

# Rosicrucian Digest

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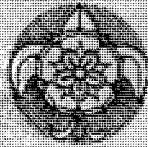


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by Peter Dawkins

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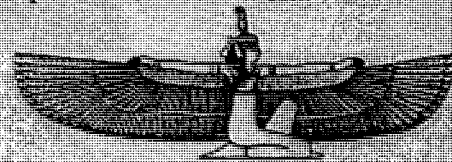


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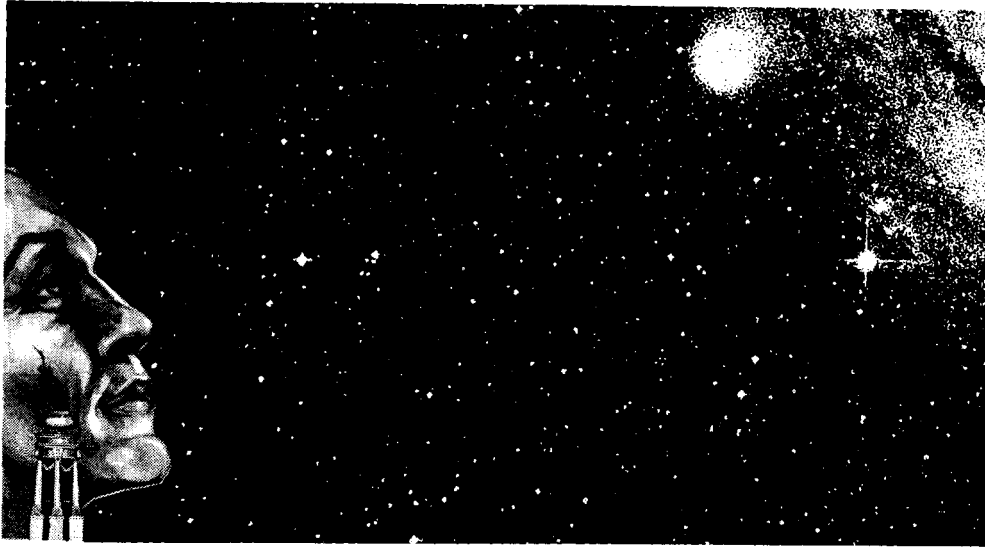
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# Rosicrucian Digest

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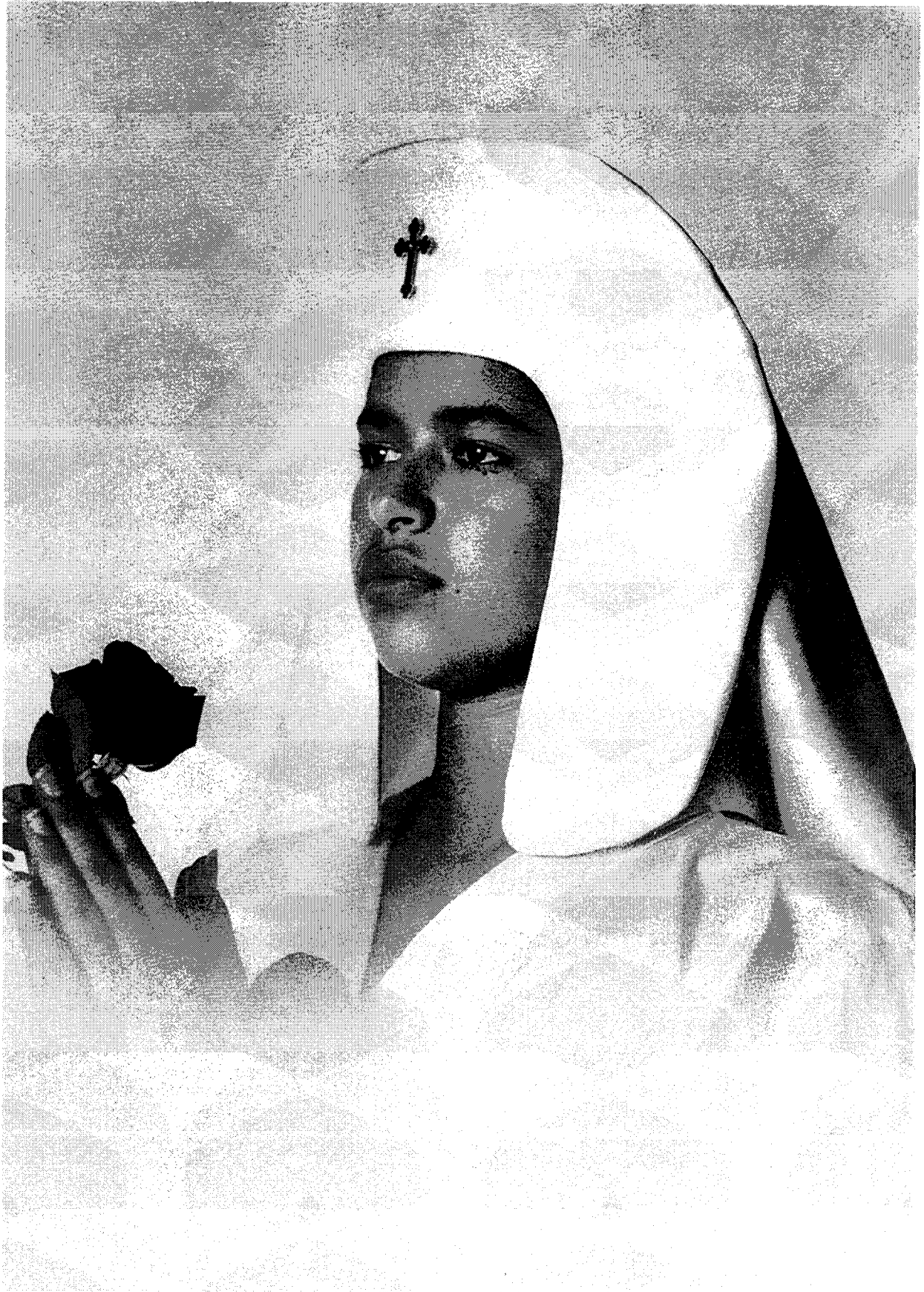
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## AMORC Supreme Colombe ⇨

Carolina Alvarado was recently installed as Supreme Colombe in the AMORC Supreme Temple following the retirement of Supreme Colombe Amy Hann. The office of Colombe is a ritualistic symbol of the high ideal of the Rosicrucian Order, AMORC. The Supreme Colombe officiate whenever the Emperor speaks in the Supreme Temple. For information about the new Supreme Colombe, please see page 6.

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# THOUGHT OF THE MONTH

by the Emperor

## Our Purpose Is Service

WHAT each one of us does individually is our own personal business and we will be directed in our endeavors by conscience, but our purpose here is to discuss how our actions apply to AMORC. AMORC's choices, our choices, are collective. Like it or not, we are presently in a situation in which the world situation is changing rapidly—not only for societies and cultures, but for the Rosicrucian Order. In turn, we must respond to what is needed based on our spiritual principles. There is no other choice—no other acceptable action. Let us take a look at the present condition of our Order.

For years, because of social, economic, and political changes, we have found the outer (material) aspect of our organization in financial hardship, confronted by an apparently declining membership. We are not alone in this situation. Many other organizations and businesses dealing with issues of worldly concern face the same problems. And their circumstances concern us as well. In the past, much of the Order's activity has been directed toward improving the financial situation through increasing dues and by increasing our membership through a rather extroverted advertising campaign. These approaches are fine and they offer us temporary solutions. But they are not long-term solutions to our problems.

During the past year our financial situation has improved. It is not yet to a point where we would like it to be; however, solutions to our problems are not solely based upon how we go about increasing our membership. The solutions lie in realizing, recognizing, and remembering our *purpose*, by exemplifying the spiritual values and knowing the plan with which we are

entrusted, and in ensuring a quality of action. This is an opportunity afforded us, and this is what we are doing at present.

### *Service to Light*

Placing our sights on the work of service to Light and humanity, and approaching all other aspects of a physical organization from a spiritual perspective is common sense and sound business practice. But these represent our worldly and outer objectives and goals.

Other opportunities are opening up to us at an astonishing rate (I use the word "astonishing" in a positive sense). We are starting to reap the effects of the causes induced over the past few years. Using our spiritual heritage as a base, we have begun working on higher planes of manifestation, on mystical plans—not psychic, but mystical. We are creating conditions which bring us the opportunities necessary to accomplish what we need to accomplish.

Our purpose is Service. Our tools are the principles that we all know and understand within our hearts. But, more than that is the application of those principles to all aspects of our lives. Frater Ralph Lewis was very militant in this regard. He stated that our purpose is to develop and instil within each individual a living philosophy, and to make our mysticism pragmatic.

Mysticism manifests on all levels of existence. One of the accomplishments we have attained in the past couple of years is the opportunity for more effective and efficient management to support service to our members, to humanity, to our traditions, and to ensure their preservation. This program is developing and growing. We have received recognition by the governments of several nations, including the highest

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honors given to this Order by the presidents of two countries. We have before us a means by which we can work toward unification through peace and culture, through recognizing the spiritual values inherent in all cultures and in all peoples. Our museum plays an important role in this endeavor.

### **Recognition of Our Work**

We have attracted the attention of age-old metaphysical and mystical systems from other cultures and they are looking for our support and help. These systems are compatible with our Rosicrucian traditions and heritage.

We have been invited to send a representative to the Seventeenth International Conference of the Unity of Sciences. This conference consists of Nobel prize winners and a variety of professionals from throughout the world who are looking toward unification.

We will be represented at the World Federation Buddhist Conference, being held in this country for the first time. In fact, this will be the first time the conference is held outside Rangoon, Burma.

The work by our members on a spiritual level, manifesting in practical application, has had an impact on the legal systems of various countries. The Rosicrucian Order is highly respected and regarded, and we are often sought out to help find solutions to given problems. Our work is recognized.

We have made an impact on education through the formation of Rose-Croix University International. Our members attend classes and participate together in the learning process. Our International Research Council brings together members who are scientists and professionals in many fields. We have, through our Metaphysiology

Symposiums, made contact with and reached outward to other professional and responsible people who are working along the same lines as we, and who could use our guidance.

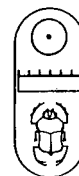
We have been assisting our members and we have produced programs to help individuals learn more about financial responsibility—to learn for themselves and apply from their own initiative and efforts those concerns of a mundane and financial nature. This is all based upon spiritual principles applied to mundane levels. And many more things are being done. There are many more opportunities.

We are afforded opportunities in our stated purpose of Service. Why is this true? We have started this mission before on the development of the evolution of the *égré-gore* of this Order. It started its development not only on a physical plane, but on the mystical. We have created conditions in which we reap the rewards. But, the rewards are not gifts of a process that just allows us to stand idly by. The rewards provide the opportunity to work toward a common goal to achieve an enlightenment for all humanity. And it is *work*.

There are more things working against us than there are things to accomplish. But, we have our spiritual values and principles, and they have been developed and molded into a new birth, into a Rosicrucian renaissance—a renaissance that is not just going to manifest in the future, but is already now manifesting. It has not made our lives easier; it has made life more difficult. But each of us, upon signing our oaths, upon becoming a member of this organization, has freely given of ourself to accomplish these ends in a responsible fashion and to build and recognize our opportunities. We have done this. Again, it is just a beginning. △

### **WE THANK YOU**

The Emperor, Supreme and Grand Lodge officers take this means of thanking our Fratres and Sorores throughout the world for their most kind Christmas Greetings. Because of the number of these Greetings, we must take this means of thanking each of you.



## Supreme Colombe Installed . . .

NEWLY INSTALLED AMORC Supreme Colombe Carolina Alvarado comes from a Rosicrucian family. She was born on October 9, 1974, in Costa Rica. Colombe Carolina presently attends high school in San Jose, California, where her favorite subject is science. Active in school activities, Carolina particularly likes choir, since she enjoys singing, and her favorite sports are swimming, track, and basketball. Carolina's hobbies include reading (especially science fiction), listening to good music—both classical and rock—and attending ballet performances.



The word "Colombe" means *dove*. In the AMORC tradition, in Rosicrucian Temples, Colombes keep the important symbolical and holy fire in the vestal stand ever burning. Colombes also serve in Rosicrucian ritualistic work and mystical exercises as a symbol of fire, light, life, and love, and the dove of consciousness. The Colombe also represents the conscience of each Frater and Soror of the Lodge. And, on another level of interpretation, the Colombe within each one of our hearts uses the eternal flame to kindle illumination within the sacred temples of our lives.

Congratulations and all best wishes to Supreme Colombe Carolina Alvarado in the fulfilment of her duties.



## This Month's Cover

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Our cover features a new Rosicrucian Egyptian Museum acquisition—an Egyptian limestone funerary stele from the third or fourth century A.D. At that time Egypt was part of the Roman Empire, and the stele is an intriguing representation of both Egyptian and Roman cultures. The himation-clad man reclines in Roman fashion on a couch; nevertheless he is protected by the traditional Egyptian god Anubis, who crouches on a platform at the left. For more information about this fascinating addition to the Museum's collection, please turn to "Treasures From Our Museum," featured on the back inside cover of this issue.

(Photo by Jerry Chapman)

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# R.C.U.I. UPDATE

## *The Supreme Archivist's Perspective*

EIGHTEEN MONTHS ago an important announcement appeared in the *Rosicrucian Digest* (July/August 1987) signaling the initiation of a new project whereby RCU "will be elevated to the status of a regular university, duly empowered to grant graduate degrees (M.A., Ph.D., etc.) in the areas of occult and mystical studies." As the Supreme Grand Lodge Officer directly responsible for the progress of the RCU toward its eventual goal, I am pleased to bring you up to date on the status of this project.

First of all, let me say that we have expanded our plans and are now preparing to grant a Bachelor's Degree in addition to M.A. and Ph.D. But more on this later.

As you are probably aware, the name of Rose-Croix University (RCU) has been changed to Rose-Croix University International (RCUI). This change reflects the much broader (international) arena in which RCUI now operates. Also reflective of the international scale of RCUI operations is the development of RCUI Extension activities in the French Jurisdiction and plans for initiating similar activities in other language jurisdictions with the cooperation of the Grand Masters concerned. We have recently initiated a program of high-degree (Illuminati-Hierarchy) weekend retreat workshops which will each be lead by one of our foreign or local Grand Masters or other officer. The first of these is scheduled for the spring of 1989. More information is forthcoming for eligible members.

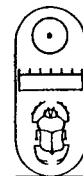
You will note in this issue of the *Rosicrucian Digest* (page 9) a large variety of courses being offered during the 1989 Summer Session here in San Jose for the first time. In fact, we have developed, and will continue to develop, such a large number of new courses that it is not possible to present them all here at Grand Lodge in any one year. As a consequence, we are

exploring the possibility of inviting each AMORC affiliated body to become involved as satellite campuses in a modified RCUI Extension program of courses and workshops for members, with some classes open to non-members as well. In this way each affiliated body and each member will have an opportunity to participate in the outreach and networking project recently approved by the Emperor for spreading and sharing AMORC's light. Details of this program will be available through your affiliated body as soon as plans for implementation are finalized.

Because our Worthy Emperor, Frater Stewart, is concerned that the RCUI expansion be primarily member oriented, a great deal of energy has been invested in course development in order to ensure that the RCUI program is complementary to the monograph system and reflects the traditional fraternal spirit of AMORC. To this end, a number of courses are being developed to address issues related to specific degrees. In addition, I am happy to report that during the past two or three months we have evolved a very exciting model for the presentation of our Diploma/Degree Programs.

### *An Eternal Symbol*

Basically, the model is based on the symbol of the pyramid, with each face of the pyramid representing an aspect of human expression, viz., the physical, the intellectual, the emotional, and the spiritual. Each of these aspects may be associated with an alchemical element—earth, air, water, and fire, respectively. The courses will be so designed as to bring about an integrated understanding on the part of the student, and each course will have an exam, either oral or written. Requirements for acceptance into the program have not yet been finalized and will be communicated as they are developed. Students not wishing to pursue a degree will, however, be allowed to



take any course for which they are qualified. The object of the Degree program is to produce a well-educated, well-integrated, Renaissance person, if you will. It is anticipated that the conscientious student should be able to complete the required course work for the Bachelor's Degree within four years.

The process toward state accreditation is under study and will be initiated as soon as a clear plan of action has been approved by Supreme Grand Lodge. To this end, we recently created an Academic Council consisting of myself; Frater Onslow Wilson,

President of RCUI; and a number of other fratres and sorores of the International Research Council. Together we will oversee the development of the curriculum for the Degree Programs, as well as guide the process of accreditation through the maze of state requirements and regulations. It is hoped that in the not-too-distant future we will be able to announce to you our readiness to open our doors to all who seek the light on this path to self-integration.

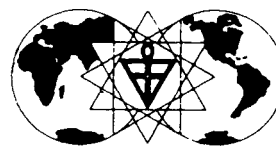
—Warren Russeff, F.R.C.  
AMORC Supreme Archivist

### ***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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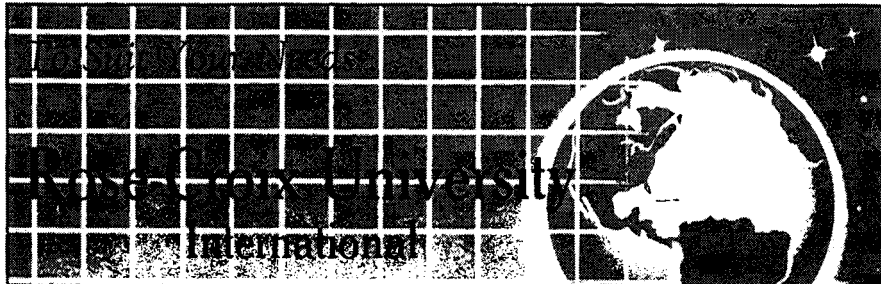
## **Medifocus**



*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.

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A New & Exciting  
1989 Summer Study Program

**Full-Day Courses**

- **Alchemy 1\***  
June 19-24
- **Living the Dreaming in the Australian Desert**  
June 19-24
- **Alchemy 1\***  
June 26-July 1
- **Fate and Free Will: How Is Your Destiny Determined?**  
June 26-July 1
- **Techniques of Self-Healing and of Absent Healing\*\***  
June 26-July 1
- **Mystical Ecology**  
July 3-8
- **Nous and the Law of the Triangle**  
July 3-8

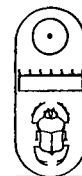
\*A two-week course restricted to members of 10th Degree and above. Proof of 9th Degree Initiation is required.

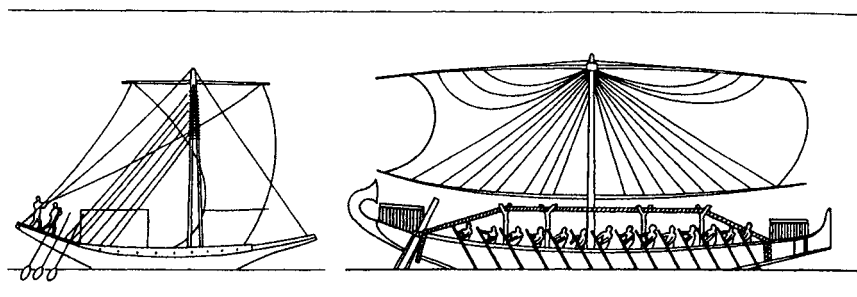
\*\*Restricted to members of 6th Degree and above.

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- **Metaphor and Symbol**  
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- **Initiations of the Mind**  
June 19-23
- **Symbolic Systems of the Ancients**  
June 26-July 1
- **Spirituality in Human Relationships**  
June 26-30
- **The Cosmic Power of Music**  
July 3-8
- **Principles of Alchemy**  
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- **Science of the Ancient Egyptians**  
July 3-8
- **Divine Love in Healing and Self-Realization**  
July 3-7

For further information, please write to: Dean/Registrar, Rose-Croix University International, Rosicrucian Park, San Jose, CA 95191. Or call (408) 287-9171, ext. 249, during business hours.





# Oldest Shipwreck Reveals Egyptian Treasure

by Alexandra Morton, F.R.C.

*MANKIND has at last gained access to the undersea world. With new technology in diving and submersible vessels it has now become possible to explore beneath the waves and locate ships that sank years—even centuries—ago. Recently the tragic Titanic was seen and touched by humans once more. Spanish galleons laden with New World treasure have been found and pieces-of-eight brought to the surface. Divers are presently at work in the ancient harbor built by Herod in Palestine. Treasures of gold and treasures of knowledge are being sought in a murky realm which until recently was accessible only to schools of fish. Archeologists are searching for ancient shipwrecks, hoping to discover in the remnants of their cargoes new insights into human yesterdays.*

Modern Turkey is the ancient Asia Minor of the Romans, the domain of the Hittites in the days of old Egypt. At a place on the southwest coast of Turkey known as Ulu Burun, where the waters of the Mediterranean meet the Aegean, a cliff extends down into deep water. A tragedy occurred here more than three thousand years ago, when a richly laden ship was wrecked at this site, possibly crashing against the cliff face. How it happened we do not know, nor do we know the identities of its captain, crew, or passengers.

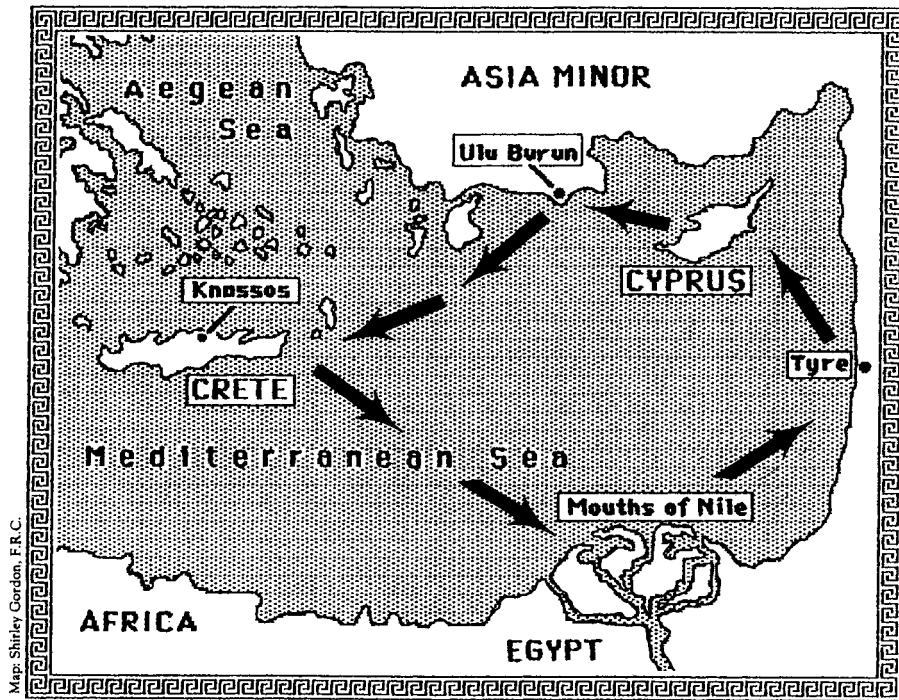
In those ancient times ships from Cyprus or from the coast of Syria followed a circuitous route through the eastern Mediterranean, made necessary by the need to keep

close to shore. The flow of currents and prevailing winds dictated that the ships should first sail north, then swing west along what is now the southern coast of Turkey, cross the Aegean at the safest point, then swing south to Crete and thence to the mouth of the Nile. On their return, the remainder of the circle would be completed as they sailed north from Egypt along the Palestine coast.

### Locating the Sunken Ship

This wreck off Ulu Burun, the most ancient shipwreck yet discovered by modern searchers for antiquities, is on that archaic trade route. Archeologists were led to the shipwreck site by a Turkish sponge diver.

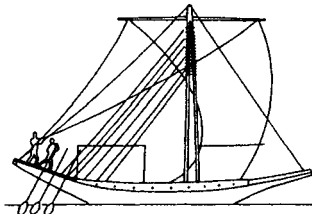
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To locate such sunken ships, archeologists from Texas' Institute of Nautical Archeology visited Turkish coastal villages to talk with knowledgeable sponge divers—men who know the sea and shoreline intimately. To give them an idea what the archeologists were looking for, the divers were shown pictures of the wreck of a late Bronze Age ship discovered off Turkey in 1962. When a local diver reported that he had seen large uniformly shaped flat “biscuits with ears” along an underwater cliff face, some of his co-workers realized he was describing copper ingots—the cargo of a ship that had laid hidden under these Turkish waters for thousands of years. Thus the shipwreck of Ulu Burun was discovered!

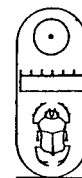
#### The Tell el-Amarna Connection

For diving archeologists, the ship's remnants and cargo have yielded a treasure trove of artifacts: pottery, copper ingots, bronze implements, gold, tin, glass, and anchors of stone. And, most surprisingly, a small portion of the ship's cargo is even



linked with the Egyptian royal family of Akhnaton's time.

Such a ship has been described in what is known as the *Amarna Letters*. The site of Pharaoh Akhnaton's city at Tell el-Amarna had already been given some attention by archeologists when an old Arab woman, digging up compost for her garden in 1887, uncovered a cache of hundreds of clay tablets with strange markings. It was not until later, after many of the tablets had been damaged further, that scholars realized she had dug into the Palace Records Office, and that her finds were the diplomatic correspondence between Egypt and the Near East. Among them were letters written for





**The Amarna Letters:**

Over 100 years ago a large cache of clay tablets with non-Egyptian markings was unearthed at Tell el-Amarna—site of Pharaoh Akhnaton's new capital city, Akhetaton. These tablets, actually letters from Near Eastern kingdoms written in cuneiform, have provided archeologists with a wealth of information about Egyptian diplomacy and trade in the eastern Mediterranean. This particular tablet is addressed to the pharaoh of Egypt from the king of Mitanni.

the king of "Alashiya" and addressed to Akhnaton. (Alashiya was probably modern-day Cyprus, from whence Egypt obtained most of its copper during the 18th Dynasty. Copper and tin produced bronze, the indispensable metal, the "steel" of this, the Bronze Age.) The Alashiya tablet in question was translated by C.R. Conder in 1894 as:

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*Lo! as a present to thee I have sent five pieces of copper, three [pounds] of good copper, one [?], one [weapon?]-a ship load. Also my brother these men of this royal ship . . . and as for thee, the ship . . . speedily . . . is sent.*

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The remains of the Ulu Burun shipwreck resemble that ship described by the royal letter writer—and the shipwreck dates from the same general time period. The word that Conder guessed as being "pounds" in the letter probably had a meaning closer to "stacks" or "rows," since we have learned from similar shipwrecks dating from a later period that copper ingots were traditionally shaped into horned flat rectangles, and these were laid on ships' decks in alternating rows of slanted slabs. Just one of these ingots weighs about 60 pounds. A shipload could consist of at least three such rows.

Along with copper ingots, the archeological divers found rough spheres of smelted

tin (proving that tin was indeed worked that early, not merely used in the state of ore as had been surmised), pottery trade goods, and from the treasure hold of the ship, ivory and gold. More discoveries are yet to be made in future diving seasons.

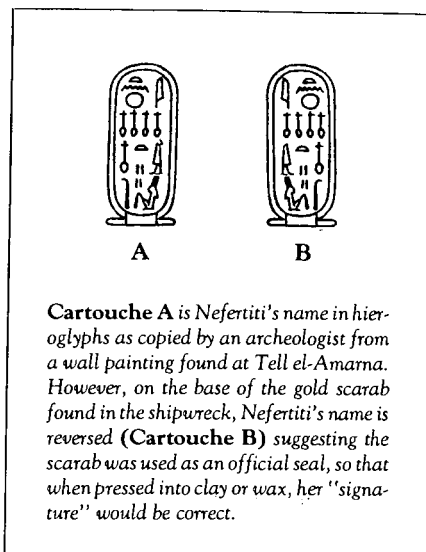
Many of the pieces of gold were broken pieces of jewelry, obviously carried for their metallic value alone. Other pieces were Canaanite ornaments, possibly worn by a well-to-do captain or even crew member.

#### A Highly Unusual Find

Among the few items that could have originated in Egypt were three scarabs. Only one of these scarabs—the smallest—was marked on its base with hieroglyphs rather than decorative designs as were the others. This particular scarab was small enough to be worn as a signet ring—possibly a small ring fashioned for a woman's hand. Most surprising of all, inscribed on this solid gold scarab are the Egyptian characters spelling out the royal name of Nefertiti, Akhnaton's Queen.

The name Nefertiti means "The beautiful one who has come." The first part of the cartouche inscribed on the base of the golden beetle was a tribute to Aton ("Fair is the Goodness of Aten," is how Cyril Aldred translates that portion), followed by the hieroglyphs of the Queen's name. This version of Nefertiti's Royal Name gives unexpected assistance in dating this shipwreck. It could not have occurred prior to the sixth year of Akhnaton's reign, for this form of his Queen's name was not used until after the court had settled in at Akhnaton's new city, Akhetaton—site of the present-day Tell el-Amarna. This find was quite a surprise to archeologists working at Ulu Burun who had estimated from pottery styles, etc., an earlier date for the shipwreck.

The presence of a rare gold scarab from the Royal Household of Egypt on a trade vessel in the Aegean has aroused the interest of scholars. Why was this rare scarab, inscribed with the sacred name of Egypt's Queen, found on this commercial ship which, by the way, carried only a small portion of Egyptian cargo? And this particular scarab is *especially rare* because no other

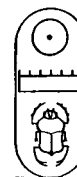


gold scarab bearing Nefertiti's name has ever been found.

Scarabs inscribed with a royal name are not unheard of. In fact, scarabs with Pharaoh Thutmose III's name are especially common. But they are usually made of clay or faience ware and evidently were used in a later period as charms. Scarabs made of gemstones are less common, and scarabs of gold are rare indeed.

In a lecture at San Jose State University, Cemal Pulak, Turkish archeologist with the Ulu Burun project, stated that an Egyptologist examining that golden signet suggested the existence of such a scarab indicated that Nefertiti possessed more political power than had previously been suspected.

It is entirely possible that a royal envoy was aboard the ill-fated ship. An early date for the voyage would conform more closely with the archeologists' original estimates, and this solution would place the time within the years of Nefertiti's sovereignty. But this means that the bearer of the scarab was an emissary from the Queen herself. To whom would such an emissary be sent? To someone best reached by a sea voyage rather than the caravan route through the Sinai. To someone who would accept a message from a Queen rather than a King. Was a reassuring message from the Queen



of Egypt being sent to some monarch whose sister or aunt had been sent to Egypt to be a part of Amenhotep III's menage? Such state marriages are discussed at length in the Amarna correspondence. Questions may well have been raised as to the well-being of these women now that the royal capital had been moved from Thebes. For example, we read in a letter written during the reign of Akhnaton's father an attempt to allay a fear that such a living symbol of royal alliances had died with no notification sent to her family. The letter quotes a concerned brother, "My sister whom my father gave thee, being good to you, has any seen her whether she has lived or whether she has died?" The pharaoh suggests, "Send as your envoy one who has known your sister . . . and let one speak to her."

*Diplomatic Mission or  
Antique Theft?*

We might imagine Nefertiti sending a mission to another queen, although history does not record a woman ruler in this traditionally male-dominated area. There were, of course, mentions in Greek literature of the Amazons whom legend says existed at this time, prior to the Trojan War, but, if there were ever such a female-ruled state, their homeland was reputedly on the easterly shores of the Black Sea—far beyond Egypt's sphere of interest.

Or does the presence of this gold scarab on a trading vessel solve the mystery of

some antique theft? Did some bold robber enter the Egyptian Royal Palace and make off by stealth or trickery with royal gold? He would have had to exchange it with foreigners so as to profit from his prize.

Or did the theft take place just a little later in time? We must keep in mind that the indications from the rest of the cargo is a very early date. Nefertiti's tomb has never been discovered in modern times. Did it, like so many other rich tombs, fall victim to grave robbers? Was the scarab a part of the Queen's grave goods?

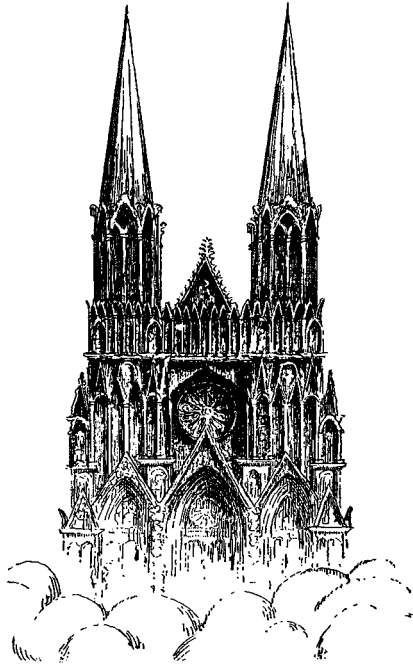
We do know that the scarab did not fall into the hands of Nefertiti's successors. It was only a few years after the death of Akhnaton that his enemies came into power. Their hatred for this unorthodox pharaoh was so great that they made every effort to expunge his name and that of his Queen from every place where it could be found. To eradicate a person's name was to damage the personality of the departed. It was intended to undo the careful preparations made by Egyptians to ensure their immortality.

How strange that this piece of gold has been protecting the name of that beautiful woman who worshiped the One God so long ago. And now from beneath the sea her name is safely brought to light again for all the world to read and wonder at.     △

The  
Rosicrucian  
Digest  
January  
1989

<b>Rose-Croix University International</b>		
<b>SPECIAL SERIES OF WORKSHOPS</b>		
<b>Four Weekend Sessions — May 1989</b>		
May 5-6	<i>Hermetic Rose-Croix</i>	David Stofleth <i>Reg. Monit. Emeritus</i>
May 12-13	<i>The Initiatory Process of Personal Development</i>	Warren Russeff <i>Supreme Archivist</i>
May 19-20	<i>Time-Space Reality and the Cosmic Consciousness Experience</i>	Dennis Kwiatkowski <i>English Grand Master</i>
May 26-27	<i>Realidad del Tiempo-Espacio y la Experiencia de la Conciencia Cosmica</i>	Ruben Dalby <i>Spanish Grand Master</i>





## The Celestial Sanctum

# Adversity

by Dennis Kwiatkowski, F.R.C.

**M**ANY PEOPLE TODAY become discouraged and depressed as they look at the world about them. They see famine, disease, and war. They read stories in the news which seem to constantly tell of murders, crimes, and every kind of negative situation. Increasingly, people perceive a societal emphasis on materialistic values and the development of technology at the expense of common consideration, humanity, and mystical idealism.

As individuals, we can become so wrapped up in the negative conditions we perceive around us that we feel trapped and

even helpless. We can become so attuned to misery, suffering, and the many things in our world which need improvement that we may fail to see the "big" picture. We can become so focused on the more unpleasant aspects of life, that we lock into them and fail to recognize the immense cosmic actuality behind our rather finite problems.

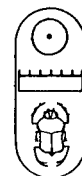
In fact, the Cosmic is constructive in nature. In its expression, the Cosmic, or Being, is vibratory. It is constantly in motion and constantly seeking or achieving balance. Since the Cosmic is ever constructive, it is therefore good, in the human conception of that word. Thus, in any of our seemingly negative situations in life, the good must ultimately win, and balance must be the result.

### *The Cosmic Is Constructive*

We could, in this light, consider the example of an earthquake or another natural disaster, such as a volcanic eruption. We tend to look upon such occurrences as bad or destructive because of their effects in terms of material damage. But in the cosmic sense, there is no good or bad. There is only the undulating motion of Being. Good and bad are human concepts. They are labels that we assign to things which please or displease us.

Earthquakes or volcanic eruptions are, in a very real sense, good occurrences. The pent-up energies and forces resulting in volcanic action or an earthquake actively achieve balance in expression. If these energies and forces were prevented from being expressed, harmony would be disrupted much further, and the resultant damage would be considerably greater.

Moving away from the abstract example of the forces of nature, we can see the same principle manifesting in the historical accounts of great dictators. Hitler's rise to power in Nazi Germany and subsequent actions created tremendous disruption. However, the end result was Hitler's defeat and the disintegration of his objectives. Balance was once again restored. There have been numerous individuals throughout history who have sought absolute power and who have envisioned world domination. In each case, their plans, regardless of how far





# Are We Successful?

by U.M. Udobong, F.R.C.

Reprinted from *The Calabar Philosopher*

EVERY LIFE has a mission. To render service, to overcome the hurdles and emerge with illumination are the principal objectives of man. Consequently, every human being karmically has a mission to fulfill in each incarnation. It therefore goes without saying that man is born with those qualities or tools enabling each individual to achieve that mission.

Those enabling qualities show themselves immediately from infancy on into adulthood. It is the lack of timely realization of those qualities and of the overall life mission that leads to groping about and constant job-changing. Against this background, most institutions of learning resort to ability evaluation and career counseling. One can therefore see the folly of measuring an individual's success in life by material equation alone and the folly of comparing the successes of one individual against those of others.

It is common to hear men and women making new year and birthday resolutions, spelling out their desired attainments during the oncoming year in terms of material realities only. Should their attainments at the end of that period fall short of these proposals, they fume and fret over the apparent failure. This comes from the lack of understanding that material wealth is only incidental to other attainments, and not the paramount objective of man.

*The Calabar Philosopher, published by Apollonius Lodge, AMORC, of Calabar, Nigeria, is a popular magazine and publicity bulletin presenting current insights and thought among West African Rosicrucians.*

The question can earnestly be asked whether an individual is on the right path towards attainment of his or her life's objective during a particular incarnation. Herein lies the role of *service*. Desirable service rendered to humanity in terms of good thoughts, words, and deeds constitutes the determining factor.

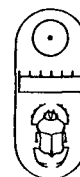
In other words, men and women should desist from counting success in life by material attainments alone, and find pleasure in performing with utmost dedication and sincerity in whatever circumstances they find themselves.

The Rosicrucian should realize that the world is peopled with others of like mind, each contributing to the well-being of those around them and to the advancement of the entire civilization. In other words, the Rosicrucian should de-emphasize his limited individuality and find joy in the unity of all, giving his best and also enjoying the fruits of the achievements of others. No greater achievements can be attained than those enabling us to stand out more clearly and cleanly in life so that toward life's end we retain and maintain those perfect qualities with which mankind is blessed.

Side by side, through service and our personal lifestyle, we should constantly withdraw into our Being, focusing in attunement with the God of our Hearts for the peace, love, harmony, and progress of humanity. Having personally emerged more refined, and contributing relentlessly to dispelling the darkness and restoring the light, we can then be sure we are successful.

## ROSICRUCIAN DIRECTORY

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



# THE EMPEROR PROCLAIMS

## Monday, March 20 Beginning of the Traditional Rosicrucian New Year 3342

TO MANY PEOPLES of the ancient world, tied to annually recurring agricultural cycles, the coming of spring traditionally heralded the glorious beginning of a *New Year*. A comparison was drawn between winter, with its period of dormancy and apparent death of plant life, and the glorious advent of life-renewing spring. In spring great rejuvenation of nature was everywhere apparent. An awakening and quickening of nature was observed. Tendrils relentlessly pushed their way up through rich, dark soil. Winter's drabness was replaced by verdant fields, and the spectrum of color unfolded itself across the land.

A parallel was likewise observed by the ancients between the life of humanity and the change of the seasons from winter to spring. Just as much of nature seemed to wilt away and go through transition in the winter, only to be reborn again in spring, so it was conceived that human beings did not truly die. The ancient sages proclaimed that just as with all life, man and woman were also immortal. Human beings, it was believed, will be resurrected to live again, just as the wilted plant that blooms anew each spring.

### *A Timeless Concept*

Concepts of immortality go back to man's beginnings. Even in Paleolithic times, thousands of years ago, evidence has been found in the burial customs of prehistoric peoples that they considered themselves *dual* in being. One part was mortal, the physical substance; the other, an immaterial element of the body, was thought not to die. This intangible aspect lived again. This [18]

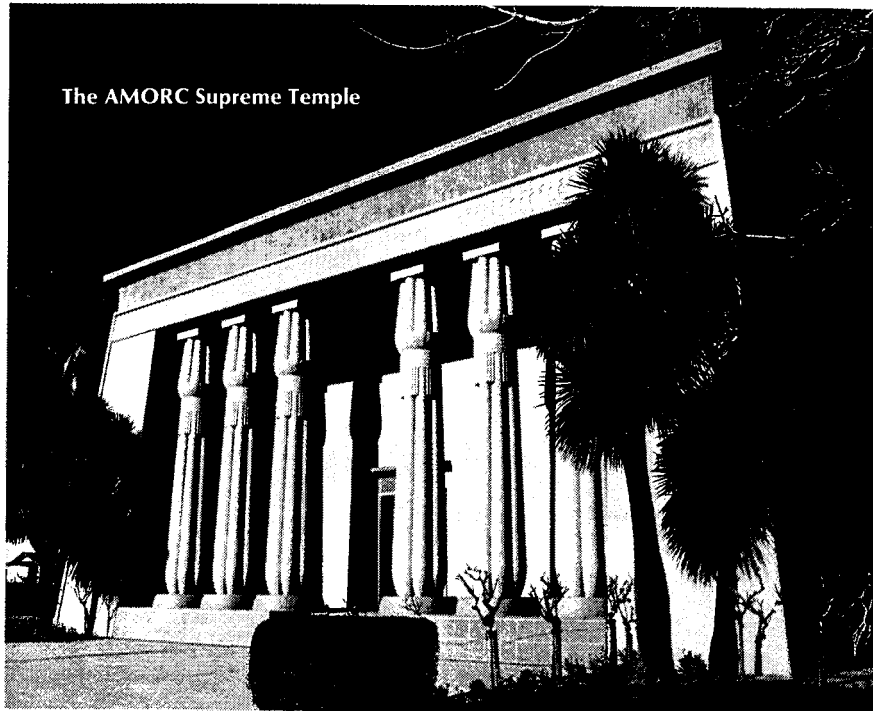
belief came to be eventually expounded in early religious doctrines.

The questions of why man was to live again after death and what purpose there was in being reborn on earth became the basis of the great mysteries of antiquity and the formation of traditional beliefs in immortality and reincarnation. The perplexing phenomena of birth, life, death, and rebirth intrigued the human imagination and resulted in an inquiry into morality, human behavior, and reward and punishment after death. At first such speculations resulted in magico-religious practices and doctrines. Later, these developed into mystical rites, which then gradually advanced into philosophical ideas and mystical teachings. The beliefs finally formalized and became the sacrosanct teachings of the mystery schools and mystical and philosophical societies of ancient Egypt, Greece, and Rome—and later in Renaissance Europe.

### *An Ancient Rite*

In ancient times, the beginning of the *New Year* was always related to spring and the rebirth of life, the awakening of nature from the dormancy and seeming death of plant life in the winter. This event, the rebirth of nature in the spring, was celebrated by the traditional mystical schools with a symbolic feast which depicted the mortal and immortal elements of man's nature and dramatized the doctrines endeavoring to explain this duality.

Ancient sages, the first astronomers, and the scientists of their time, observed that in the northern hemisphere this resurrection of life—the beginning of spring—occurred



on or about the time of the vernal equinox (March 20), when the sun on its celestial journey enters the zodiacal sign of Aries. This then was considered to be the true beginning of the new year, the rebirth of nature. The event was celebrated with great festivity, signifying the fertility of nature and revering the concept of immortality.

Modern Rosicrucians perpetuate this mystical and highly symbolic feast and ceremony. All AMORC Lodges, Chapters, and Pronaoi throughout the world commemorate this traditional rite at the time of the vernal equinox.

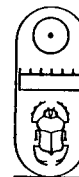
#### ***The New Year***

The Emperor has proclaimed *March 20* as the beginning of the traditional Rosicrucian New Year 3342. All active Rosicrucian members are cordially invited to attend any Rosicrucian affiliated body and participate in this illustrious and meaningful ceremony. There are no fees, but credentials of *active* membership must be presented.

Please note the following:

- (1) It is necessary for a member to consult our Worldwide Directory appearing in the March 1988 issue of the *Rosicrucian Digest*. There you will find a list of all the affiliated bodies.
- (2) Select the affiliated body nearest you, where you would like to attend.
- (3) Then write to the Rosicrucian Order, AMORC, San Jose, CA 95191, U.S.A., and ask for the *complete address* of the affiliated body.
- (4) Upon receipt of same, address a letter to the Secretary of the body you selected and ask for the *date and time* at which the Rosicrucian New Year Ceremony will be held. As said above, there are no fees or obligations. Only your membership credentials are necessary.

The *Rosicrucian New Year Ceremony* will be conducted in the Supreme Temple of  
[19]



AMORC in Rosicrucian Park, San Jose, California, on *Friday, March 17*. Doors open at 7:30 p.m., and the ceremony begins promptly at 8:00 p.m. All active members are cordially invited to attend. Those who cannot attend an affiliated body for the ceremony because of distance or some other reason may participate in their own *home sanctum*. For this purpose, a *Sanctum New Year Ceremony* is available to Rosicrucian members for home use. It contains the essential elements of the more elaborate ritual held in our fraternal temples.

Please address a letter to the Rosicrucian Order, AMORC, Rosicrucian Park, San

Jose, CA 95191, U.S.A., and ask for a copy of the "Rosicrucian New Year Ritual for Home Sanctum Members." There is a nominal charge of \$2.00,\* or the equivalent in postal coupons, to cover postage and handling. Please do not send stamps. California residents are kindly requested to include 6% sales tax.

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\*Other Currencies

£1.25    A\$2.50    NZ\$3.25  
 R5.00            CA\$2.50

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## RCUI Extension Courses Quebec, Canada

*Pre-Convention (May 1989)*

Two Rose-Croix University Extension Courses will be offered in Quebec City, Quebec, Canada, May 13-17, 1989, sponsored by the Centre Culturel de Quebec.

- **Cosmic Power of Music** (in English) by Dr. Nelson Harrison
- **Les Glandes et Les Centres Psychiques** (in French) by Dr. Onslow Wilson

To receive applications and course descriptions, please write to:

CENTRE CULTUREL DE QUEBEC  
 RCU Prog.  
 C.P. 618 Limoilou  
 QUEBEC, CANADA, G1L 4X7

Note: Courses are for AMORC members only.

## Rose-Croix University International

*presents*

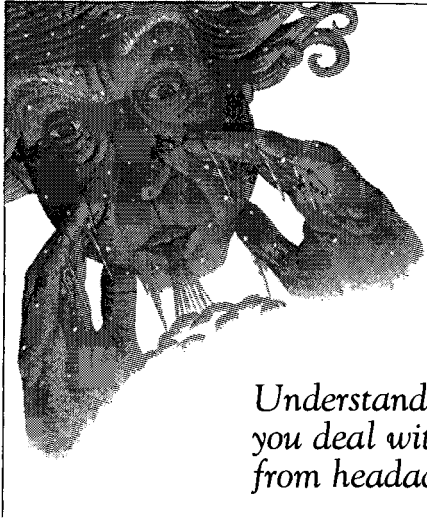
### NEW YEAR'S SPECIAL

Come and celebrate Rosicrucian New Year with us . . . .

*Full Day Sessions — March 13-17, 1989*

- **Harnessing the Powers of Psychic Consciousness**
- **Color and Consciousness**

*The  
 Rosicrucian  
 Digest  
 January  
 1989*



# Weathering the Weather

by Dianne-Jo Moore

*Understanding the forecast can help  
you deal with a host of problems—  
from headaches to forgetfulness!*

*THE MORNING ALARM jars Ellen awake. She opens her eyes to a dark, dismal, rainy day. Moaning, she rolls over, pulls the covers over her head, and feels exceptionally irritable as she listens to the rain beat on the window.*

As the morning progresses, everything seems to go wrong. She forgets to put coffee grounds in the coffee maker and finds a freshly brewed pot of hot water when she reaches for her first cup. Behind schedule, she dashes to work, grumbling, and arrives 12 minutes late. Periods of forgetfulness, nervousness, aches, and pains in her joints and an irritating headache plague her throughout the day, and by quitting time she is exhausted and depressed. Ellen has had a very bad day because she is affected by the weather—she is “weather sensitive.”

### **Science vs. Hunches**

Biometeorology—the influence of weather on a person’s health and behavior—is not a new science, although Americans have largely ignored it until recently. The weather bureau in Hamburg, Germany, issues daily forecasts to physicians and hospitals, correlating weather conditions with medical alerts. For example, studies show

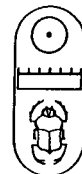
that patients are more susceptible to hemorrhage during humid weather, and West German doctors have been known to postpone operations until weather conditions improve. Now American scientists are adding credence to our hunches about how weather affects our health and emotions.

It is true that not all of us experience the same sensitivity to a falling barometer or an influx of cold air, but according to Dr. Stephen Rosen, author of *Weathering: How the atmosphere conditions your body, your mind, your moods—and your health* (M. Evans), all of us are influenced by weather to some extent. “This means that even if you claim you are not weather sensitive, you are probably at least weather receptive!” Dr. Rosen insists. In his book, Dr. Rosen cites studies to show that even when you’re healthy, you’re affected by no fewer than thirty-seven symptoms during changes in temperature, humidity, winds, and sunlight. The

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*“You are affected by no fewer than thirty-seven symptoms during changes in temperature, humidity, winds, and sunlight.”*

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most frequent complaint is tiredness, followed by bad moods, disinterest in work, head pressure, insomnia, and headaches. In addition, "Our moods today often are determined by what the weather was yesterday or the day before," according to Dr. Rosen. If it rains on Wednesday, you may not feel grumpy until Thursday.

#### **Positive Effects**

Not all weather conditions produce negative effects. For most people, sunshine induces a feeling of happiness and well-being, and the "calm before the storm" may actually improve your intelligence. For example, in 1938, just prior to a hurricane that struck New England, freshmen at the University of Massachusetts, in Amherst, scored the highest IQ grades in the school's history. After the storm, the IQ scores plummeted to 10 percent below average. The explanation, according to Dr. Helmet E. Landsberg, a professor of meteorology at the University of Maryland and author of *Weather and Health: An Introduction to Biometeorology* (Doubleday), has to do with ions, or electrically charged particles, in the air. When the atoms that make up the atmosphere are negatively charged, biological rhythms can change and efficiency may increase. When the atoms are positively charged, we may suffer fatigue and ill health. "Even thunderstorms 200 miles away can produce enough of an electromagnetic field for people to sense it," Dr. Landsberg says.

Weather experts also claim that sensitivity to the weather varies among different age levels. "Babies are extremely sensitive to weather changes because their heat regulatory mechanisms aren't very good," says Dr. Landsberg. "Old people have lost their ability to adjust to weather changes and have far more violent reactions than younger ones."

What's more, Dr. Rosen states, those who are the most socially and economically stressed are also the most susceptible to the weather. This includes women, people in the upper or lower classes, those who are underweight or overweight, teenagers, senior citizens, and those who have an anxious or depressive personality.

[22]

When your grandfather complained of arthritic pain in his back or leg, he didn't need a biometeorologist to tell him there was a link between his pain and the weather. Experts in the field, however, have confirmed this correlation by scientific methods. Dr. Joseph L. Hollander, professor emeritus of medicine at the University of Pennsylvania Hospital, in Philadelphia, constructed a special room, or *climatron*, where he controlled weather conditions. Whenever he simulated a thunderstorm—falling air pressure and rising humidity—his arthritic subjects were in tremendous pain. Most experts agree that high humidity causes tissue swelling, which intensifies muscle and joint pain, while colder weather thickens the fluid around the joints and tendons and allows the arthritis sufferer less movement.

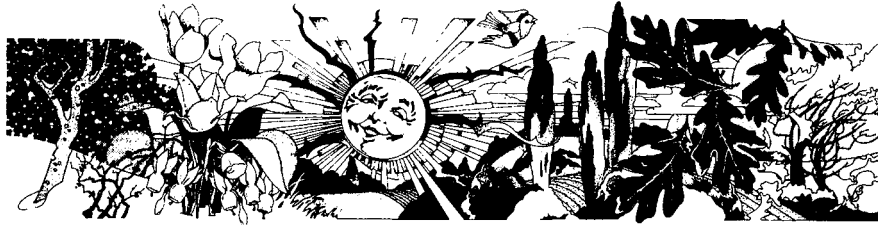
#### **Under the Weather**

Arthritis is only one of the physical maladies blamed on weather. High winds can fill the air with ragweed and other pollutants, leaving those who suffer from allergies or asthma gasping for breath. Headaches, particularly migraines, become severe when there is a drop in barometric pressure, and surgical scar tissue, which differs from original cells, is more sensitive when the weather is wet and stormy. In fact, any abrupt change in air temperature can affect even the healthiest person; just struggling to regulate your body temperature against the outside elements can produce a great deal of physiological strain. The consequences can include a lowered resistance—resulting in colds, upper respiratory infections, and greater vulnerability to disease.

#### **Weather and Moods**

Day-to-day weather changes not only affect physical health but also take a toll on behavior and moods. Police reports show that violence and murders increase during periods of intense heat, and a ten-year study in New York City shows that the murder rate peaks in the hot month of July. Dry, warm winds, such as the *foehn* in Switzerland, the *sharav* in Israel, and the Santa Ana in California, have also been associated with an increase in crime, murder, and assaultive behavior.





Not surprisingly, the lack of sunshine and increased confinement during winter months produce depression in many people. According to Dr. Leonard C. Vander-Linde Jr., a clinical psychologist in Grand Rapids, Michigan, "During autumn there is a burst of color. Then the leaves fall, and this reminds people of death. Gloomy weather brings thoughts of sad times and bad times."

Ironically, the arrival of spring and sunshine is not an uplifting experience for everyone. Statistics show that suicides peak during the spring months. "People are too busy in the winter just trying to keep warm, shoveling the walk, and keeping their car running to realize they are depressed," explains Dr. André Masters, a psychiatrist in Regina, Canada. "It's when spring arrives, and they look around and see how happy others are, that they realize they have a problem."

#### **Handling "Weather Stress"**

One way to cope with weather stress is to dress properly. Layered clothing made of fabrics that "breathe" is the best insulation in cold weather. Two lightweight sweaters are better than one heavy one because air is trapped and warmed between the layers. In addition, a hat or head covering is essential during chilly weather, since at least 40 percent of your body heat is lost through your head. Similarly, mittens and two pairs of

socks will aid in retaining valuable body heat.

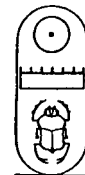
In the summertime the problem is just the opposite: Body heat must escape in order to prevent heat exhaustion or heat stroke. Loose-fitting, lightweight garments, such as cotton sportswear, are recommended because they absorb sweat while allowing the skin to cool.

Proper diet is another way to control weather stress. In the winter it's important to have foods and beverages high in vitamin C, which will help bolster your immunity to colds and other illnesses during the cold months. Bouillon, spiced fruit juices, and hot lemonade are all good choices. In the summertime be sure to drink plenty of water and other liquids to prevent dehydration. Drinks that contain caffeine are not a good idea because they increase urination and thus more fluids are lost. Fresh fruit drinks and lemonade are ideal substitutes for coffee or other drinks with caffeine.

A gradually intensified physical fitness program is an excellent way to cope with changing weather "because it makes the body better able to sweat and to breathe without labor," explains Dr. Rosen. However, Kenneth Cooper, author of *The Aerobics Way* (M. Evans), warns that even professional athletes need to allow body temperatures to cool down after exercise. "Take at least as long to cool down as you

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*What sheer delight is a day of sunshine,  
A clear blue sky when the storm is over!  
The very freshness brings a festive feeling!  
What sheer delight is a day of sunshine!*  
— O Sole Mio



did to warm up—five minutes is the minimum,” he says. Warm-up and stretching exercises are essential before engaging in any exercise or sport, as are indoor warm-up exercises before participating in outdoor, cold-weather activity. The latter prevents the heart arteries from constricting or spasming when exposed to the cold.

If you want to fully understand how weather affects your life, Dr. Landsberg and others suggest that you keep a chart for several months, recording the daily weather and the way you feel. This will give you

tangible evidence of your own weather responses.

“If yesterday’s bright idea seems pretty poor today, check the barometer,” said the late Dr. Clarence A. Mills, a medical climatologist who headed the University of Cincinnati’s Laboratory of Experimental Medicine. “Knowing that weather may be the basis of your blues as well as boosting you to your emotional peak can often be of great help in achieving a more tranquil existence.” △



## In Memoriam

### Joel Disher, F.R.C.

ON Monday, November 21, 1988, Joel Disher experienced the Great Initiation of Transition in Blanco, Texas. He was 87 years old. During his many years of service to the Rosicrucian Order Frater Disher served as Editor of the *Rosicrucian Digest*, directed literary research, served on the Order’s National Lecture Board, was a faculty member of the Rose-Croix University, and engaged in historical research concerning the Rosicrucian Order.

Joel Disher retired from AMORC in 1966, and since that time continued his life-long research into the life and times of Sir Francis Bacon. It was this interest that brought him into contact with Dr. H. Spencer Lewis, the Emperor of AMORC, as he wished to learn more about the connection between Bacon and the Rosicrucians. It was shortly after writing to Dr. Lewis, and receiving a most cordial and informative response from the Emperor, that Joel Disher joined AMORC. This was in 1935. Years later Frater Disher recounted his feelings upon becoming a Rosicrucian: “I began to live and learn as I never had before and my life was shaped toward goals of which I had never dreamed. What I have often asked myself is what would my life have been had I not written that first letter to Dr. Lewis?”

After joining the Order, Joel Disher affiliated with the Massachusetts Grand Lodge in Boston. He served in various ritualistic posts, including Master and Secretary, at the Lodge. In 1945 he began his work at Rosicrucian Park, where his fine literary ability, scholarly background, and wide-ranging mystical interests served him well in various positions with the Rosicrucian Order. Over the years Frater Disher lectured widely for the Order and wrote a considerable number of articles for the *Rosicrucian Digest*, including such features as “Archives of the Past” and “Temple Echoes.”

Joel Disher is survived by his wife Christina and son Julian.

—Richard Majka, F.R.C.

# The Practical Application of Mysticism

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

STUDENTS of mysticism today can hardly appreciate the real value of mysticism taught by AMORC until they have made practical application of certain cosmic laws and principles.

Not so many years have passed since mysticism was little known in the United States except as a form of mystery or magic, delighting the intellectual man more than affording him any real help in the material world. There are many today who still have the same view regarding that knowledge which lies within the field of mystical comprehension.

It is not uncommon to hear that we should eliminate the word *mystical* from our literature, if not from our ritualistic ceremonies and study material. Some claim that while the mystical development within them has been encouraged and strengthened, the practical side of our work far overshadows the mystical. We contend, however, that the sole purpose of our instruction is to develop and perfect the mystical qualities, or the consciousness known as mystical, in each human being.

Through this means, man becomes attuned to higher impressions and gains in understanding. The student learns to interpret the emotions and sensations to which he or she has become sensitive by such development. This is so because the mystical side of the individual, or that which

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of H. Spencer Lewis, first Imperator 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

delights in the mysticism of the universe, is the higher side of man.

Religion has always had for its end the development of the higher side of man; but when religion tends to develop man's comprehension solely along the lines of the spiritual expression and ignores the practical in life, it fails in its real purpose. The success of churches of today will lie in guiding and directing man so that his development and understanding of all things divine and material will assist him in living a better life, enjoying better health, and more happiness.

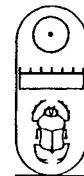
## *Mysticism Applied*

In some remote areas of the world, one finds the thought expressed that Rosicrucians in the West have some secret method, some unusual knowledge or possibly some mysterious key to success and prosperity. When one explains that in the presentation of Rosicrucian teachings, the allegorical, veiled and symbolic principles are applied to practical needs, many think it surprising that we can adjust, translate, and interpret Rosicrucian philosophy to apply to our advanced and material interests.

The inquirer asks: "Do you actually use alchemical principles and transmute metals into gold?" "Do you mean that you take the divine principles contained in the teachings and apply them to your business affairs, in your homes, and for your health and happiness?" To the tradition-bound this appears an adventuresome and daring experiment.

## *References to Transmutation*

When it is explained that a Rosicrucian should look behind the allegories, the metaphysical symbols and the alchemical process to discover laws and principles that can be used daily in all the affairs of life, the question at once is how and in what manner.



Thousands are still to be found who believe that the repeated reference in Rosicrucian writings to the transmutation of *baser metals into gold* refers exclusively to a chemical process—one to be performed in a laboratory with crucibles, vials, and paraphernalia familiar to the alchemist. Devoting themselves to a study of formulas symbolically presented, they waste years in the attempt to prove that baser metals can be transmuted, and they pass into old age without having accomplished anything for mankind or for themselves.

It does not seem to occur to many that ancient writers used the alchemical expression to indicate that man's baser nature might be transmuted into a higher expression. This the mystics of today have done for their own advancement, success, prosperity, and happiness, while others were still hoping for the discovery of a secret of transmutation and the revelation of the key of life.

This is no reflection upon those who cling to the older viewpoints, for certainly great good has come through their devotion to the allegorical and symbolical teachings of the older mystics. Centuries have passed, however, and the consciousness of man today as well as his necessities, vision, and creative powers have taken him far beyond the point of advancement existing when the ancient writings expressed his problems, desires, and needs.

When disease was little understood and perfect health considered unusual, it was natural for man to think that one specified mineral, one combination of elements, one drink of life fluid, if discovered or *transmuted*, might become the key to health and the protector from disease. Today man knows that health is not a special gift, not a rare attainment, not a mysterious blessing, but a natural birthright, and that disease results from the violation of laws. The modern mind knows that health results from living properly, and that there is no

one specific, no one secret formula which will guarantee health in the face of the violation of natural laws.

#### ***Practical Knowledge***

This one change in viewpoint is, to a great extent, responsible for more practical knowledge of the higher mysterious laws of nature. Throughout the world, the Rosicrucian order, AMORC, with its revised and modernized presentation of the ancient teachings, is highly praised. Its lectures and monographs have been read and translated worldwide, and commendation is well-nigh universal. Requests are constantly received here at headquarters for our lectures, and reports show that testing principles and laws in a modern way brings unusual results.

The comment most frequently made is that the AMORC Rosicrucian teachings offer the most practical benefits and contain the only practical experiments and applications for those who wish to succeed in life.

#### ***The Guru Fascination***

Even so, there are thousands in the United States who continue to believe that self-appointed teachers and avatars from Oriental countries possess rare knowledge or secret methods by which health, happiness, and prosperity may be attained in a few days or a few hours. There is an equally large number who believe that secrets, rules, and principles, preserved for the sincere and the studious, may be found in a popular book and converted into a modern Philosopher's Stone or a new Elixir of Life.

Our duty as Rosicrucians lies in personal development first, personal mastership second, and conscientious leadership third. Let us be broad and tolerant, not jealous of the knowledge we possess. We must preserve it carefully for those who are sincere in their desire to study and attain wisdom. Let us always be mindful of the fact that we must lead in the way of light and make it possible for others to find the goal of their search. △

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**Education does not necessarily make for profundity of thought. Intelligence, observation, meditation, and reason do.**

**—Validivar**



Glasgow's Mitchell Library recently hosted a beautiful display of Rosicrucian-related materials. This impressive edifice, opened in 1877, now contains over 1,000,000 volumes.

## Getting AMORC's Message Out . . .

**T**HOUGH AMORC is an organization known and respected by hundreds of thousands of people throughout the world, many more individuals have not yet become aware of the age-old wisdom our fraternity can bring into their lives. How can AMORC's message be brought to them? In various ways, as is demonstrated by Frater Jack Hurst, Grand Councilor of Southern England, Wales and Ireland. He has found that local cultural facilities are an ideal way of informing the public about AMORC. One important key to success is putting together an exhibit that is attractive as well as educational. Public libraries, for instance, are often most willing to allow various groups, such as AMORC, to place informational exhibits in the libraries' display cases. Frater Hurst has put together a display consisting of AMORC books, copies of the *Rosicrucian Digest* and *Forum*, a Hermetic rose cross, a pyramid and news clippings regarding the pyramid ceremony, and various other objects and printed materials that explain and illustrate the history and meaning of the Rosicrucian Order.

Frater Hurst has also worked closely with groups like the Redbridge Arts Council of Greater London, which promotes such cultural activities as the theater, music, and other fine arts. Once again, by use of visually exciting and informative exhibits in his lectures at meetings organized by such cultural groups, he is able to arouse the interest

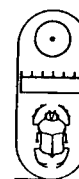


Frater Jack Hurst shown seated before lecturing about the Rosicrucian Order to the Wanstead Townswomen's Guild, a group in the London area promoting cultural affairs.

of his audience regarding the Rosicrucian Order. Undoubtedly, more people are now aware of the Order and have become members of our organization through such means of using local cultural facilities. Frater Hurst is to be commended for his fine work in effectively bringing AMORC to the attention of the public at large.

**A**NOTHER example of the importance of libraries in the promotion of AMORC comes from Frater John Whitecross of Glasgow, Scotland. He writes about the successful exhibition of Rosicrucian-

*(continued on page 37)*



# Thomas Clarkson's Mission in Life

by Clara Elderkin Campbell, F.R.C.  
AMORC Research Librarian

A SLIM BROWN VOLUME came recently to the librarian's desk, a gift from one of our highly esteemed members. It was the third printing (1807, Philadelphia) of Thomas Clarkson's *An Essay on the Slavery & Commerce of the Human Species . . .* originally published in London in 1786.

The universities of the period frequently asked their students to debate in speech or in writing various controversial questions of the day. Cambridge University in 1785 asked its senior batchelors to prepare a Latin essay on the question: "Is it right to make men slaves against their will?" Thomas Clarkson's winning essay was so well received that he translated it into English and had it published the next year.

The institution of slavery had fallen into abeyance in Europe, but Europeans, when they colonized the Americas, created a need for agricultural laborers that the native inhabitants were temperamentally unsuited to supply. The Portuguese were the first to answer that need by purchasing slaves on the west coast of Africa and transporting them to Brazil. The other colonial powers soon followed their example—the merchants of Bristol, England, being among the most active in the terrible business.

The atrocities of which Clarkson read, and the eyewitness accounts which he heard, so touched his heart that he determined, instead of entering the ministry as he was trained to do, to spend every effort throughout his life in eliminating slavery, not only under the British flag, but everywhere.

He joined with others who were interested in his cause and added to their number individuals of greater influence, the best known of whom was William Wilber-

force, Member of the House of Commons. Due to their united efforts, in 1788 a bill was passed to limit the number of slaves carried in proportion to the tonnage of the ship. With the expectation that 1/5 of their human cargo would die during the tropical Atlantic passage, slavers had habitually overcrowded the belowdecks for more profitable voyages. The parliamentary debates brought the question of avarice versus torment to public notice and resulted, by 1807 (the same year as the third printing of Clarkson's book), in the British slave trade ending, and culminated in 1833 when slavery was everywhere banned under the British flag: For a slave to touch foot on British soil made that individual a free person.

## *The French Revolution*

Clarkson hoped that the Republic formed at the beginning of the French Revolution (1789-90) would extend the ideals of *Liberté, Egalité, and Fraternité* to the slaves in the French Americas. With that as his object, he crossed the Channel and proceeded to Paris. Lafayette was most enthusiastic, but little could be accomplished in the turmoil of political events. In another attempt to rouse all Europe to his cause, Clarkson went to the Congress of Aix-la-Chapelle (1818) where he presented an address to Alexander I of Russia.

Clarkson impoverished himself and ruined his health in his unflagging service to the cause of the abolition of slavery which he characterized in his earliest book as "contrary to reason, justice, nature, the principles of law and government, the whole doctrine, in short, of natural religion, and the revealed voice of God."

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[28]

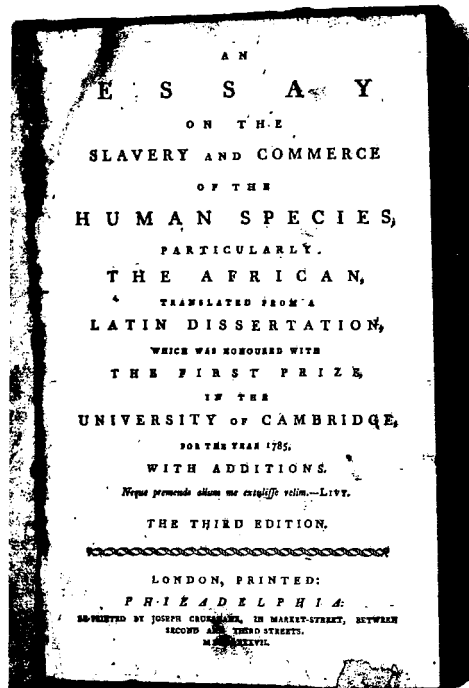
Why should such sacrifices have been necessary in a cause that in today's world seems so obviously right and just? Yet, economically, slavery had *seemed* reasonable enough in the beginning. In Africa, as it had been in ancient Rome and Greece, the captives of warfare provided the victors with slave labor. Slaves could be purchased from African owners and carried to the Americas. The purchasers rationalized that, under Christian owners, the slaves' lot would be bettered. Each further step based on the *original false premise* created a social structure and an economic structure based on the production of crops such as sugar cane, tobacco, and cotton, into which the institution of slavery appeared inextricably bound so that few protested—and of those early few, some were estranged from the whole social order of their day.

#### Rosicrucian Influence

Such was not the case for the signers of the Germantown protest of 1688. Clarkson's heart would have been warmed had he known of this effort made a century before his own, and in the midst of slave-owning America, but the record was lost, not to be recovered until the last century.

Germantown was a settlement just outside Philadelphia, Pennsylvania, made up of pioneers from Germany seeking religious freedom in the New World under the liberal government of William Penn and his fellow Quakers. Three of the four signers of the protest were linen weavers and Mennonite Quakers. They, together with the Pietist schoolmaster and linguist, Francis Daniel Pastorius, whose hand doubtless actually wrote the document, authored the first public protest against slavery in what was to eventually become the United States of America.

Pastorius and the others were close neighbors to Johannes Kelpius and his Rosicrucian philosophers. Pastorius, like Kelpius, was a follower of the founder of the German Pietist movement, Phillip Jacob Spener. Pastorius was a family man who did not take part in the innermost Rosicrucian group but he obviously subscribed to their ideals. He wrote, "we are against the traffick of mens-body. . . . There is a saying, that we shall doe to all men, licke as we will be done



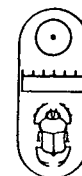
Title page of *An Essay on the Slavery & Commerce of the Human Species . . .* by English abolitionist Thomas Clarkson (1760-1846).

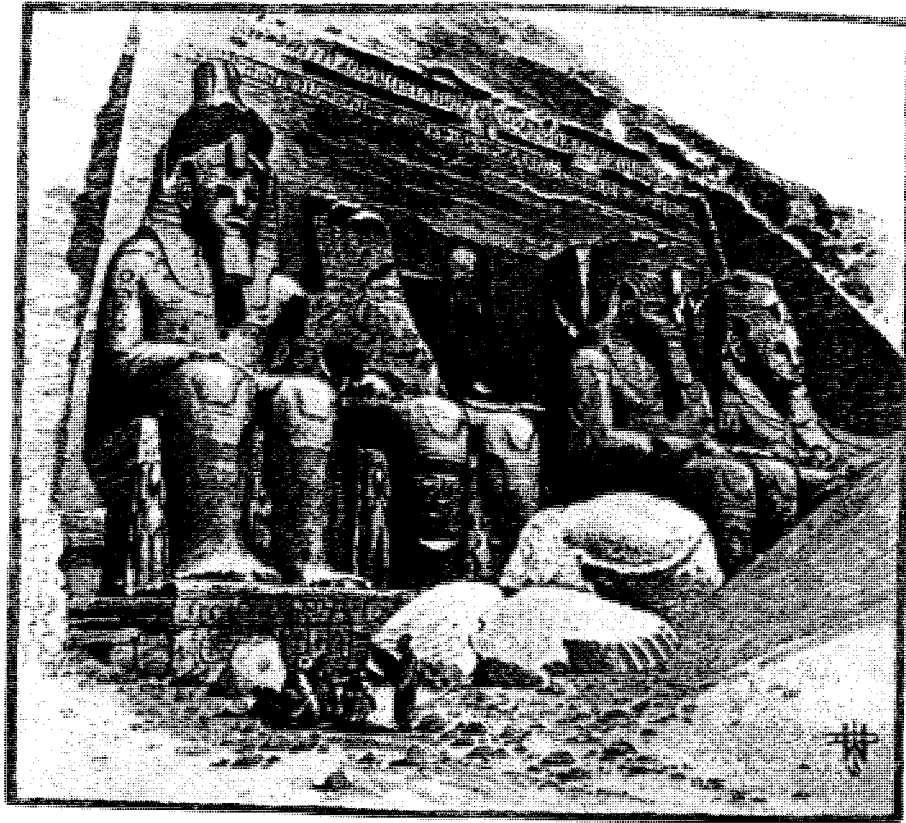
our selves: macking no difference of what generation, descent, or Colour they are. . . . Here is liberty of Conscience, wch is right & reasonable, here ought to be likewise liberty of ye body . . . such men ought to be delivred out of ye hands of ye Robbers and set free . . . . Then is Pensilvania to have a good report, in stead it hath now a bad one for this sacke in other Countries. . . ."

This protest went from Meeting to Quarterly and then to Yearly Meeting where it was decided, "It having so General a Relation to many other Parts, and therefore, they forbear it."

It is to the credit of the Quakers that they did not continue to forbear, but had been by Clarkson's time long active on both sides of the Atlantic in their concern for the plight of African slaves, and as more and more individual Quakers rejected slaveholding and participation in the profits thereof, the Yearly Meetings in both England and America had made this a require-

(continued on p 37)





# The Pharaoh of the Exodus

*History Challenged by A  
Surprising Conclusion*

*by C.M. Kusta*

**The  
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*GENERATIONS OF SCHOLARS and laymen alike have sought the identity of the pharaoh who ruled Egypt at the time of the Exodus. Two names most often considered are Seti I and Ramses II, with the majority opinion favoring the latter. These considerations are, unfortunately, only on a hypothetical level; there is no evidence favoring such a selection. The evidence from Biblical and archeological records, when correlated closely, favors another pharaoh—one never before mentioned in connection with the Exodus!*  
[30]



There were certain phenomena at the time of the Exodus which are not recorded as occurring in the times of Seti and Ramses. They do occur, however, fifty-six years before Ramses. Consider: Immediately prior to the Exodus, Egypt was ravaged with plagues; the pharaoh and his army were drowned in the Red Sea; the Empire collapsed, opening the way for the Israelites to enter the "Promised Land."

A careful study of the Egyptian records tells us this sort of thing did not occur during the time of Seti and Ramses: Seti conquered Asia Minor, and Ramses subdued most of the known world.

A further consideration is that Ramses would not have pursued the Israelites. During his time, a fortress lay between Egypt and Phoenicia; a single horseman would have sufficed to place a large body of Egyptian troops in the path of the escaping Israelites. One is extremely hard put to imagine a pharaoh near the age of ninety mounting his chariot and galloping off into the desert after a band of runaway slaves.

The Valley of the Kings contains tombs for both Seti and Ramses and, as we have seen, Ramses was far too old a man to lead a chariot charge across miles of desert. Quite obviously, Ramses did not find a watery grave in the Red Sea but died peacefully in his old age.

#### **The Biblical Record**

It has often been said that the Egyptians failed to record any but historical events favorable to themselves. Any who still hold this erroneous viewpoint should read the record left by Tutankhamon, whom we shall meet shortly in identifying the pharaoh of the Exodus. But first a word about the chronology of the Bible.

We know that the Irish archbishop, Ussher, wrought a wonderful schema for future error when he tallied the Biblical

generations and arrived at dates for the various events of the Bible. His was a work of mathematical difficulty. And mathematical error. Ussher's chronology is no longer accepted by scholars, especially his dating of the Creation at 4004 B.C.

The later events of the Bible we can place rather accurately by cross reference with known historical dates; but for the earlier portions of Biblical history and especially the events prior to the kings of Israel, we are much in the dark. So, in setting aside the dates of Ussher, we are no longer required to accept a thirteenth-century B.C. date for the Exodus. And when we move the Exodus back to the fourteenth century, B.C., we find that all the phenomena are present, indicating that this century and not the thirteenth must have been the time of the Exodus.

The Israelites were in Egypt four hundred years. Accepting a date in the fourteenth century for the Exodus, we are left with an eighteenth-century date for the migration of the Israelite Jacob, into Egypt. The question which now becomes important is, were there large migratory movements into Egypt at that time?

Indeed, there were!

#### **Egypt Invaded**

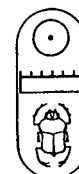
In 1730 B.C., or thereabouts, the Hyksos, "Shepherd Kings," invaded Egypt and set up their own dynasty. It is almost a *sine qua non* for an invader who plans to stay in a conquered area to bring in trustworthy peoples to populate the regions he controls. The Hyksos were a pastoral people. They settled the region around the Nile Delta, pushing the Egyptians farther to the south. It was to these "Shepherd Kings" that Joseph came when there was a famine in Asia Minor.

It is not difficult to understand how the Israelites would be considered almost as

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*Was Ramses II, creator of illustrious monuments at Abu Simbel (opposite page, above), really the Pharaoh who ruled Egypt at the time of the Exodus?*

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kinsmen by the Hyksos. Both were ranging pastoralists. And, the pharaoh in Joseph's time was a little over quick in telling Jacob and his sons that they would be allowed to come and live in Egypt. Indeed, he told Joseph to give his brothers and father, Jacob, the best land in the Delta. This is the sort of action one would expect only from a king who had recently conquered a land and wanted to populate it with people he could trust.

The Israelites prospered under the pharaohs of the eighteenth century, but several generations later, one "... who knew not Joseph ..." came to the throne and placed the Israelites in bondage.

When Ahmose overcame the Hyksos in about 1580 B.C. and drove them from Egypt, the Egyptian army must have taken great numbers of prisoners. In the days of ancient Egypt, prisoners were an important asset to the Empire; they performed all the heavy, *corvée* labor.

An army fleeing for its life could not be expected to wait for the stragglers. The Hyksos were a chariot-mounted army, and when they fled from Egypt following their rout by the forces of Ahmose, they must have fled headlong. The Israelites were colonists, tied to their flocks and land. It would have been impossible for them to escape. Ahmose, the pharaoh "... who knew not Joseph ..." captured the Israelites and, as might be expected, cast them into bondage.

#### *The Years of Bondage*

The actual bondage is not dated by Israelite writers. It is stated that they were in Egypt four hundred years, but only part of that time was spent in bondage. We do not know how long the bondage lasted, but it was a well-established fact long before the birth of Moses.

On one point, we must re-evaluate the record: The pharaoh, the god-king of Egypt, had far more to do than to go about making things hard for slaves. He had an empire to run. Then, just as now, the ruler of a land did not concern himself with prisoners of war. He left that task to properly delegated officers. And it is this consideration which allows us to identify the pharaoh of the Exodus in spite of the fact that such activi-

ties as mentioned in the Biblical record are in direct conflict with what we know of his nature.

#### *The pharaoh of the Exodus was Akhnaton!*

The knowledge we have of this magnificent pharaoh, who is remembered as the father of monotheism, would seem to preclude his election as the pharaoh of the Exodus. But consider the following: During the reign of Akhnaton, the vassal states of the empire were not beset with demands for tribute as they were under his predecessors; the empire was falling due to greater freedom among the vassals. Immediately following the death of Akhnaton, the land was in turmoil, rife with anarchy, a land on which the gods had turned their backs.

Listen to the words of Tutankhamon, the "son" and successor of the greatest monotheist: "If people were sent to the coast of Phoenicia to enlarge the frontiers of Egypt, they could in no wise succeed in this. The gods, they turned their backs on this land. If anyone besought a god with a request for anything, he did not come at all." Egypt was desolated and its army, so recently all-successful, was a depleted force.

#### *The Tell el-Amarna Library*

Evidence that Akhnaton was not concerned with military conquest is seen in the great library of Tell el-Amarna. There are many letters written by the vassal rulers of Asia Minor, pleading with Akhnaton for military aid in putting down revolts along the edges of the Empire. But help was not sent.

Akhnaton had far more worthy things to hold his attention: He had recently overturned the Egyptian pantheon and brought the concept of a single God to the attention of the people. He was a millennium and a half ahead of his time.

Enough of the record is known to assure us that Akhnaton was the first real humanitarian of the world. He was not once pictured in a warlike pose, slaying thousands, after the manner of Ramses; he did not even want to kill wild animals, eschewing the sport of pharaohs, the hunt. He reigned in love and beauty, allowing himself to be depicted only in scenes of domestic tranquillity. It was the edict of Akhnaton which

put an end to human sacrifice. It was the tradition of Akhnaton which inspired Moses. And it was the benevolence of Akhnaton which gave the Israelites their freedom.

The record reveals that Akhnaton, after his break with the old ways of Egypt, moved his capital from Thebes to a new site, where he built a new city, named Akhetaton (its ruins located at present-day Tell el-Amarna). It is the final piece of evidence which places the Exodus in Akhnaton's time.

#### ***Evidence Leads to Akhnaton***

First, let us look at the Biblical record. Joseph was elevated from slavery to a position of trust. He ultimately became governor over the whole land of Egypt.

From a strictly political viewpoint, this situation is untenable unless we accept the fact that the pharaoh was one of the Hyksos Kings, and probably the first one. The concept of a second ruler, or governor, over the entire land is foreign to the Egyptian political structure. Each of the *nomes* had a local governor, but he did not rule outside his own limited area. Since Joseph was elevated to the governorship of all Egypt, we must realize that the pharaoh at this time was a Hyksos.

This will serve to date Joseph in Egypt, at the same time dating the entrance of the Israelites. The Hyksos invasion, as mentioned earlier, took place about 1730 B.C. When we subtract the approximately four hundred years the Israelites were in Egypt, the date left is approximately 1330 B.C. This is about the time of Akhnaton, not Ramses. There is a hiatus of about twenty years, but, as we have seen, all the probable evidence points to Akhnaton, so the error of time must be with the placing of the dates for the Eighteenth Dynasty.

There are two points on which the proponents of Ramses II have stood in the past. These points of evidence are convincing only in a *prima facie* sense. Moses wrote that the Israelites built the treasure cities, Pithom and Ramses. We know from the Egyptian records that Ramses II built a city at the site of old Avaris and called it Pi-Ramesu. And that he built granaries at Pithom. But this

does not necessarily mean these were the sites at which the Israelites worked.

In the days of Hatshepsut there was a canal connecting the city of Pithom with the Red Sea. Hatshepsut was Queen of Egypt at the beginning of the thirteenth century B.C., so Pithom was built long before Ramses was born. And when the pharaoh told Joseph to settle his father and brothers in Egypt, he said, ". . . in the land of Ramses."

Now it is exceedingly strange that a pharaoh would use the name *Ramses* centuries before the first pharaoh to bear the name was born. But this is as easily solved as the city of "Ramses" mentioned by Moses.

*Ramses* is not only a personal name, but, like all early names, it had a literal meaning. Nearly all the pharaohs of ancient Egypt took the name of one of the gods and added something which generally rendered the name in a new light, such as "Ra (the sun god) is Pleased." In this manner, the name would be equally applicable to a man or a city. Thus it was with the city Moses spoke of building for pharaoh.

#### ***Major Construction Project the Key?***

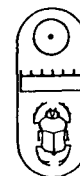
Finally, there is a large and important fact which even by itself would point strongly to the period near the terminal Eighteenth Dynasty as the time of the Exodus.

The main burden of the Israelites immediately prior to the Exodus was brickmaking. When bricks are being made on such a massive scale, it means only one thing: Some gigantic feat of building is going on.

We have evidence in the form of actual remains which tells us that the Egyptians did most of their heavy construction in granite, basalt, or limestone. No sites from the thirteenth century indicate that any extensive construction was carried on in brick, especially on the scale spoken of by Moses. So, we must find something with which to correlate this heavy burden of the Israelites.

Fortunately, we can do this. Akhnaton's new capital, Akhetaton, curved along the bank of the Nile for a distance of *five miles!*

*(continued on page 37)*



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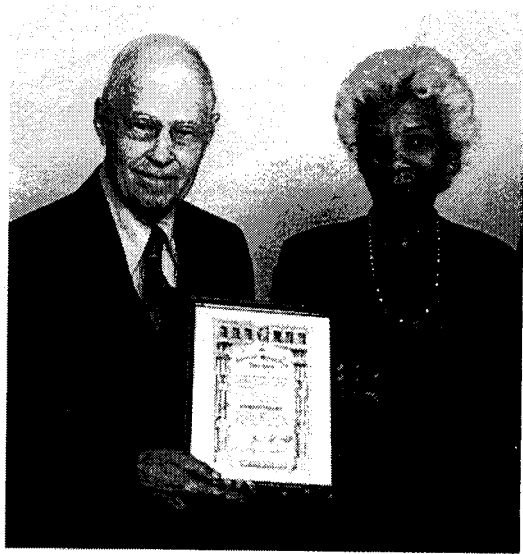
## Rosicrucian Activities

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**D**R. Alvah J.W. Headlee, retired Chief Chemist of Coal, Oil and Gas for the State Geological Survey of the State of West Virginia, was a recent Rosicrucian Humanitarian Award recipient. He was presented this award by AMORC Grand Councilor Dorothy Pinkett at the Community Room of the First Federal Building in Morgantown, West Virginia.

Dr. Headlee was selected for his years of unselfish volunteer service to the Greene County Historical Museum in Waynesburg, Pennsylvania. In 1984 he undertook the enormous task of reorganizing the genealogical library at the museum, and since that time he has answered hundreds of queries from all over the United States concerning genealogical and historical facts concerning this region.

Dr. Headlee was also instrumental in forming the Greene County Cemetery Corporation, a nonprofit organization that is engaged in the restoration of more than 500 abandoned cemeteries in the county, which is the final resting place of many early pioneer families, and Revolutionary and Civil War veterans. Although 86 years old presently, Dr. Headlee's energy is unflagging. Along with his community work, he is the author of many books and articles, and has just published a book entitled *Horse and Buggy Days (1880-1920)*.



*AMORC Grand Councilor Dorothy Pinkett presents the Rosicrucian Humanitarian Award to Dr. Alvah Headlee in recognition of his unflagging historical research and community work in southwest Pennsylvania.*

Dr. Alvah Headlee was very pleased to receive the Rosicrucian Humanitarian Award. And certainly this kind, generous, and humble man is fully deserving of recognition such as this for his unselfish services to the community.

**S**OROR Helen Merrick Bond of St. Petersburg, Florida, recently passed through transition at the age of 94. She was a member of the Rosicrucian Order for nearly 60 years. Soror Bond was the sister of George Merrick, founder of Coral Gables, a large suburb of Miami, Florida, and it was she who named the town many years ago—appropriately enough, after the coral rock used by the family when building their gabled home in 1906.

As a person of sensitive artistic abilities, Soror Bond during the past thirty years wrote thirteen books of inspirational char-

acter. Twelve of these works, published under the pen name Pensatia, have contributed much to society.

Soror Bond wrote eloquently about AMORC years ago: "When I entered the Rosicrucian Order I found something so wonderful that nothing else mattered." Her life was irrevocably changed and enriched, and this newfound experience steadied her in difficult times ahead and spurred her on to write her books.

Frazer Ralph M. Lewis, former Imperator of AMORC, knew Helen Merrick Bond well and spoke highly of her work. He also

appreciated her loyalty to the Rosicrucian Order, and it is only fitting at this time of her transition that we reiterate our appreciation for Soror Bond's stalwart dedication

to the ideals of AMORC. She will be greatly missed by all who knew and respected her, but her memory shall live on through her inspirational writings.

**T**HE 1988 North Atlantic Regional Conclave, held in midtown Manhattan's beautiful Marriott Hotel, was hosted by the New York City Lodge during the first weekend in October. An exciting and diversified program greeted the large attendance of nearly 400 happy Rosicrucians. Dr. Alberto La Cava of AMORC's International Research Council spoke about the "Future of Artificial Intelligence." Grand Councilor Bernard Sopko gave two inspiring presentations, and Regional Monitor Azolma Ryan reminded us to be "Keepers of the Flame." Five Rosicrucian Degree Forums, two mystical Convocations, two open forums, a Junior Order gathering, plus a delicious banquet and dance rounded out a wonderful weekend. Grand Lodge Representatives Edward and Lilo Lee were quite pleased with the whole experience and offer

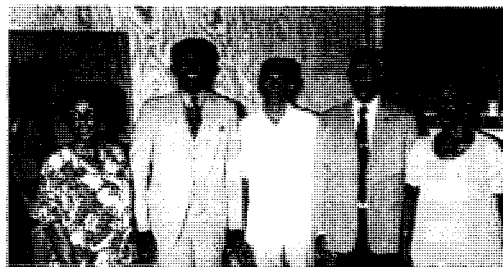


Three key participants in the successful North Atlantic Regional Conclave took time out to be photographed. Frater Edward Lee, AMORC's Grand Chaplain, stands between his wife Lilo (left) and Conclave Chairman Donice Redding.

sincerest congratulations to Chairman Donice Redding and her many committee members for a job well done.

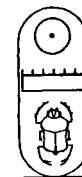
**F**ROM THE VERY ACTIVE Rosicrucians in Port of Spain, Trinidad, West Indies, comes news of the dedication of a new Rosicrucian Temple renamed Trinidad Chapter, AMORC (formerly Port of Spain Chapter). The new Temple was dedicated by then Master Christopher W. Codrington. Almost 200 Rosicrucians were in attendance for this historic occasion, and it was a wonderful feeling to know that all the hard work and planning had finally paid off in a beautiful new Temple.

Trinidad Chapter has always had a lively, industrious membership with a healthy interest in improving the community. Along these lines, at a recent summer workshop organized by the Trinidad Public Library, three respected Trinidad dramatists were invited to present a storytelling session for the nation's youth around the theme "Pride in Oneself and One's Country." One of the high-achieving dramatists selected was Frater Osmond Moses, Past Master of the local AMORC Chapter. The story narrated



Trinidad Chapter, AMORC, dedicates a new Temple. From left to right at the dedication are Jean Francis, Treasurer; Christopher Codrington, Master; Pelham Brown, AMORC Regional Monitor; Huberto Lawrence; and Dorette Clarke, Outer Guardian.

by Frater Moses—"Hay Cielo" ("There Is A Heaven")—tells of a blind orphan boy's poignant realization that peace is not based on individual circumstances but on respect for self and love of God. The teenage audience was *enthusiastic*. A hearty congratulations both to Frater Moses and to Trinidad Chapter on all its recent achievements. Keep up the good work!



**I**N LATE SEPTEMBER *Rosicrucian Digest* Editor Robin M. Thompson and his wife, Evelyn, were invited to represent Grand Lodge at a special evening in Enneadic Star Chapter, Portland, Oregon. For Robin it was truly a homecoming because Enneadic Star is the AMORC affiliated body where he spent many happy and instructive hours as a youth—the son of Rosicrucian parents. The Thompsons were warmly welcomed to the Chapter by Regional Monitor Anjala Ehelebe, Master Benedict Emeka Agum, and the Frateres and Sorores; and the evening brought back treas-

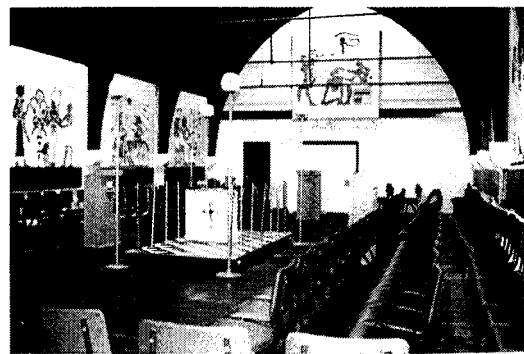
ured memories of a Rosicrucian youth in 1950s Portland. An inspiring Colombe Installation ritual began the program, followed by a Mystical Convocation, in which Frater Thompson spoke on "Rosicrucianism—Its Timeless Message for Today." The evening concluded with a dinner and the Editor's slide presentation, "A Mystical Journey Through Egypt." Earlier in the day the Thompsons toured the spectacular Columbia River Gorge, riding on a riverboat, with Past Master Helen Hyde. Both Robin and Evelyn Thompson wish to thank the members of Enneadic Star Chapter for such a wonderful and fraternal evening.

**S**OROR Dorothy Faulds has been appointed AMORC Grand Regional Administrator for the English and Spanish Grand Lodges. In her new position Soror Faulds coordinates and implements projects relating to the administrative functioning of over 500 English- and Spanish-speaking Rosicrucian Lodges and Chapters. She works closely with AMORC Grand Councilors, Regional Monitors, and Officers in AMORC Affiliated Bodies; and assists the English and Spanish Grand Masters as Office Manager. Soror Faulds has formerly held various administrative positions within AMORC, including Lodge and Chapter Administrator, and members will remember her distinguished service as Supreme Colombe in the 1970s. Along with reading



and music, one of Soror Faulds's special interests is classical ballet which she studied—and later taught—at an early age.

**F**ORTY YEARS after its organization as an AMORC affiliated body, Francis Bacon Lodge of London, England, dedicated its new Temple recently. On this significant occasion nearly 200 people were in attendance. The dedicatory speech was given by Grand Councilor George L. Farquharson and the presiding Master was Okon A. Osung, then Master of Francis Bacon Lodge. The new Temple is a work of love and devotion as can be seen in the accompanying photograph. The building displays a beauty in its majestic setting, complemented by the elegant Egyptian-style wall paintings and Master's chair. Members of Francis Bacon Lodge can be quite justifiably proud of their wonderful achievement. Congratulations to all of you!  
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*View of the Inner Temple, Francis Bacon Lodge, London, England. The Egyptian-style wall paintings really complement the fine interior.*

## Getting AMORC's Message Out

(From page 27)

related materials at the famous Mitchell Library in Glasgow. In early 1987 the Department of Philosophy and Religion of the library hosted the display at the request of the Clydesdale Pronaos, AMORC. The library's display artist, Mr. David Frecleton, put on a truly fine display of AMORC books, pamphlets, and artifacts, which received much attention from the numerous visitors to the department. The

Assistant Librarian, Mrs. E. Ryan, had many inquiries about the Order, and found the readers interested enough to take out and study hitherto neglected works on esoteric subjects. It is gratifying to know that such a prestigious library—one of the largest in the United Kingdom—should assist in this undertaking. Many thanks to all those at the Mitchell Library who helped make this beautiful display possible. Δ

## Thomas Clarkson

(From page 29)

ment for their whole membership a quarter of a century before Clarkson's first entry into the abolitionist movement.

Thomas Clarkson was one of the rare individuals who are capable of giving themselves unreservedly to a single cause. He discovered his one paramount mission in

life early and continued faithful to it all his days. The Voice of Conscience that called him to the service of his fellow men may not speak to each one of us on such an exalted plane, but when that Voice does speak to us, for whatever reason, it is no less insistent that we, too, follow its requirements in service to human brotherhood. Δ

## Pharaoh of the Exodus

(From page 33)

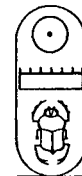
It contained the largest single building in the entire ancient world. The "Royal Palace" fronted the main street of Akhetaton for a distance of *twenty-two hundred feet*. There were other buildings throughout the city which would have provided generations of brickmakers with all the work they could have ordinarily handled. Yet due to the fact that the limestone deposits in the vicinity of Akhetaton were extremely porous and ill-suited for building, *this massive city was constructed entirely of sun-dried bricks!* And the whole project was finished in only a few years.

But would Akhnaton's philosophical creed have permitted him to chase the Israelites into the desert? Did he die in the Red Sea along with his entire army?

The plagues which were concomitant with the Exodus came less than twenty years after Akhnaton took the throne of Egypt. It is quite easy to see how the priests of Amon would have been able to sway the

minds of the people—especially the military leaders who must have chafed under Akhnaton's peaceful reign—and convince them that the overthrewer of Amon's temples should himself be overthrown. This becomes more plausible when we remember that after a short period of anarchy, a general, Horemheb, rose to the throne of Egypt.

Perhaps it happened like this: Akhnaton, when confronted by Moses and his plea for the Israelites, released them from their bondage. The priests of Amon then roused the generals against Akhnaton, blaming him and the Israelites for the calamities which had befallen Egypt. The generals revolted and murdered their pharaoh. The head of the Egyptian army then donned the Royal Insignia of the murdered Akhnaton and pursued the Israelites. *This general, then, was the man who died in the Red Sea at the head of the Egyptian army.* Moses, looking back at the attacking forces, must have seen the Royal Insignia and assumed that the pharaoh was wearing it. ⇨





Free Discourse

# We Live Again

says aged Lama

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(continued from previous page)

The terrible fate suffered by the great monotheist could have been caused only by some equally terrible situation for which he was forced to bear the blame. The plagues of the Mosaic record stand out in Biblical history as catastrophes exceeded only by the destruction of Sodom and Gomorrah. This is the most probable reason why Akhnaton's very name was erased from Egyptian history. And to destroy the name of a dead man in Egypt was to deprive him of the afterlife, for the ancient Egyptians set great store by a man's name on his burial place. Akhnaton was not even accorded the sanctity of a tomb; his burial place remains unknown to this day.

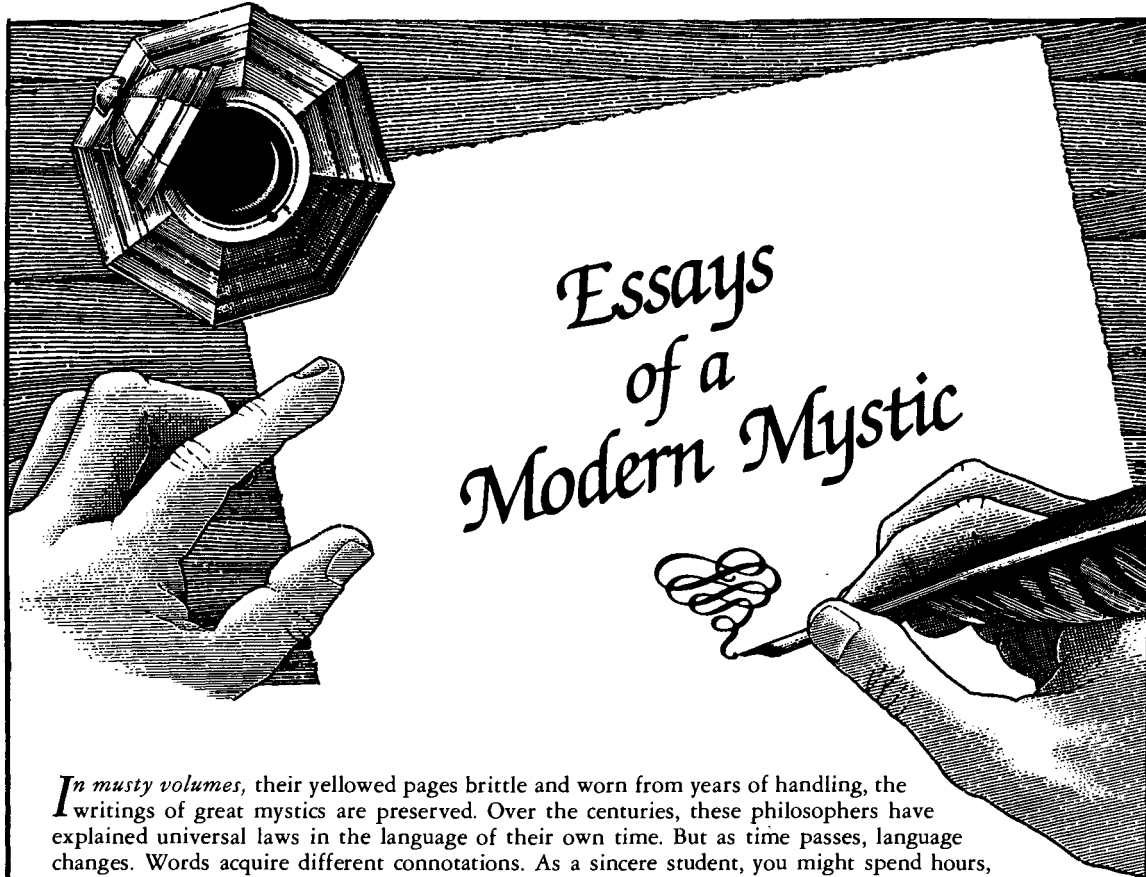
Freeing the Israelites and dying for his beliefs strongly agree with the character of Akhnaton. He was concerned with love and beauty; he was the father of monotheism; he was a man who had found the great secrets of philosophical truth and wisdom; and he embodied them in the texts of his creed. His proper name was followed by the descriptive name: *Ankh-em-Maat*. By freeing the Israelites and introducing the worship of One God, he gave meaning to the name *Living in Truth*. △

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 1989

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## Essays of a Modern Mystic

*In musty volumes*, their yellowed pages brittle and worn from years of handling, the writings of great mystics are preserved. Over the centuries, these philosophers have explained universal laws in the language of their own time. But as time passes, language changes. Words acquire different connotations. As a sincere student, you might spend hours, weeks, or months poring over a faded text, hoping to extract from the archaic language the enlightened insights of its long-dead author. Fortunately, our own century has produced equally enlightened mystics who have taken the ancient truths and presented them in the language of *our* time. Dr. H. Spencer Lewis was one such modern mystic.

Dr. Lewis, one of the most highly respected mystic-philosophers of our century, was Imperator of the Rosicrucian Order, AMORC until his transition in 1939. One of his greatest gifts was his ability to express mystical concepts in simple everyday language so that a student could apply these timeless principles in his or her daily life. In *Essays of a Modern Mystic* Dr. Lewis shares a cross-section of his private writings on such diverse subjects as:

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  - Reincarnation
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  - Sleep
  - Hunches
  - Telepathic Communication
  - Mystical Numbers
  - Transition
- ... and many more.

Like the works of his predecessors, Dr. Lewis's *Essays* are an expression of his mystical illumination, a means of sharing his knowledge with others. Simple, straightforward, easy to read, *Essays of a Modern Mystic* will answer some of your most profound questions about the mysteries of life. In centuries to come, students may have to search the cobwebbed shelves of old libraries to find this book among the other classics of mystical thought. But today, you can order your personal copy from the Rosicrucian Supply Bureau.

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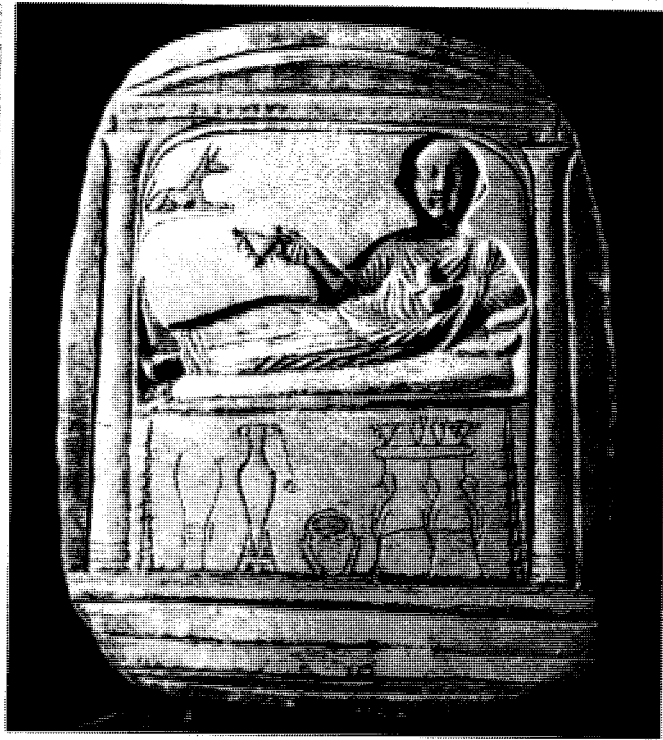
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# TREASURES FROM OUR MUSEUM



## **Egyptian Funerary Stele**

**D**ESPITE the decline of their civilization during the Roman occupation of Egypt, Egyptians still used the funerary stele as a format to depict the deceased as a living person. Our new acquisition, a limestone stele from the third or fourth century A.D., is an intriguing representation of both cultures. Although the himation-clad man reclines in Roman fashion on a couch, he is nevertheless protected by the traditional Egyptian god Anubis, who crouches on a platform at the left.

The ancient Egyptian practice of depicting food offerings made to the deceased is evident here also, although one immediately recognizes the more decorative Roman quality to the vessels below the couch and in the hand of the individual. Moreover, other foreign stylistic elements are evident in the frontal placement and viewing of the offerings, the full-face image of the man, and the architectural setting of the funerary scene. These additions to Egyptian imagery occurred after Egypt was invaded first by the Greeks during the Ptolemaic Period, and then by the Romans.

This handsome stele still shows traces of the original red and black pigmentation used over the carved details, as well as inscriptions painted below the scene. Such recent Museum acquisitions are made possible through the generous bequests made by members to the Rosicrucian Order.

—The Museum Staff

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 100,000 persons visit the museum annually.



The Sphinx and Great Pyramid.

# World Of Wonder

## *Pyramids & Sphinx*

Seen from a distance they produce the same kind of effect as do high mountain peaks . . . The nearer one approaches, the more this effect decreases. But at last when you are within a short distance of these regular masses, a wholly different impression is produced . . . Finally, when you have reached the foot of the Great Pyramid, you are seized with a vivid and powerful emotion, tempered by a sort of stupefaction almost overwhelming in its effects.

—E.F. Jomard, French geographer and Egyptologist who accompanied Napoleon to Egypt.

**T**HE GIZA PLATEAU, on the edge of Egypt's Western Desert, contains some of the most magnificent and mysterious monuments built by mankind. Here on the western edge of Cairo, rise three massive pyramids surrounded by numerous smaller pyramids, mortuary temples, sacred causeways, mastaba tombs, and buried funerary boats—all guarded by the Great Sphinx, a colossal recumbent lion gazing eastward.

Ancient even in ancient times, the Giza monuments have fascinated countless generations of travelers and historians. Referring to the Great Pyramid in the first century B.C., the Greek Diodorus Siculus wrote: "It is built entirely of a hard stone which is difficult to work but lasts forever; for although they say no less than a thousand years have since elapsed until our lifetime . . . yet the stonework has lasted until now in its original condition, and the entire structure is preserved undecayed." In Diodorus' time the pyramids were already well over two thousand years old.

Of the three large pyramids, the Great Pyramid, built by Pharaoh Khufu (Cheops), was actually the earliest to be constructed. Khufu, like the much later Ramses II, built on a grand scale, though the proud Ramses never built anything so immense. The Great Pyramid consists of 2.5 million tons of stone, each stone averaging 2.5 tons in weight. Each of its four sides measure approximately 755 feet long at the base, and these sides slope upwards at an angle of 51°52' to an original apex height of 480 feet. The dimensions of the Great Pyramid prove the accuracy of the ancient measuring system, for although thousands were employed in its construction, the pyramid's sides vary by no more than 0.05% from the mean length of 9,060.45 inches (approximately 4½ inches in 755 feet).

—Robin M. Thompson, F.R.C.