic sounding names—calico, gauze, muslin. *Calico* takes its name from Calicut in India, *gingham* from the Malay

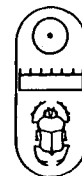


word for striped; *gauze* from the Palestinian city of Gaza; and *muslin* from Mosul, an old city across the Tigris River from the ruins of ancient Nineveh. Lending a further romantic aspect to cotton, it might be noted that society beauties in the earliest days of the nineteenth century wore slim straight gowns, while the more outrageous ones dampened their muslin dresses so the cotton cloth clung to their sensuous curves.

The Mystery Unfolds

Daring ladies and exotic places of the Old World may lend a romantic aspect to the history of cotton, but the great *mystery* is to be found in the New World.

Although there were native American species of the *Gossypium* genus (cotton), none,



say botanists, produced fiber of a quality that could be used for fabric. Yet cotton cloth was used in Mexico as early as 5000 B.C., and though not quite so early in Peru, archeologists report that cotton was being cultivated in that land and made into cloth by 2500 B.C. Moreover, the cotton of the New World was of a quality that, in its modern descendant, American upland cotton, is the plant being used today by the major portion of the world's cotton producers.

On the basis of scientific studies geneticists have concluded that the native American cotton plants used by the Peruvians were hybrids. At some remote time native American stock was somehow crossed with cotton from India. Only thus could fiber be produced that could be spun into thread. And the cross had to have occurred early on—long before any cotton fabric could have been produced in Pre-Columbian America. For Mexico that would be earlier than 5000 B.C.!

Although the search for an alternative answer to this analysis continues, the possibility of this mysterious ancient horticultural occurrence is strong. To add to the confusion, in modern cotton, at least, there is the distinct habit of self-pollination. The flowers unfurl, mature, and wither within a day, and are capable of fertilization for only 4 or 5 hours during that period. As some flowers come into maturity, others on the same plant are ready to receive pollen. While self-pollination occurs easily, cross-pollination is not so likely. For hybridization between different species of the same genus to take place—something that can take place naturally if cross-pollination is a plant habit—the plants of the different species must be growing close to each other. In nature this is not often the case since different species in the same family usually keep to different habitats, due to different soil types, rainfall patterns, altitudes, etc. Yet cotton hybridization seems to have taken place, and at a very early date.

Were New World peoples sophisticated enough to hybridize plants? When did this hybridization, if such it was, take place? And where? And where did the Old World cotton come from, and how?
[30]

If the introduction of Old World cotton into the New World was accidental, we must believe that Asian cotton seeds somehow floated on ocean currents from India across half the world's width of open seas to Peru. Or if Africa was the source, we must then speculate that cotton seeds somehow floated far enough out to sea off the West African coast to reach the southern portion of the Gulf Stream and voyaged northwestwards, uneaten by bird or fish, for a year or two, until washed ashore on some suitable Mexican soil. Then, having established roots in foreign soil, the plants cross-pollinated with native American cotton that just happened to be growing so very close that fertilization was possible. The progeny of this chance mating flourished with hybrid vigor until they attracted the attention of the Indians, who put these plants to use and proceeded to cultivate this new strain of cotton.

Of course, it *could* have happened that way. Or did some prehistoric voyagers come to the New World provisioned with seeds?

If that were the case, wouldn't there be evidence of other early migrations of useful plants? And reoccurrences of such plant migrations today?

Meet the bottle gourd.

There is evidence that the bottle gourd, *Lagenaria siceraria*, was being used for utensils and cultivated by the Mexican Indians about 6000 B.C. But botanists are sure that this plant is an African native. The caves around Ocampo in northwestern Mexico have preserved evidence of the gourd's cultivation. Since tests have shown that gourd seeds can sprout and grow even after the gourd has been immersed for several years in sea water, anthropologist Michael Coe states, "Accordingly, the likelihood is that the plant floated from Africa to the New World to land on some eastern shore. How, then, did the American Indian adopt it as his own? It is suggested as remotely possible that some beachcomber of a distant era came across a gourd by accident, carried it back to his camp and sowed the seeds. One needs hardly to stress that this reconstruction is pure fantasy, but we are hardly prepared to adopt the alternative explanation,

namely that African voyagers carried the gourd with them on a sea trip to the west at this early date.”

If this distinguished scholar cannot accept prehistoric ocean travel, we almost hesitate to offer a scenario which he would doubtless find even less acceptable. Could colonists from the southernmost portion of the Atlantean area have brought to Mexico both cotton and gourd seeds?

Refugees from the Atlantis disaster would need to carry the necessities of life in the smallest portable form. Food they could be reasonably sure of obtaining, but fabric and utensils? Gourd and cotton seed would give promise of some of the amenities of life. Gourds could be quickly adopted by the local population since their usefulness did not require learning a skill. However, cotton may well have been difficult to grow until hybridization had been accomplished—which could well have been centuries later. When the skills of spinning and weaving had been learned and spread into the general population, the cultivation of cotton would begin to spread throughout Mexico and northward, until it reached the Indian pueblos in what is now the Southwest of the United States. Could it have been thus?

Just to add to the mystery, consider Peru. It is Peruvian cotton that is ancestral to the Egyptian, Pima, and other long fiber cottons of today. Peru does not border on Mexico, and even today it is virtually impossible to travel overland from Peru to Mexico. The journey is 1000 miles or more by sea. Yet in Peru the bottle gourd and cotton were both cultivated—at a later date than in Mexico, certainly—but still a couple of thousand years before Alexander the Great brought news of “vegetable wool” to the attention of the Greek world.

G.H.S. Bushnell, a prominent archeologist, feels that 2500 B.C. is “excessively early” for a trans-Pacific voyage to carry cotton seed from Asia to Peru, and the puzzle of the bottle gourd he refers to specialists on Mexico where it made its earliest New World appearance. He does not mention the problem of transporting seed from Mexico to Peru.

Thor Heyerdahl

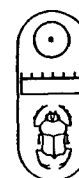
In his book on the Maldive Islands (in the Indian Ocean) Thor Heyerdahl gives a seaman’s view of cotton’s travel from India to the Americas. He suggests not a trans-Pacific route, but a journey via islands on a sea route that has been used since earliest recorded history—a route that goes with ocean currents from India via the Maldives to Madagascar off Africa’s southeast coast, and from there daring or desperate seamen could round the Cape of Good Hope, reaching at last currents off the coast of West Africa that would carry a voyager to Mexico. Certainly cotton was cultivated in early times in Madagascar and in West Africa. A series of voyages, each one a little further, until the New World was reached, is his solution to the mystery.

Just because we are concerned in this article with the transoceanic ancestries of plants does not indicate that the American Indian was less competent than his Old World counterparts in the arts of agriculture. The complacent acceptance of the idea that all civilization began near the Mediterranean basin may explain why one older encyclopedia article reversed the facts and had Columbus introducing cotton to the Bahamas when, in truth, the Bahamian natives offered *him* hanks of cotton yarn as trade goods. But the historical record clearly shows that, as Spinden says, “The plants domesticated by the American Indians were developed far beyond the wild types, much farther, indeed than the domestic plants of the Old World.”

Cotton is sturdy and everyday, so useful that it is grown today in every part of the world where it will thrive. Modern inventions and recently developed agricultural techniques make cotton today’s “single most important textile fiber,” but its history reveals how much more about civilization’s beginnings we have yet to learn.

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Education's Twofold Path

Educating and Freeing the Mind

by David van Rann

A TRUE CULTURE must be sufficiently advanced to have evolved moral and ethical standards and a philosophy.

A majority of the population should possess the knowledge of the culture. However, within our own culture, it is evident that this is not the case. Yet, it seems reasonable to expect those who enjoy positions of trust and responsibility to be educated. Many are, but some are not.

The expectation of a universal knowledge among responsible persons is reasonable. If the mere accumulation of facts constitutes education, then many more might be considered to be educated than if by the term *education* the wisdom to use and apply learned facts is implied. Nevertheless, an accumulation of knowledge is a beginning.

Our culture is riddled with those who pretend to knowledge but who actually lack it. Consider those who lack education but proffer their opinions on a vast variety of subjects. Such people, possessed of quick and agile minds, may even cleverly refute something which one knows to be true. In the final analysis, however, their opinions are specious and without actual substance. To be valid, expressed opinions must be backed by an accumulation of information covering a wide range.

Francis Bacon

What Francis Bacon wrote nearly four hundred years ago still applies: "Crafty men contemn studies, simple men admire them, and wise men use them." He also wrote: "Read not to contradict and confute; nor to believe and take for granted; nor to find talk

and discourse; but to weigh and consider." And again: "Expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshaling of affairs come best from those that are learned." Obviously, Bacon believed that mastery of the world is dependent upon capable educated minds.

Because of his interest in government, Thomas Hobbes (1588-1679) believed that education must be one of the absolute rights of the sovereign power. Since knowledge can strengthen the state, he was convinced that it should be watched and controlled.

John Locke (1632-1704) studied the theories of his predecessors, Bacon, Hobbes, Comenius, but he did not agree with them completely. He considered the education of his day inefficient and impractical, condemning it as being nothing more than versing students in the classics and religion. He contended that education should emphasize the social aspects of living and argued that the goal of education ought to be the training of the individual to associate properly with his peers, to be worldly wise yet pious, and to possess sufficient factual knowledge to meet the exigencies of his environment.

Jean Jacques Rousseau (1712-1778), on the other hand, believed that society is evil and influences the individual in undesirable ways. He held that book learning should not commence until the age of thirteen and then only in whatever way met the student's fancy. What was so radical about his theory of education was that it did not include women or girls, for they were to be taught merely to serve men. It was strictly a man's world as far as Rousseau was concerned.

Johann Heinrich Pestalozzi (1746-1827) endeavored to apply Rousseau's educational theories, as did Johann Bernhard Basedow (1724?-1790) who went so far as to establish an education institution based upon Rousseau's ideas.

One of Rousseau's staunchest advocates was Friedrich August Froebel (1782-1852), who tried to reconcile the two divergent educational theories and emerge with a

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practicable solution. Although he conceded the value of natural growth and development, he did not lose sight of the idea of society's need to preserve itself by designating what is to be taught. Standards must be set and teachers certified to teach according to those standards.

The dominant question at this time was whether education ought to be cognizant of social control or should merely follow the path of nature. Which of these principles should take precedence over the other? Should education follow a pattern determined by what was socially accepted or ought it to follow the inner nature of the student? This problem confronted educators in the 18th century because it was then that more and more emphasis was being placed on the freedom of the individual.

During this period, Johann Friedrich Herbart (1776-1841) applied himself to the question of knowledge and education. His greatest idea was unique in its time; it was simply that *experience is the sole source of knowledge*. Implicit in this theory is that one's environment is all important.

But, in his famous *Address to the German Nation*, Johann Gottlieb Fichte (1762-1814) approached the question of education with the interest of the Prussian state in mind. He argued that for a new strong nation to come into being it was necessary to unite and create social solidarity, the basis for such to be an iron system of education that would mold everyone into a whole. Following his reasoning, it was self-evident that education should concern itself only with a nation's greatness. By such an educational process, the significant factors of national life would be learned by all that nation's citizens, which, according to Fichte, was not only desirable but also necessary for the unity and progress of the *Fatherland*.

The insidious danger was the possibility of education's becoming completely controlled by the state and only those things being taught that would contribute to the creation of robotistic citizens who would unquestioningly and devotedly serve the state. If this were in a democracy, the dangers might be more apparent than real

since the persons who govern are elected by the governed. Moreover, educators within democratic countries recognize the dangers of destroying individuality. Social progress can be made by contributions from persons who have been allowed to develop and gain knowledge according to their nature.

Individual Development

In the American democracy, the leader of educational thinking was the philosopher John Dewey (1859-1952). He recognized that neither the group nor the individual should be stressed exclusively and believed that the individual should be permitted to develop as an integrated member of society.

Today, one aspect of education which is being widely debated is the importance of specialized knowledge as opposed to a widely diversified general education. Science and industry stress the need for specialized, expert-producing education, whereas many educators and businessmen are convinced that this type of education will only create experts who know "more and more about less and less."

Those whose minds become obsessed with some one thing or idea take an exaggerated view of its importance, pursue it to the point of foolishness, and attempt to make it the measure of all things. Then when it fails them, they are astonished and confused. On the other hand, intellects that have been disciplined and expanded are reasonable, open to logical persuasion, impartial, patient, and able to discern in every beginning an end and in every end a beginning. This is the "Four-Square Man" of Aristotle, the *nil admirari** of the Stoic.

The goal of education is the perfection of the finite mind. The educated, perfected mind, having knowledge and the wisdom to use it, will be free of prejudice and smallness of heart. The knowledgeable, educated, perfected intellect, as John Newman said, "has almost the beauty and harmony of heavenly contemplation, so intimate is it with the eternal order of things and the music of the spheres." Such an intellect serves both nature and society.

*To wonder at nothing.—Horace, *Epistles I*, vi, i.



Rosicrucian Activities



Frater Clarence Garraway, Master of The Light of the Fraser Valley Pronaos, presents James and Beverly Day with the Rosicrucian Humanitarian Award while Harold Leyenhout, President of the Surrey Chamber of Commerce (seen far right), looks on. Jim holds a handsome falcon on his hand, while a shy barn owl hides behind Bev's head.

MEMBERS of The Light of the Fraser Valley Pronaos of Surrey, British Columbia, Canada, gathered with friends and guests on the front lawn of the Surrey Municipal Hall in late September to present the Rosicrucian Humanitarian Award to James and Beverly Day of O.W.L. (Orphaned Wildlife) Rehabilitation Society. It was a happy occasion for the recipients and their many friends and supporters, who had come to see this deserving couple receive the well-earned recognition of their unselfish endeavors.

For the past ten years Jim and Bev have worked entirely on their own resources to establish a rehabilitation program for orphaned and wounded birds of prey as well as other animals. At first they treated animals brought in by their neighbors, but over the years their program has grown to such proportions that they have had to

enlist the assistance of many volunteers in caring for the animals. With a view toward enlightening young people, they started educational programs for children and have worked with rehabilitation authorities under the Welfare Work Program and Juvenile Offenders Act. Several years ago the Days incorporated and registered O.W.L. as a nonprofit society under the Society Act of British Columbia. Since then the scope and size of the society's activities have expanded many times.

At the award presentation Soror Colleen Beardwood, Secretary of The Light of the Fraser Valley Pronaos, introduced a number of speakers who applauded the Days' good works. Among them was Harold Leyenhout, President of the Surrey Chamber of Commerce, who spoke about community citizenship and service and pointed out how citizens like Mr. and Mrs. Day exemplified

these qualities as their actions inspire others to rise to the challenge of service to humanity. Michael Weeks, Executive Director of the S.P.C.A.'s Vancouver Regional Branch, spoke of how the Days had freely given of their time and expertise to many of the Humane Society's projects. He felt that the Humanitarian Award was a long overdue recognition of their contribution to the well-being of wildlife. This sentiment was also expressed by wildlife artist Don Li-Leger, who spoke of their dedication and self-sacrifice of the past ten years.

Among the Rosicrucian dignitaries present were Grand Councilor Hans Ehrenlechner, who explained the goals of the Rosi-

crucian Order and the meaning of the Rosicrucian Humanitarian Award; and Clarence Garraway, Pronaos Master, who presented the award. After the presentation about forty-five people, including friends of the Days and Rosicrucian members, attended an informal reception, where they met a fascinating red-tailed hawk and a barn owl, both of whom had waited patiently on the arms of Mr. and Mrs. Day throughout the presentation.

We at Grand Lodge also wish to congratulate Bev and Jim Day on their good work. Their kindness and generosity toward our fellow creatures is truly an inspiration to all of us.

MORE THAN eighty members of the Traditional Martinist Order gathered in Sydney, Australia, late last year to participate in the First National Martinist Convention of Australia. Sister Olive Asher, Sovereign Director (now retired) of the Traditional Martinist Order, an affiliate of the Rosicrucian Order, AMORC, traveled from San Jose, California, to represent the Traditional Martinist Order at this historic event and conduct initiations. Highlighting the program were presentations given by several members of Sydney and neighboring Lodges on the basic theme of the convention, "Ritual and Symbolism, their Meaning and Value to Martinists." In addition, initiations were held for all Martinist Degrees, and nearly half those in attendance were initiated. Special discussion groups and general meetings rounded out an inspiring program.

Much enthusiasm and excitement for the future of Martinism in Australia was significantly displayed by the members present. Among them were members and officers from Septems throughout New South

Wales, as well as an excited group from Brisbane, who came to prepare themselves for the establishment of a new Martinist Septem in their Lodge. Brother Bert Cunningham, a long-time home study member of the Martinist Order, took this opportunity to have all of the Degree Initiations, thus preparing him to lead his enthusiastic group. In a special ceremony conducted by Sister Asher, present and past Masters of Martinist Septems in Australia and New Zealand received special honors for their services to the Order.

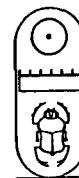
The overwhelming success of this convention has inspired our Australian members to work toward planning other similar events in the future.

In addition to her visit to Australia, Sister Asher attended Martinist and Rosicrucian meetings at Auckland Lodge in New Zealand, where the members gave her an enthusiastic reception. She wishes to take this opportunity to greet all of her new-found friends and to express her sincere thanks for their kindness and love.

Last Call For Convention!

Rosicrucian International English Convention

See You in San Jose — July 7,8,9, 1988





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View of Rosicrucian Park →

A visitor to Rosicrucian Park in San Jose, California, will discover a true serenity while seated in its beautiful gardens. For instance, a seat under the sycamore trees behind the Planetarium affords one this view of the Science Building on the right and the large mosaic of Pharaoh Akhnaton driving a chariot on the left. In the foreground is the statue of Augustus Caesar, which points to the portals of the Science Building.

(Photo by Jerry Chapman)

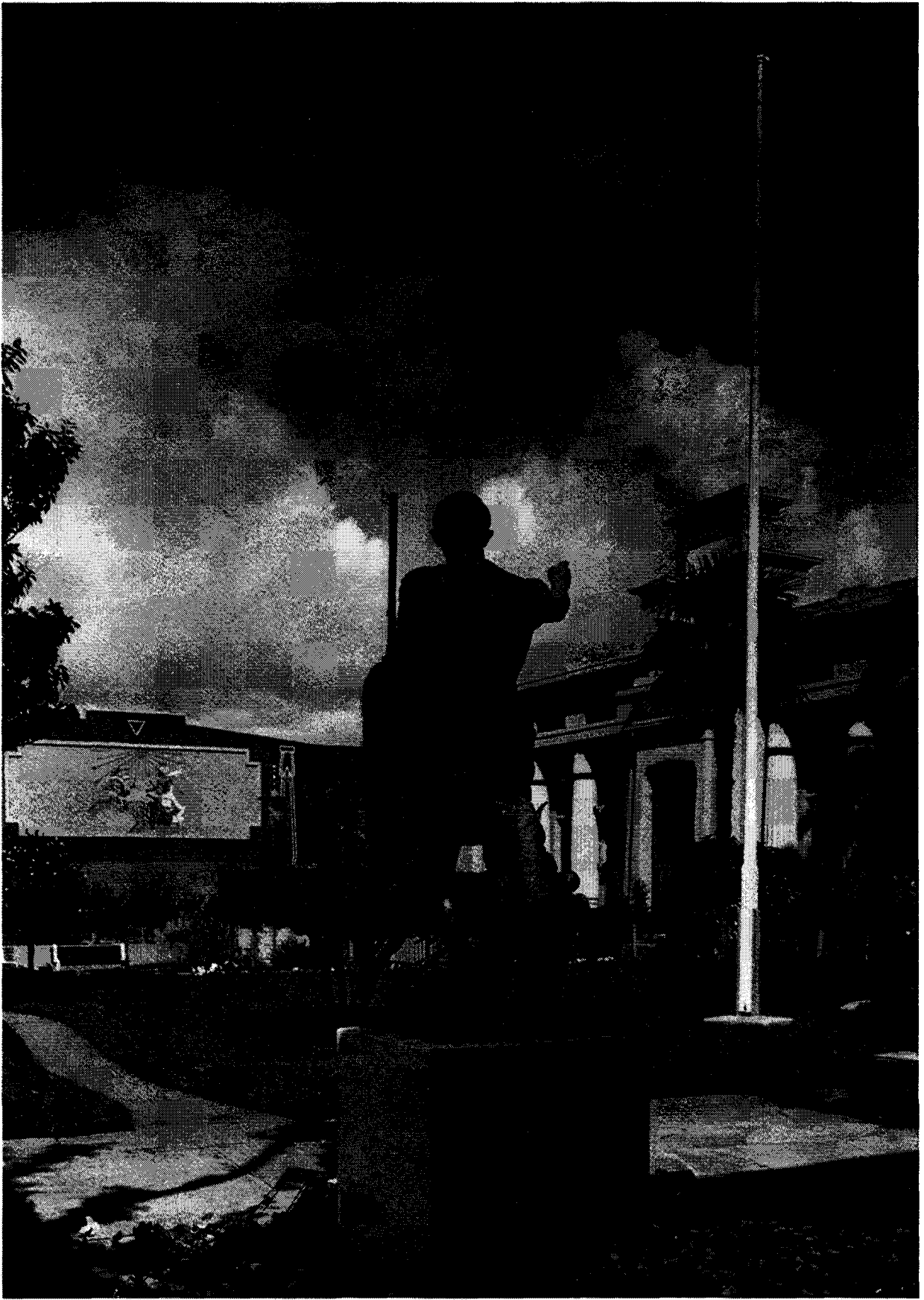
Preparation for Worship

(overleaf)

**The
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This old Moslem prepares for prayer and meditation by washing his feet at the entrance to a mosque in Fez, Morocco. Fez, a great center of Arabic civilization, was a center of learning in the 14th century when the mystic Christian Rosenkreutz studied science and philosophy in one of its universities.

(Photo by AMORC)







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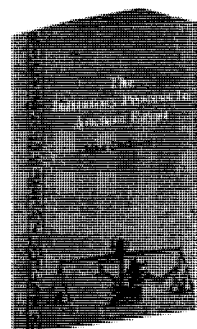
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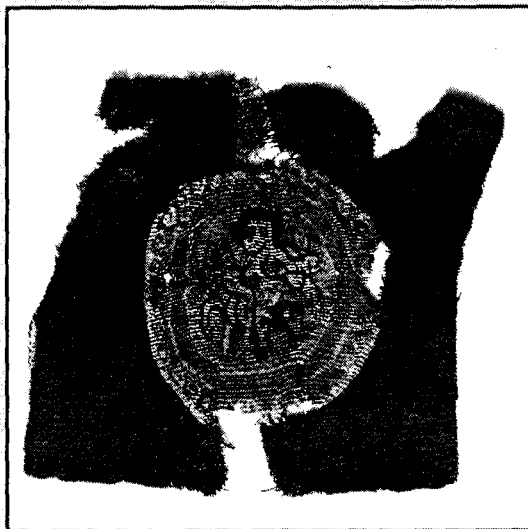
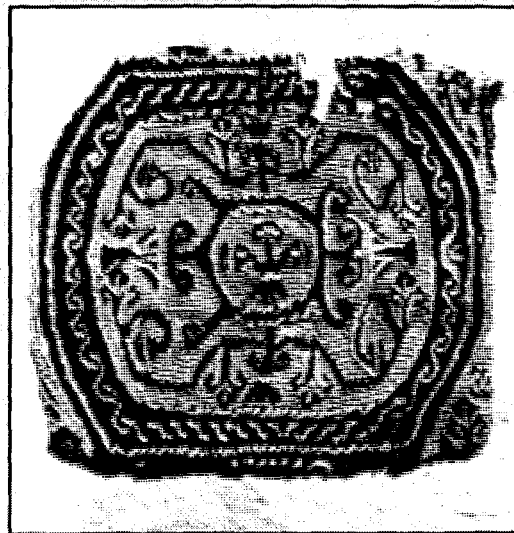
Coptic Textiles

These Coptic textiles, from the collection of the Rosicrucian Egyptian Museum, date from the late Greco-Roman period (3rd-4th centuries A.D.) to the end of the true Coptic period (4th-7th centuries A.D.). Such fabrics were worn by the Copts (early Egyptian Christians). We owe their preservation to the dry soil of Egypt and to the great change in burial customs that took place after the introduction of Christianity. The majority of the textiles are from tunics or hangings, although gowns, cloaks, caps, gloves, and stockings also carried similar decorations.

Coptic textiles were woven, using a tapestry weave, from linen. The decorations, as those shown in our photos, were woven from wool and incorporated Hellenistic or Copto-Oriental motifs. Two types of natural dye were used: "sea" dyes made from algae and shellfish, and "earth" dyes made from plants and insects. Despite their primitive chemistry, Coptic dyes are more durable than any modern aniline dyestuffs used today.

The export of textiles from Alexandria, Egypt's capital, was one of its most important sources of income. The Nile Valley held a virtual monopoly on the linen production promoted by the state through taxes and commissions.

—The Museum Staff



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.

