

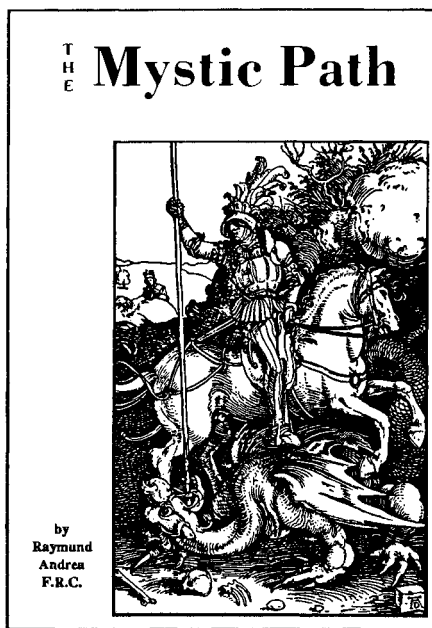
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ARTICLES

- 4_ Message from the Emperor:
Universal Love
- 8_ Pestalozzi—*A Village for Children*
- 12_ Equality and World Unity
- 13_ Grand Master Appointed . . .
Kristie E. Knutson, F.R.C.
- 20_ Director General of Giza Lectures
at Rosicrucian Park
*Dr. Zahi Hawass discusses recent
discoveries from the Giza Plateau*
- 22_ Homage to the Peoples of the Forests
*Excerpts from the Rainforest Lecture
by H.R.H. The Prince of Wales*
- 24_ José Civasquí—International Poet
and Scholar
- 27_ Structures of Mind and Consciousness
- 31_ Listen to Life's Energy
*Poetry and Teenagers share a lot in
common.*

OUR COVERS

Our Front Cover features a traditional scene in Msaken, Tunisia, a town located in an olive-growing region near the Mediterranean Sea and known for its weaving. From this area, ancient caravan routes fan southward into the dry interior. This photo was shot in the 1960s by Staff Photographer John Mee. Our Back Cover features the detailed artistry of a mural found in the ruins of ancient Knossos, Crete.

Message from the Imperator

Christian Bernard, F.R.C.



Universal Love

FRATRES and Sorores, I salute you before the Rosicrucian Sign and under the protection of Universal Love. No one can say how many times the word *love* has been thought, written, or spoken but, regardless of languages or eras, it probably is one of the most widely used words.

Why is this so?

Simply because it alone sums up the goal toward which humanity evolves. Indeed, no matter what traditions and religions we consider, love is the virtue that all Messiahs and prophets have preached to their disciples and, generally, to humanity as a whole. In this respect, the most famous phrase is assuredly the one that the Master Jesus spoke during one of his many sermons, namely, "Love one another." But he is certainly not the only one to have spoken thus. Akhnaton, Moses, Zoroaster, Buddha, Confucius, Gandhi, and, generally, all the teachers who have devoted themselves to the guidance of their brethren have based their teachings upon this advice.

According to modern dictionaries, love is defined as an "inclination inspired by the laws of nature." Though this definition is incomplete, it gives a fair idea of the general meaning we must give to this word, for it is a fact that man is not only a creation of Universal Love but also—and this is perhaps most important—

a vehicle for that love. But, what is Universal Love? To answer this question, we must first understand that the manner in which humanity conceives love is, most often, only a very pale reflection of what is in the Absolute. On the human plane, it is primarily considered as a mental or emotional state. In its Cosmic Reality, it is much more than that, for it is a force. We can even say that it is the Supreme Force which underlies all that has been, is, and will be. Whether we are aware of it or not, love is indeed the source of all visible and invisible creation, for it is love which is the motive power of Universal Evolution.

Law of Attraction

No one can deny that the material world is governed by the law of attraction which operates between its particles. In this respect, love, in its physical and chemical application, corresponds to the law of duality. This explains why subatomic particles always seek their opposite polarity to give birth to the atom, which is considered by Rosicrucians to be the smallest unit of matter. On a separate level, the atoms themselves group together by affinity to form molecules.

Let us take a plain example: You know that hydrogen atoms are subjected to natural impulsion which incites them to fuse or, more exactly, to unite with oxygen atoms to form

the element *water*. In fact, all manifestations of Spirit Energy conform to the law of attraction which perpetually operates between opposite polarities and affinities. In the realm of physics, these polarities are called “positive” and “negative.” In chemistry, they are known as “active” and “passive” principles; or, in some cases, as “penetrating” and “absorbent” agents. In the vegetable and animal kingdoms, they define the “male” and “female” aspects of reproduction.

But, regardless of our terminology—which, in the final analysis, is only a matter of convention—the fact remains that all material bodies, whether living or nonliving, unite through the working of a natural law to which the scientific name of *attraction* has been given. But, what is attraction? Is it not precisely the material manifestation of Universal Love? Moreover, you will note that scientists speak more and more about “electronic love” to designate the force which is the basis of the cohesion found in all stable material substances. Of course, some researchers insist that this love inherent in matter is not conscious, specifying that subatomic particles unite as the result of an unconscious and purely mechanical impulse.

But, without wanting to become involved in a dispute, how and with what right can they declare such a thing? For centuries, the world of matter has been looked upon as an inert world. Today, a minority of scientists are beginning to talk about the *memory* of certain chemical compounds; I am thinking particularly of water. But, if we concede that some forms of matter possess a certain kind of memory, we must also admit that they are endowed with a form of consciousness for, from a mystical and physiological point of view, memory is an attribute of consciousness. In fact, as Rosicrucian tradition has always stated, no void exists between so-called inert matter and the living world. Everything, from the tiniest grain of sand to the most remote star, is imbued with the universal flux of Cosmic Consciousness. This explains why matter gives birth to life when material and spiritual conditions are met.

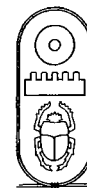
Life: An Act of Love

Indeed, the life which manifests on Earth is nothing else but the result of an act of love which, through time and space, has incited

the union of matter with consciousness. Man himself is an example of this union, for he is body and soul; in other words, substance and essence. This explains why he is constantly subjected to two forms of love: the one inherent in the particles which compose his body; and the one which strengthens the virtues of his soul. This duality of love is responsible for the greatness of the human species, for it gives humanity the power to love the material world and to feel the attraction of spiritual beauty. In this respect, we must never forget that our earthly environment is the mirror which reflects Cosmic Harmony. No man can experience Illumination if he denies the material universe, for he must learn how to control and to use that universe so as to reflect his understanding of the Divine. Therefore, before seeking to harmonize ourselves with Universal Love, we must begin to raise ourselves to that level of love that we can and must demonstrate toward our Earth and all creatures that live upon it.

However, daily life shows that people have not yet succeeded in loving one another as they should. In most cases, their way of loving is purely intellectual or is limited, in that affection is shown only toward a small number of individuals that, most often, does not go beyond the family or the circle consisting of a few friends. It is true that we must first do good around us and express the best in us. However, that is not enough, for the field of action offered to humanity in the 21st century is ever-widening. The destiny of the world depends more and more upon the ability of each nation to integrate itself into the social, political, and economic life of other nations. Therefore, we must devote more interest to the universal problems concerning the general well-being of human collectivity. This can only be accomplished if we each learn to love others, regardless of what they are as individuals.

It must be kept in mind, however, that it is impossible to love everybody for at least two reasons: First, we are not perfect and should not behave as if we were; second, our daily behavior is guided by certain relationships which motivate us to give the best of ourselves, whether it be within our family context or within our professional framework. Therefore, at our present stage of evolution, it is fallacious to pretend to love all beings equally



and to do for them all that we would like them to do for us. Even supposing that we had the inner strength to do so, we could not manifest it through deeds, as we are obviously subjected to material contingencies which do not permit it.

Learn To Love Yourself

Although we are not yet perfect enough to love every human being with the same intensity, we nevertheless have two duties with regard to Universal Love. The first is to love oneself, for whoever does not love self cannot love others. Love is a vibration; it is impossible to communicate it to others if we do not possess it deep within ourselves. To love oneself, we must accept all the physical and intellectual characteristics which make up our personality. Just as we are, we can further evolve and contribute to the happiness of others. At this level, it matters little whether we are plain-looking or beautiful, highly educated or not, prominent or anonymous; for it is the inner beauty, the intelligence of the heart, and the feeling of dutiful accomplishment which have always distinguished the servants of God.

So, Fratres and Sorores, our first duty is to love our own self and thereby succeed in loving others. Of course, that does not mean we must live for self alone and attend to our own happiness first. Such a course would make an egotistical being out of each of us, which is in complete contradistinction to the goal we must pursue as mystics. Rather, we must master that which may sometimes inhibit us and prevent us from giving what we have to offer. Our second duty is to cultivate tolerance, for, although we cannot love everybody, it is imperative to hate no one. If all persons on this planet were content to be neutral toward people they consider their enemies, there would be no more wars. Therefore, to love is, above all, not to hate and to entertain no malicious thoughts toward anyone.

In summary, I would like to share with you the conclusions I have reached in trying to establish the commandments of love as we should demonstrate it in our daily life and this point in our evolution. If we want to be a servant of Universal Love:

- Let us learn to love ourselves just as we are, but let us be careful not to make ourselves exclusively the center of our concerns.

- Let us choose neutrality if the day should come that we have to choose between hatred and neutrality, for it is better not to love than to hate.
- Let us not seek to be loved by everyone, for whoever strives to please the majority lies to himself and feeds upon hypocrisy.
- Let us respect the freedom of others, but let us oppose all those who use it to enslave the bodies and minds of others.
- Let us respect all forms of life, whether they be plant or animal, since Life is an expression of Universal Love.
- Let tolerance guide our thoughts, words, and actions, but never use it as a pretext to a weakness which would go against our ideals.
- Let us impart to others only that which they are capable of understanding, for if our disclosures are not guarded, they will turn our brethren into formidable foes.
- Let us strive daily to do for others that which we would like them to do for us, and let us accept that they do for us what we have not known how to do for them.
- Let us be sincere and loyal in friendship, and never forget a kindness done to us.

May the God of our Hearts help us to apply each of these commandments and, at the time of our transition, may we ascend toward the Cosmic with the absolute assurance that we have loved to the extent of our understanding of the Law of Love.

Experiment

Let us close this article with a brief experiment. Close your eyes, sit relaxed and at ease.

In the article you have just read, I insisted that love is a vibration. From this viewpoint, there are not really different kinds of love, but only degrees of intensity in its expression. As an experiment, I simply propose that, for a few minutes, you become generators of loving vibrations so as to project into the Cosmic positive energies which the Invisible Masters can use for the benefit of *good*.

With this purpose in mind, try to recall circumstances or events during which you felt this emotion called *love*. Concentrate as much as possible upon various situations. In other words, try to relive that emotion by thinking

again of what you have felt, not only toward one or several persons, but also in the company of children, with animals, in front of a particularly beautiful landscape, in listening to inspiring music, in reading a beautiful text, in watching a humanitarian-oriented movie, in an act of meditation or prayer, etc. In short, become a source of love and positive thinking

for several minutes during this visualization-meditation.

When you have finished, close your meditation with the following thought: Under the protection of the Rose Cross and in the presence of the God of our Hearts, it is done! May the Cosmic bless you always and make you a true servant of Universal Love!

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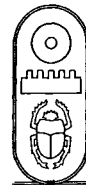
War as a condition of mind should be negated. It should not be tolerated;....As we have said, editorially and otherwise in this magazine—think Peace, live Peace, and show Peace, then War in all its ramifications and material manifestations will cease to occupy a chair of directorship in the government of man's worldly affairs.

From "War—A Condition of Mind"
by H. Spencer Lewis, F.R.C., 1917

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 acronym) 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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Pestalozzi

A Village for Children

by Trevor Holloway

NESTLING snugly among the green hills of Appenzell, near Trogen, Switzerland, is the tiny village of Pestalozzi. From a distance it looks similar to scores of other hamlets dotting the countryside. But Pestalozzi is no ordinary village; rather, it is a place especially built for children. Here, living as one happy family, are about 150 children from many lands, including Ethiopia, Finland, Greece, Italy, Korea, Tunisia, Viet-Nam, and Tibet.

Pestalozzi consists of fifteen large wooden houses built in the attractive Swiss style, each accommodating up to twelve children of the same nationality, together with their "house parents." A school, several workshops, community buildings, a farm, and stables round out the community. The language for general communication in Pestalozzi is German, and all the children attend the village's own "international" school.

Who are these children and why have they been brought to Pestalozzi?

The children are the victims of wars, revolutions, famine, and other national dis-

asters. Many have lost their parents or their homes or suffered the misery of refugee camps. But the children all have one thing in common—they are bright and clever, and if they had not come to live in this special village, their great potential would have been lost.

Pestalozzi's children are happy, well cared for, and being given a thorough education so that someday, if they wish to return to



In the French classroom at the Children's Village.

The
Rosicrucian
Digest
Summer
1991

their own countries, they can do so as useful, well-trained citizens. Or, if they prefer, they can settle in any country of their own choosing when their education is completed.

Some of the children are only six years old when they arrive in Pestalozzi, and they may remain there until their late teens. Even after they have left the village, they will be helped in every possible way to take up the career of their choice.

An Original Idea

The idea for such a village was first suggested by Dr. Walter Corti, a Swiss writer and editor, as a haven for the children of devastated Europe following World War II. The kind-hearted Swiss people soon raised the necessary money, and the first house was built in 1946. The village was named Pestalozzi in grateful memory of the Swiss educator Johann Heinrich Pestalozzi (1746-1827), who devoted his life to helping the needy and destitute.

The first children to arrive at Pestalozzi were pathetic indeed—in poor physical and mental state and terrified by fears—real or imaginary. For example, a group of Polish children crossing the border into Switzerland on Christmas Day, 1946, panicked when they saw uniformed Swiss soldiers; they thought they were being handed over to the enemy. Once inside the village itself the children instinctively covered up plates with their arms for fear their food might be stolen. Others hid their food under their mattresses—who knew if there would be anything to eat tomorrow? Many were too scared to sleep, and if a plane flew over the village, they were filled with terror. Days passed before their doubts and fears were allayed.

National and International Families

Within each "national" house the children speak their own language and observe familiar customs and their own religion. House parents play a vital role. All are chosen with the greatest of care and are of the same nationality as the children in a particular house group. The house parents are strong, nurturing examples to children who previously have experienced little but fear and insecurity.

During part of the day the children in each house group keep to their own way of life, like a secure, wonderful, and loving family. At other times during the day the children all work and play together as one happy international community. There are no barriers of race, color, or creed, and everyone is on an equal footing.



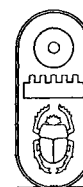
A young Tibetan enjoying the thrills of skiing at Pestalozzi Children's Village.

The children participate in sports and games; they dance, sing, make music, draw and paint. Well-equipped workshops, classrooms, studios, and gymnasias are available for all kinds of activities.

A visitor touring the village in the afternoon or evening might see French and Tibetan girls working together on a weaving project, or two boys—one from Greece, the other from Africa—tackling a woodworking job together.

Learning To Live Together

Although school activities do much to bring the different nationalities together, it is probably spare time activities which do most to foster the happy international spirit which has always existed in Pestalozzi. Clubs and societies for stamp collecting, model-making, drama, needlework, fishing, skiing, boating, cycling, nature study, and dozens more, tie together children of all age groups. Many of the village's activities are planned and carried out by elected committees from among the young people themselves.





Students of many nationalities learning needlework

Over the years many hundreds of young people have left the village to learn a trade or profession either in Switzerland or another country. And some return to their own country for training and further education. On the "Day of Departure" every young person is presented with a Certificate of Citizenship in the presence of the Village Assembly.

As one may imagine, it is with mixed feelings these young people add their names to the "Day of Departure Book." For many

years Pestalozzi, the village they love, has been their home—a place of happiness, security, and wonderful companionship.

For the first thirty years of its existence the Pestalozzi Foundation was run along the lines just described, but eventually there was growing criticism that too much time and money were being spent on a relatively small number of children.

Undertaking a thorough review of its aims and objectives, the Pestalozzi Foundation came up with a twofold formula that satisfied its well-meaning critics while still remaining faithful to its pioneering principles. Pestalozzi would continue to serve as a place of refuge for children beyond help in their own homelands, but the village would also extend its activities by providing *on-the-spot* aid to actual countries where crisis and conflict were making life difficult for young people.

In 1982 the Pestalozzi Village Foundation established a liaison office in Zurich, Switzerland, which works directly with other humanitarian organizations in places of need. The Foundation helps over 5000 children in the third world where misery is greatest, and it helps these children on the spot quickly and effectively, through the means of local organizations. Four decades



Lively folk-dancing to music provided by the children's own orchestra. Folk cultures of many nations are studied and appreciated by the youngsters in a truly international spirit

of experience at Pestalozzi Village influences this work; and in return, the Children's Village of Pestalozzi is enriched by this necessary and urgent work for children.

The following projects are already in operation: Emergency aid for children and their mothers displaced by the war in Beirut, Lebanon; survival and schooling for abandoned children and single mothers with their children in a slum quarter of Addis Ababa, Ethiopia; the creation of possibilities for vocational training and earning money in a reception and rehabilitation center for abandoned children in Bangalore, India; and schooling and professional training for working, orphaned street children in Dhaka, Chittagong, and Khulna, Bangladesh.

Dr. Corti's idea of a village for children has caught on in other countries outside Switzerland. The British Pestalozzi Association established a village on a 174 acre estate near Battle, in Sussex, in 1957, and soon were hosting children from fifteen different nations. Villages in Germany, Aus-



A Tibetan child learns math at Pestalozzi.

tria, and other parts of the world are modeled on the original Children's Village near Trogen.

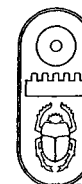
The world has, indeed, much to learn from the spirit of Pestalozzi, and children in need see a ray of hope in the ideals practiced in this small Swiss village of children. Δ

All Rosicrucians are, or should be, loyal to their country . . . But neither our loyalty or respect to and for our country and our flag shall make or permit us to shed the blood of another. It is strictly forbidden by our oaths and obligations.

This obligation should present no difficulty to the peace-loving Rosicrucian, however. Our watchword has always been, through the ages, "Peace Profound"; and we most certainly refuse to shed another brother's blood the while remaining loyal to our country.

Should the Peace-loving Rosicrucian find himself selected to defend his country against the enemy, or drafted to take arms and participate in the warring activities of his country, he is not bound by any law to take arms and go forth to destroy others. He may and shall consistently refuse to do this, as against the sacred principles of our Order. But he shall not refuse to do humanitarian work and take such part in the war as will help to bring about peace and happiness.

From "War—A Condition of Mind"
by H. Spencer Lewis, F.R.C., 1917



Equality and World Unity

by Ralph M. Lewis, F.R.C.

SOCIETY IS ALWAYS undergoing a transition. No period in history has been absolutely inert—this even applies to the Middle Ages. In some eras change was more accelerated and pronounced than in others. Today, social, economic, political, and moral changes are more rapid. Numerous factors contribute to this circumstance, the principal of which are population increase and technological advances. There must also be included the program of extensive education and the obsolescence of certain political concepts.

It is therefore a time for evaluation and a clear interpretation of the new ideals that are being promoted, in order to avoid a misunderstanding.

What are these principal ideals? Among the most important is the controversial question of man's equality. With whom is man equal and when is he unequal? Further, what is the measuring rod of equality? Is it race, sex, intelligence, religion, or social status?

Men are basically equal only in one sense—their cosmic relationship. We all enter life as a product of the same biological phenomenon. In the natural laws applying to birth there are no distinctions. Fundamentally no one has been born by any other process than we have. The fact of birth equalizes all of us cosmically.

Inequality comes not by any divine or cosmic decree. If men are unequal after birth, it is because of two reasons. First, it is due to the physical hereditary process or environment. Men can manipulate nature and environment to give themselves advantage. Or, secondly, men can be manipulated by environment to become either inferior or superior. Consequently, the inequality of men stems from what men do with their own lives. However, it can also come from what life does for them. There is no preferred inherent cosmic superiority which is given to any class or segment of humanity.

Another ideal which should be given support is world unity. This must not be a mere federation of separate states; ultimately it must mean a *one world* government. As a federation, as a mere collection of separate nations,

the present evils would continue. Each nation would continue to be basically autonomous, being primarily concerned as now with self-justice, its own traditions, ambitions, and pride. As we are so well aware today this breeds political egoism or extreme nationalism—eventually resulting in pitting one nation against another. Each nation attempts to justify its single purpose. Extreme nationalism of which there is so much evidence tends to divide the *have-not* nations from the *haves*. It causes a confrontation of nations.

On Earth we are all one people. We share the same limited sphere in the Cosmos, in the greater universe. That sphere in its resources and accommodations for man is shrinking fast. The world is now too small to further divide among diversified political states. The Earth is one great table at which we must all learn to sit and share in its bounty. We must share with *equal opportunity*. Man should not be limited by political boundaries and obsolete traditions.

Individual man must prove his worth to receive *equal opportunity*. He must be a contributing part in some manner to the world, and not just act as a parasite. Society owes man nothing save the opportunity to receive a just reward for his labors and to make it possible for him to realize personal happiness within the security which society provides.

The intelligent observer can see about him the obsolescence of nationalism. Many persons today are often victims of its deficiencies. Nations frequently become despotic, and in their tyranny and suspicion may suppress all new and different ideas—through control of the press. Such nations often become dominated by religion and bigotry. They become militaristic and seek supremacy over another nation or state, destroying their own economy and the economies of others. As a result, funds are frozen and citizens are deprived of the exchange of world goods. The citizen of the world today cannot put his head in a hole in the ground and experience Peace Profound. He is obliged to participate in and understand world affairs.

—Excerpted from Frater Lewis' article "The Modern Crusader"

Grand Master Appointed . . . English-speaking Jurisdiction, AMORC

Soror Kristie E. Knutson was recently elected by unanimous vote of the Board of Directors, Supreme Grand Lodge, to serve as Grand Master for the English-speaking Jurisdiction. Soror Knutson has served the Rosicrucian Order for many years, both at Rosicrucian Park and in the field. Many Rosicrucians will remember her as the Order's Public Relations Director from 1978 to 1987.

Soror Knutson was born in Duluth, Minnesota, in 1951, and grew up in Minnesota and Southern California. Following high school, she attended and was graduated *cum laude* from the University of California at Santa Barbara with degrees in Political Science and French, and was awarded Phi Beta Kappa. She also earned a diploma in French language and literature from Université d'Aix-Marseilles in France, where she was top student in the class of '71.



Kristie E. Knutson

Following university, Soror Knutson worked as a public and community relations officer for the City of San Diego—writing, editing, speaking to community groups, and serving as liaison with the media. Little did she know that this work was preparation for the much larger tasks she would later accomplish while working for the Rosicrucian Order. At this time in her life she realized she was seeking something more positive—a direction in which she could focus her energy to help herself and others reach their highest potential. Remembering her parents' earlier affiliation with the Order, she inquired—and crossed the threshold of the Rosicrucian Order in July 1975.

In 1978 Soror Knutson came to work at Rosicrucian Park. As the Order's Public Relations Director, she developed and managed major Rosicrucian programs, projects, and special events throughout the English- and Spanish-speaking areas of the world. In conjunction with this, she developed AMORC promotional and marketing materials, conducted an active schedule of seminars and public programs presented nationally and internationally, and served as AMORC's international media liaison. In her public relations role, Soror Knutson traveled throughout the U.S., Canada, Australia, New Zealand, England, Nigeria, and Egypt. Back at Rosicrucian Park she took a leadership role in developing video, multi-image, and direct mail approaches for increasing membership in the organization. During those years she met and worked closely with Grand Councilors, Regional Monitors, and many members throughout the world in her efforts to promote the Order's teachings. She also worked closely with our beloved past Imperator Ralph M. Lewis in his ongoing efforts to further the Great Work of the Order.

Following Frater Lewis' transition in 1987, Soror Knutson left the employ of the Rosicrucian Order. Because of her keen interest in the environment and her continuing desire to serve in the nonprofit sector, she went to work for an environmental organization

(continued on page 14)

which raises funds to save California's remaining ancient redwood trees and preserve wilderness areas in the San Francisco Bay region. There she actively participated in the important fundraising and development process, learning how nonprofit organizations are properly managed and how they raise money to fund essential projects.

She has also remained active in Rosicrucian service, and during the past year had the opportunity to work with members on the Northern California/Northern Nevada Regional Committee in establishing a seminar program for the region.

In her new position as Grand Master, Kristie E. Knutson has pledged that AMORC will function according to natural law and Rosicrucian principles in every aspect of its administration, and that our success will arise out of our adherence to these vital laws and principles. She feels that today's society worldwide faces particularly compelling questions and problems, and that if these are to be resolved, all people need to take initiative and responsibility to develop themselves to their full potential. The Order offers the tools each individual needs to develop wholeness—spiritual, emotional, mental, and physical wholeness. This inner wholeness becomes a source of tremendous creativity and generates a profound sense of responsibility. Such strength and wholeness enables individuals to make the kinds of contributions necessary to solve the problems of the outer world. In fact, in the Grand Master's view, the Order has the *responsibility* of providing these enabling and potentializing tools to every person who needs and desires them.

In her personal life Soror Knutson is deeply committed to preservation of the natural environment and the spiritual growth and liberation of all humankind. She is particularly devoted to the work of the Rosicrucian Order and promoting the Rosicrucian teachings. And she feels the Rosicrucian teachings have an absolutely vital message for humanity today.

We look forward to working closely with Grand Master Kristie E. Knutson in carrying forward the Great Work of the Rosicrucian Order entrusted to our care.

The true master of transcendent and mystical knowledge does not tend to portray himself as a personal guide of the lives of other mortals. He does not teach or imply that others must be dependent upon him. He does not advocate that they seek him out in meditation or in person whenever a problem arises. Simply, he does not want to create a dependency upon himself, for he knows that each human has his own slumbering master within that is to be awakened and brought to the threshold of consciousness. This slumbering master is the whole of self of which most men are but partly aware.

—Validivar

A Selection of AMORC Books and Supplies

Peace Through Culture— The Mystical Art of Nicholas Roerich

Nicholas Roerich, Russian mystic and artist, devoted his life to sowing the seeds of world peace. He felt that human evolution depended upon culture and condemned the destruction of world cultural centers through acts of war. For development of the Roerich Peace Pact, which was signed by the United States and 20 other countries in 1929, he was awarded the Nobel Peace Prize. Toward the latter part of his life, he was a close associate of H. Spencer Lewis, Past Emperor of the Rosicrucian Order.

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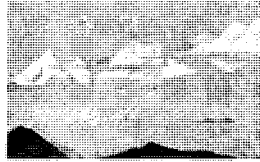


Banner of Peace Pin

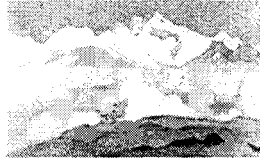
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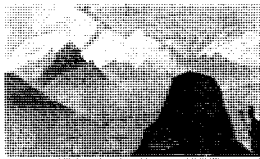
S 129 Kinchinjunga—Jagged white pinnacles emerge with startling clarity from a veil of clouds and mist into a brilliant azure sky.



S 131 Path to Kailas-Monastery—The quiet tranquility of the monastery buildings, terraced on a gentle green hill, is offset by a sharply rising, blue-shadowed mountain range crested by dazzling white snow.



S 139 The Last Angel—The central figure, armed with spear and shield and wearing crimson robes, stands elevated on gold and amber clouds of smoke above a flaming landscape. Touches of blue, green, and purple accent this apocalyptic scene.



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Pathworking, the process of calling upon the energies symbolized by the Tree of Life to effect creative change in yourself and the world, is the focal point of this book. Western mystery tradition and Jungian psychology combine to help you explore the esoteric meaning and symbolism of the Qabalah. Author Charles Fielding shows you how you can work with your dreams and use visualization and ritual to assist getting in touch with yourself, enabling you to relate better to others. Also discussed are personality, karma and reincarnation, the inner planes, and personal destiny. The book concludes with a practical, insightful look at ritual: how it works, how to practice it, and how ritual can help you take charge of your life and learn why you are here.

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Awaken From Death

by Emanuel Swedenborg, translated with commentary by David St. Armour and James Lawrence

Emanuel Swedenborg, Swedish 18th-century scientist, engineer, and mathematician is regarded as one of the great mystics of all time. Along with Jacob Boehme, he had a profound influence on Louis Claude de Saint-Martin. His personal story of the pursuit of truth led into realms and experiences of which he never dreamed.

Subtitled "a detailed description of the soul's journey into the spiritual realm upon bodily death," the work is based upon Swedenborg's remarkable psychic experiences of great revelations of the spiritual world. Part 2 of the book is James Lawrence's masterful summary of Swedenborg's spiritual career, providing profound insight into this remarkable and influential mystic's realization of the quest.

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Jesus Lived in India—

His Unknown Life Before and After the Crucifixion,
by Holger Kersten

This book is the startling result of theologian Holger Kersten's five years of intensive research into the life of Jesus. Travelling to historic sites in Israel, the Middle East, Afghanistan and India, he offers some compelling evidence for the following conclusions:

- The "three wise men," having recognized him as a highly developed incarnation, were an influential part of Jesus' upbringing from the age of two.
- At 13, Jesus travelled to India where he studied Buddhism and became a spiritual master himself.
- The crucifixion marked the end of his mission as a Messiah but did not end his life.
- After the "resurrection," Jesus lived in the Near East and later returned to India where he died at an advanced age; his tomb remains in Kashmir to this day.

These theories are discussed and supported in detail in this highly readable work, which includes many photos and illustrations.

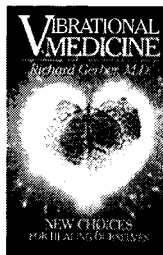
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by J. Walter Albersheim, Ph.D., F.R.C.

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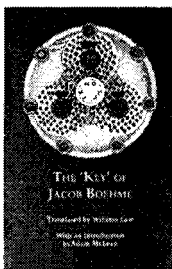
Louis Claude de Saint-Martin

—Theosophic Correspondence,

translated and prefaced by Edward Burton Penny

An aristocrat in Paris during the French Revolution, Louis Claude de Saint-Martin, from whom the Martinist Order derives its name, wrote several books under the pseudonym "The Unknown Philosopher". His work so impressed a Swiss baron that he begged to be permitted to correspond with the author. The letters contained in this book are published for the inspiration they afford Rosicrucians, Martinists and all seekers of universal truth.

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The 'Key' of Jacob Boehme

translated by William Law,
introduction by Adam McLean

How could an unschooled shoemaker communicate his spiritual vision with such profundity? In his introduction, Adam McLean offers us unique insights into the life of this mystic philosopher and the influence his teachings still have today. Taken from William Law's translation of Boehme's complete works, the *Clavis*, or "Key" is a condensation of the salient points of his ideology, which are expressed through alchemical symbolism and Hermetic imagery. Of particular interest to Rosicrucians is that most of his work was done during the Rosicrucian revival period of the early 17th century. Included in the "Key" are 13 emblematic figures based on Hermetic cosmology and sacred geometry that are a symbolic embodiment of Boehme's teachings.

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Sandra W. Huff, F.R.C.

Secretary, English Grand Lodge Board of Directors

Sandra Huff has developed and presented AMORC workshops, classes, and lectures for many years, first as an officer in the field, and later as a staff member at Rosicrucian Park. Originally employed as Staff Research Scientist, she spent seven years in AMORC's research laboratory researching and writing "Mindquest" articles for the *Rosicrucian Digest*. Her articles continue to appear in AMORC publications. Following her research lab work, Soror Huff served as Assistant to Emperor Ralph M. Lewis, Class Master in the Department of Instruction, and Manager of the Affiliated Bodies Department—overseeing

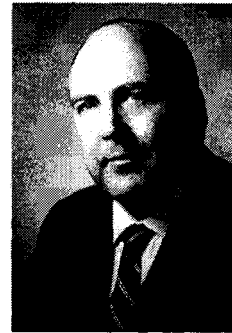
administration of Lodges, Chapters, Pronaoi, Grand Councilors/Regional Monitors, Colombes, and the Traditional Martinist Order. She is on the RCUI faculty, where she teaches classes on qabalah, Hermetic science, color, and ancient symbolic systems. Our Grand Lodge is indeed fortunate to have someone of Soror Huff's experience on its Board.

A native of Newport News, Virginia, Soror Huff holds a B.S. in Biology. Prior to AMORC, she was employed as a research associate at Oak Ridge National Laboratory in Tennessee. She has co-authored numerous works on chemical and radiation mutagenesis in leading scientific journals and textbooks. Soror Huff lives in San Jose with her husband, Jack Huff, a senior project engineer in medical research and development, and their daughter, Anne, Supreme Temple colombe emerita. In her spare time, Soror Huff enjoys traveling, writing, classical music, and the theatre.

David A. Burnet, F.R.C.

Treasurer, English Grand Lodge Board of Directors

David Burnet of Baltimore, Maryland, has worked diligently for many years to further the Great Work of the Rosicrucian Order, AMORC, in the Mid-Atlantic Region. He has served as Regional Monitor, and is now Grand Councilor for the region. Originally affiliating with Atlantis Lodge in Washington, D.C., where he eventually served as Master, Frater Burnet helped to organize a new Pronaos in Towson, Maryland. Building on this experience, and investing much personal time and hard work, he went on to help organize four additional affiliated bodies in the region. His efforts, time invested, and the related experience have paid off with consistently good results.



While serving as a regional instructor for our Grand Lodge, Frater Burnet worked under the direction of then Public Relations Director Kristie E. Knutson. Assisting the Regional Publicity Committee, he developed a regional newsletter, which resulted in more effective communication between affiliated bodies. As Regional Monitor, and later Grand Councilor, he has taken a very active role in providing leadership, support, and stability to the region. Frater Burnet feels that he owes much of his success in the region to what he has learned from effective past masters and Grand Councilor Emerita Mary Ann Fowler, with whom he worked closely.

In his personal life, Frater Burnet is founder and president of an educational training corporation, and his personal interests include chess, aikido, and baroque music. Frater Burnet lives in Baltimore with his wife, Britta Hugoson-Burnet—an attorney—and their four-year-old son Daniel. Congratulations to Frater Burnet on his appointment.

Director General of Giza Lectures at Rosicrucian Park

by Cynthia Stretch

RECENTLY, Dr. Zahi Hawass, Director General of Giza and Saqqara in Egypt, presented a lecture entitled "Pyramids of Ancient Egypt: Myths and Reality" at Rosicrucian Park, on his recent coast-to-coast tour of the United States.

The lecture opened with a discussion of the restoration of the monuments on the Giza Plateau. Work on the Great Pyramid has been completed and similar efforts are now taking place in the pyramids of Khafre and Menkaure. A one-inch thick salt deposit clinging to the interior was removed and over 500 granite stones restored. Iron supports were installed in the limestone roof of the passageway leading to the lower burial chamber, allowing the Egyptian Antiquities Organization to open the chamber to tourists for the first time. Sodium lamps have replaced the old system of illumination, and television monitoring devices now aid in controlling the circulation of visitors inside the Great Pyramid. In a recent publication, Dr. Hawass stated that "the result of the restoration is that the monument is in the best preserved state since its opening. Furthermore, it is more accessible to tourists, can be more easily viewed and policed, and has more chambers open." (*The Pyramids and Temples of Gizeh*, by W.M. Flinders Petrie, with an update by Zahi Hawass, p. 105.)

The second section of the lecture focused on the recent discovery of King Khufu's valley temple and causeway, the structures which, together with the Great Pyramid and its mortuary temple, form the complete pyramid complex of King Khufu. Like the missing pieces of a jigsaw puzzle, the valley temple and causeway have allowed the EAO to form a complete picture of the Giza Plateau as it looked at the close of the Fourth Dynasty.

Scholars believe that pyramid complexes were used in the funerary ritual held for the king after his death. The evidence uncovered during the excavation of King Khufu's com-



Dr. Zahi Hawass

plex, however, does not support this theory. No wall reliefs referring to mummification or the funeral procession were found. The doorways in the mortuary temple proved too narrow to accommodate the coffin containing the king's body or the funeral procession and its regalia. "It would be impossible for the funeral procession to go all the way from Khufu's valley temple to the pyramid entrance via the mortuary temple," insists Dr. Hawass. Instead, the ritual purification of the body took place outside the valley temple, after which it was taken to a workshop for embalming, and moved directly to the chamber beneath the pyramid, circumventing both the causeway and the mortuary temple.

What was the purpose of Khufu's pyramid complex, then? Dr. Hawass believes that one of the temples was used to celebrate the cult of the king after his death, and that the other was dedicated to the sun-god Ra, the causeway serving as the "ceremonial road" between the two related cults.

Currently the EAO is re-excavating the mastaba field to the west of the Great Pyramid in which are located the tombs of the nobles and officials, their wives and children. Estimated to take fifteen years to complete, the aim of this project is to reverse the problems

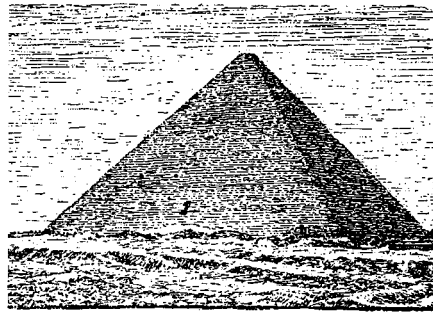
that 19th- and 20th-century excavations created, and to restore the site to its original plan.

In January of 1990, a startling discovery was made at the site. Archeologists found a large limestone slab containing the words "a dancing dwarf . . . the great palace . . . Khufu." In a chamber, or *serdab*, behind this stone, they saw "one of the most beautiful statues of a dwarf ever found." Responding to a slide of the statue during the lecture, Dr. Hawass confessed, "I am really in love with that statue . . . I don't want to send it to the Cairo Museum!"

Dr. Hawass believes that this dwarf, named Perenankh, rose from humble beginnings to a position high within Khufu's administration. The inscription at the base of the statue, "He who pleases His Majesty every day," indicates that Perenankh began his career, like many dwarves in ancient Egypt, as a court entertainer. At his death, though, he may have held one of the highest offices in government, for in his right hand he holds a *sekhem* scepter, a symbol of power and rank used only for viziers.

Further excavation has revealed that Perenankh's tomb was connected to nine others which, as a group, are isolated from the rest of the mastaba field. Within the nine tombs were found the skeletons of two men, one of whom limped, and the other whose right hand was crippled. Dr. Hawass believes that this area may have been a cemetery for the handicapped.

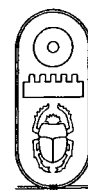
The closing section of Dr. Hawass' lecture concerned the recent excavations southeast of the Sphinx in the area referred to as the "workmen's village." One of the first finds was the tomb of Ptahshepsu, the overseer of the pyramid builders. Behind this, shafts lead to six more dome-shaped tombs. One is notably larger than the rest, indicating that the tomb's owner was more important than the others. Within this chamber was found not one, but many, skeletons. Were these skeletons from members of the same family? If not, why were they buried together? And who was the owner of the large tomb? Dr. Hawass believes that the large tomb belonged to the foreman of the gang of workmen who built the pyramids, and that the men who had labored under him were buried by his side. The most important thing about the tombs at the workmen's village is the implication that "hired workers who worked outside, lower than royalty, could be



buried like kings, queens, officials, and princes, and had the same opportunities" for securing their future in the afterlife.

Dr. Hawass conveyed his enthusiasm about the future of the Giza Plateau for scholars and tourists alike. As work progresses in the mastaba field and the workmen's village, the meaning of the cemetery for the handicapped may be understood, and we may learn more about the lives of the Egyptians who labored to build the pyramids. A plan has been developed to move the inhabitants of Naslett Esimman to a new village in the Fayyum, allowing the EAO to once again uncover King Khufu's valley temple. And tourists will be able to enjoy the newly restored Third Pyramid, reopened just three days before Dr. Hawass' lecture at Rosicrucian Park, and the Second Pyramid in 1991.

Dr. Zahi Hawass, Consulting Egyptologist to the Rosicrucian Egyptian Museum, was a Fulbright Scholar in Egyptology at the University of Pennsylvania where he received his Doctorate. Rising from the position of First Inspector of Antiquities on the Giza Plateau to Chief Inspector in 1980, and then to Director General in 1987, he currently oversees all research, excavation, and restoration at Giza, Saqqara, and the Bahria Oasis. Working in conjunction with the EAO, UNESCO, and the Arab League, since 1976 he has directed seven excavations at Giza, Abou Roash, Meremdah Beni Salama, and Khus Abou Zied. As a member of the National Specialist Committee in Egypt for Archaeology and Tourism, he participates in the decisions concerning the future development of Egypt. In addition to his responsibilities on the Giza Plateau, he holds a teaching position in the Egyptology Department at Alexandria University. An author and translator, his most recent publication is an update on the work of W.M. Flinders Petrie in The Pyramids and Temples of Gizeh.



Homage to the Peoples of the Forests

Excerpts from the Rainforest Lecture

(Kew Gardens, February 6, 1990)

by H.R.H. The Prince of Wales

THE PEOPLE of the so-called developed world have always treated tribal people as total savages, be it to enslave them, subdue them, "civilize" them or convert them to our way of religious thinking. The latter activity seems to be remarkably widespread and can cause unimaginable confusion and suffering. Even now, as the Penan in Sarawak are harassed and even imprisoned for defending their own tribal lands, and the Yanomami in Brazil are driven into extinction by measles, venereal disease or mercury poisoning following the illegal invasion of their lands by gold prospectors—even now, that dreadful pattern of collective genocide continues

A crucial factor in our approach to the rainforests . . . is the importance of working with indigenous tribal peoples, and respecting them for their all-embracing knowledge and experience in the forest. Generations of observation and bodily trial and error have honed their judgment in a process as rigorous as any laboratory testing. As a result, local people often have keener insights into the intricately balanced harmony of the forests, and how simultaneously to exploit and sustain that harmony, than do the peripatetic experts. Yet local communities have too often been ignored. We must systematically, I would suggest, bring them into efforts to safeguard the forest, right from the start of the planning process

Studies of Indian communities in Brazil and Venezuela show that they make use of up to 78 percent of the tree species in the forests concerned—and with as many as 300 species of trees in an area a quarter of the size of a football pitch [soccer field], this is no mean feat. To the Shuar Indians of Ecuador, the forest is a natural pharmacy—they know of



Prince Charles

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250 separate medical plants. The same kind of astonishingly diverse use of tropical forest species can be seen in their agricultural practices, even when dealing with varieties of staple crops such as manioc. The idea of one tribe (the Tukano Indians of the Upper Rio Negro in the Amazon) having access to no fewer than 140 varieties of manioc makes our dependence on a mere handful of staple crops look extremely primitive by comparison.

These people are accomplished environmental scientists, and for us to call them "primitive" is both perverse and patronizing

But there are good signs that this *can* be made to work. In Brazil, rubber tappers and Indians have overcome their history of conflict to recognize their common interests, and have signed a pact called the Forest Peoples' Alliance which focuses on defending their forests and the land rights of forest peoples. I must stress again that this is not some romantic idea: the key to reconciling the conflict between development and conservation lies with the knowledge and culture of those who live and work and know the forest. Extending the Forest Peoples' Alliance to other forest groups and rural communities may well be the greatest hope for the rainforests of the Amazon



There is more—far more—to be learned from the indigenous forest-dwellers than how to make use of 140 varieties of manioc. At one level, sustainable management of this kind fits very easily with today's prevailing utilitarian ethic; as such, it implies little more than simply learning how to manage natural resources more efficiently and cost-effectively.

But that is very different from the spirit in which the tribal Indians “manage” their natural world. It is important neither to patronize nor to romanticize tribal people, but the intimacy, respect and reverence which characterize their relationship with the tropical forest mark out their concept of stewardship as being quite different from ours. Environmentalists today tend to talk of sustainable development and stewardship as if they were one and the same thing, but the degree of similarity depends entirely on the frame of mind of the stewards involved.

I fear that we will fail this particular challenge if we are not prepared to accept that sustainable development demands not just a range of different management techniques and funding mechanisms, but a different attitude toward the Earth and a less arrogant, man-centered philosophy. One can imagine the situation in which some might be inclined just to Hoover up [i.e., vacuum up] the scientific knowledge of the rainforest Indians, reduce that knowledge to our own moneymaking utilitarian calculus, create scores of new exotic products (such as 140 varieties of manioc muesli), develop thrusting new profit centers out of the tropical forest genetic treasure chest and then simply move on in the old empty, mindless way.

“The key . . . lies with the knowledge and culture of those who . . . know the forests.”

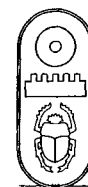
Perhaps we should try to emulate the North American Indian communities who have always planned many of their actions concerning the use of nature, planting and land use by giving thought to the effect that they will have on the seventh unborn generation. What a difference it would make if we gave proper thought to the effect that our actions will have on the welfare of our great-great-great-great-great-grandchildren. . . .

—*Earth Island Journal*



Photo courtesy of Bullfrog Films

Swiss anthropologist Bruno Manser took this advice to heart and lived with the Penan peoples of Sarawak



José Civasahui

International Poet and Scholar

by *Ethel Kessler*

LOVE OF LITERATURE and lyrical beauty burned fiercely inside a young Japanese boy and pursued him throughout life until he rose to international prominence.

Sir José Civasahui, the pen name for Sosuke Shibasaki, world lecturer, professor of English, translator of song and literature, and international poet laureate, brings honor to his country of Japan, to his family, and to himself. At seventy-five years, he continues to live his philosophy, "It's Never Too Late."

The title "sir" is an indication that he was knighted—the first Japanese person to have this title vested upon him by Royal Knights of Justice of England—in December 1986. This honor was bestowed in recognition of his being named an International Poet Laureate in 1983.

During the 15th century, according to legend, the king of England, in order to protect the throne and himself, appointed twelve of his most trustworthy knights to form the Royal Knights of Justice. They watched over other knights of the royal household and the twelve judged any suspected of misdeeds. Thus originated our current legal system with its twelve-person jury.

Today, the Royal Knights of Justice aim "to provide service to humanity and to form a brotherhood based on this ideal, irrespective of color, religion, or nationality. The Royal Knights of Justice affirms its belief in One Almighty God and in the philosophy of kindness and charity towards all men."

In May 1988, Dr. Civasahui was designated a Grand Knight, Order of Michael the Archangel, Police Legion, U.S.A., "for . . . service to his community so outstanding that it merits the respect and admiration of the honorable Order of Michael the Archangel."

These two are only a sampling of the many distinguished tributes Dr. Civasahui has received from countries all over the globe including the United States, England, India,

Italy, and Taiwan. These awards were bestowed for his distinguished efforts in such areas as poetry, humanities, and world citizenry.

How did Dr. Civasahui, born on January 2, 1916, in Saitama-ken, Japan, the youngest of eleven children, grow up to become this modest, friendly, and important literary man?

His father, Namitaro, a descendant of Kanmu-Tennoh, fiftieth Japanese emperor, shared with his family an interest in Japanese literature, music, fine arts, and archery. Young Sosuke enjoyed the camaraderie of his siblings and the guidance of his mother, a devout and intellectual lady.

Love of Poetry

Early on, Japanese literature along with Japanese translations of Western authors engrossed Sosuke Shibasaki. At fourteen, he began to study English at the Saitama County School of Commerce, and worked at fever-pitch to fulfill his desire to read English classics in the original language. Succeeding in his goal, the following year he pored over *Pilgrim's Progress*. Study of Spanish followed. Most of all, however, the lyrical side of his nature took delight in his devotion to poetry.

In 1939, Sosuke Shibasaki became a shipping chief in a trading company in Tokyo, and in the following year he married Setsuko Hirose.

Dr. Civasahui has related how poetry kept popping into his life, perhaps by divine chance. For example, during World War II, "called to the colors" in 1943, he served three years in the Japanese navy. Stationed on an island when he learned of war's end, he stood looking at row upon row of white wooden crosses guarding the graves of the dead with a "beautiful sunset peeking through sand hills and a dark forest of palm trees, beyond them tranquil blue sea." The young soldier's heart was so full of emotion that he was unaware that he had



Sir José Civasaku

begun reciting aloud the famous war poem "In Flanders Fields" by John McCrae.

After the recital a Dutch adjutant tapped him on the shoulder and asked, "How do you know that poem?"

"I love English poetry, have loved it from my early age, and just remembered," Shibasaki answered.

At the captain's request, Shibasaki repeated the poem to sounds of soldiers and officers weeping for the futility of war.

News of his talent and fluency in the English language spread, and so Sosuke Shibasaki was invited to the Japanese-American peace talks to act as interpreter. By 1948, he had become the senior examiner translator in the general headquarters of the Allied Forces in Tokyo. All of this was attained by "whole-hearted trust of this nameless Japanese private who recited one poem from memory."

"It is apt to be thought that the thing named poetry is *not* helpful in our actual life," Dr. Civasaku has said. Instead, he proved how "one poem has such a mighty power in our actual life."

War's Aftermath

He returned to Japan in 1946, dressed in a worn-out uniform and all his personal belong-

ings in a broken knapsack. Happy to find his wife and son who was a month old when he left, Shibasaki moved his family into two rooms with two beds, a small desk, and two wooden chairs. He had no other book than an old Bible.

One day, in 1947, when looking at the horizon "the white ray descended like a sunbeam from high heaven upon the sea, words came up from the bottom of my heart." Shibasaki then wrote the poem "What I Lost In The War," which was his first published work. It showed both his feelings of war's devastation and his uplifting faith in what was gained.

His poetry began to appear in the *Nippon Times* (later renamed *Japan Times*) and the *Mainichi*, an English-language periodical published in Japan. During this period, he studied poetry writing with Edmund Blunden, a British poet and professor, at his residence in the British embassy, and attended Blunden's lectures at the University of Tokyo.

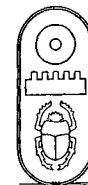
"Mr. Civasaku has made distinct progress in the art of English verse without losing what first of all gained my regards, *viz.*, his ideals and his foundation for the house of life," Dr. Blunden wrote in his introduction to Shibasaki's first collection of poetry, *In His Bosom*.

Since then, Dr. Civasaku has created volumes of published poetry and contributed to anthologies and publications of numerous countries. For twenty-one years he also used his talent for the written word while part of the literary staff of Toshiba EMI Ltd. While there, he founded the Toshiba Singing Angels, a group of children between the ages of five and ten, who performed at orphanages, asylums, and prisons to comfort the unfortunate.

"It's Never Too Late"

During this period, he released numerous spoken arts records, including Shakespearean plays, as well as speeches by prominent statesmen, such as Churchill and Kennedy. Also, through his translations, Dr. Civasaku introduced into Japan the music of Paul Anka, Nat King Cole's "Autumn Leaves," the popular Spanish song, "Quizas, Quizas," and other popular Western songs.

After retirement from Toshiba, he continued to live by his maxim, "It's Never Too



Late," by studying at the University of Madrid and World University.

Dr. Civasaki continues translating English- and Spanish-language works into Japanese. He enjoys translating children's books and stories of American author, Dr. Erna Holyer. And he has also translated poetry collections by Alfredo Gomez Gil and Novin Afrouz, as well as Robert Louis Stevenson's *A Child's Garden of Verses*.

Currently, he is also a lecturer of English at Sunshine College in Tokyo, and his classes are popular with students who plan to conduct business with Americans or travel to English-speaking countries. As a teacher, Dr. Civasaki has inspired his students to achieve. Over the years he has received many inspiring comments, including:

"I'm obliged to you," one girl wrote in English, "I've learned a lot about Americans, their culture, their society, their thoughts on life. Americans are very kind to visitors."

"You are a great teacher all over the world," another wrote. "We were lucky. Now I love English."

Dr. Civasaki has played a prominent role in a number of national and international organizations, including: Deputy Director General for Asia of the International Biographical Centre; Past President, United Poets Laureate International; member of the International Shakespeare Association; representative of World University in Japan (Dr. Civasaki received a Doctorate of Humanities from World University); Life Fellow, World Jnana Sadahk Society in India; President, Japan Song Translators Society.

Dr. Civasaki recalls how his lifetime pursuit, which stemmed from a youthful love of literature, has led to recognition by a number of world organizations. He accepts these opportunities—much like an International Intellectuals Olympics—as a way in which he can do his part to work toward better global communications, world brotherhood, and peace.

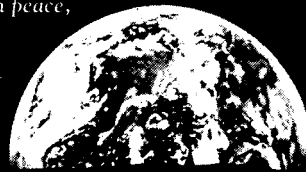
Prayer For Peace

*There's land enough on this earth,
That everyone could have his own:
Only we men are sharing it wrong.
No need to fight to live in peace,
There's land enough on this earth.
There's water enough on this earth,
That everyone could drink enough:
Only we men are sharing it wrong.
No need to fight to live in peace,
There's water enough on this earth.
There's dreams enough on this earth,
That everyone could fill his heart:
Only we men are rejecting it.
No need to fight to live in peace,
There's dreams enough
on this earth.*

In Spring Time Rain

*Open your heart in spring time rain,
To make it soft and meek:
The seed in soil awaken, and seek
The new green garment.
Open your heart in spring time rain,
To hear the bush-warblers sing:
To catch the mill-side mill-wheel's refrain
And a purity in everything.
Open your heart in spring time rain,
To fill your heart with life,
Of heavenly, glorious, graceful gifts:
Let winter go with its strife.*

—Dr. José Civasaki



Structures of Mind and Consciousness

A Quest for Understanding

by Ed Mahood, Jr., F.R.C., I.R.C.

MANY PEOPLE vacillate between two states of knowing. At times we know exactly where we are going, what we are about, and what we want out of life. And at other times we feel hopelessly lost and forlorn. In fact, these two states represent extremes of existence that most of us experience to some degree at one time or another during our lives.

Many of us (but not nearly enough) at some time decide to end this vacillation and embark upon a quest for certainty and surety, a quest for stability in which we always know where we are going and what we are doing. This is no easy undertaking, to be sure, for we are constantly confronted with so many distractions from our spouse, our family, neighbors, the boss—and often enough the distractions come from within our very selves.

To overcome these difficulties and aid us in our strivings for more insight and understanding, we often turn to different sources for help. These sources come in a variety of shapes and colors, so to speak—a hobby, club, church, a fraternal organization or, possibly, an esoteric group. Or, if we are loners by nature, such affiliation can take the form of extensive reading and study. In any case, we will find ourselves continually confronted with words, concepts, actions, and pictures that will demand of us a concerted effort toward understanding. This, too, is no easy task.

In this brief article, we will look at a simple model of human consciousness (in particular, objective, or outer consciousness) to better understand this side, or aspect, of ourselves. Then we will look briefly at the “other side of mind,” the subconscious or unconscious, and develop a similar simple model for understanding its functioning. Finally, we will tie these two aspects together to summarize what takes place when we *are* and when we *learn*.

Conscious Mind

In approaching our problem of understanding ourselves and the world around us, we should first attempt to specify the actual nature of our problem. René Descartes, the great French philosopher and mathematician, described this initial state of things rather well in his famous expression: *cogito ergo sum* (I think, therefore I am). In other words, we are often as aware of ourselves as we are of others; but, as was said, this is only the beginning.

I would like to propose, therefore, a simple model of mind that can help us to understand *what* we do once we recognize *that* we are doing it. It looks like this:

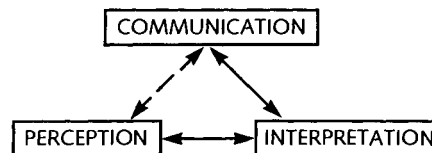
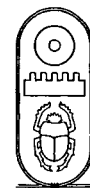


Figure 1

At every moment of our waking lives we are confronted with and bombarded by a multitude of stimuli. They are expressed as forms, colors, smells, sounds, tactile sensations, thoughts, impressions, ideas, etc. We are constantly busy filtering, sorting, selecting, paying attention to and ignoring these stimuli so as not to become overwhelmed by them and so that we can make sense of where we are and what we are doing. The scientific term for these actions is “perceiving.” We are constantly engaged in this activity due to the overabundance of input we are confronted with at all times. We must remember that we *selectively* assimilate such impressions, for this is the key to perception.



But once we have taken in all these impressions and stimuli, what do we do with them? Once within us, some kind of decision has to be made. This decision-making phase is characterized by two basic questions: What is it? What does it mean?

We are continually trying to make sense of the impressions we are receiving. We recognize people as friends or as strangers. We see landscapes as inspiring or distracting; view art as fulfilling or “it doesn’t do anything” for us; read words as meaningful or as simply informative. Actually, what we are doing could be scientifically termed “interpretation.”

I have chosen the term “interpretation” in particular since I want to avoid the idea of *judgment*. We are not necessarily making a decision about the worth or value of any particular stimulus or group of stimuli; rather, we are determining what the stimulus or impression represents. At this point in the process, we are more interested in the “what” than the “what for.”

Human Communication

Since we are human beings, however, we are often overcome by the desire to let others know about the things we have seen, felt, and done. In other words, we try to *communicate* our perceptions and interpretations to others. We must always keep in mind, though, that we are the only creatures who apparently have this ability. Various other forms of life can “communicate” to others of their species, but we have not found that this can be done over time (e.g., relating things that happened in their youth), nor can it be done in regard to things outside of the five senses (e.g., discussing the concept of “truth”). These abilities are strictly and essentially human; they are what set us apart from other animals. The medium we use to effect this communication is called *language*.

It is exactly at this juncture that “the problem,” if any, arises. What is it that we are communicating to others? How does this take place? What is happening within us when we communicate, and what is going on within the person to whom we are talking (writing, etc.)? If we take our model seriously, we see that what we communicate to others, through language, is, at best, only our *interpretation* of something else.

It would be to our advantage to attempt to determine and experience how such communication takes place, especially in regard to religious, philosophical, and esoteric texts. The emphasis on these types of texts (which include art, painting, and sculpture, as well as the written word) is not to relegate other aspects of life and knowledge, such as science, to subordinate roles. Science has its place, and it is certainly not a secondary one in our modern world. Science, however, has its own way of establishing and communicating its findings. It deals, for the most part, with observable data. It is easier to replicate the experiments of science to gain a better understanding of the phenomena produced and then to base our interpretation upon our own perceptions of the facts involved than it is to reconstruct the thought processes involved in the description of some spiritual phenomenon.

Unconscious Mind

As students of the Mysteries and things “not of this world” we realize that a whole realm of experience lies outside of our five senses. In times of unwaking—such as in sleeping and dreaming, and, perhaps, intense, deep meditation—communication with this most inner mind occurs. Flashes of insight, impressions, thoughts, colors, smells, or combinations of all these are presented to our general consciousness, often without our full understanding of their significance. They often make complete sense to us only after we have continued to meditate and reflect upon these communications.

My feeling is that the process which occurs as a result of this communication, which allows us to be aware of the thought or impression, is a form of perception. It is not the physical perception we spoke of above, nor is it the conscious, analytical selection and filtering of sense data; rather, it is a growing awareness of something that was previously unrecognized. The word “perception” fits here because we are not always aware of the presence of such stimuli, just as in waking we are not fully cognizant of the multitudinous impressions reaching our sensations every second. The process is selective in that we must have conditioned ourselves to being receptive to them. We have learned to be aware of their presence.

Once we have received these impressions, and know that they are there, we begin our

process of reflection and contemplation. Although not so analytically structured as the similar process which takes place in our conscious mind, we do, in a manner, analyze and examine the impressions given to us. We attempt to integrate them into the complete fabric of our existence and being. We do this on the basis of things we know, things we have learned, and the socialization processes to which we have been exposed.

A moment's consideration will reveal that the process we have just described is not unlike the one we considered in relation to the conscious mind. In fact, exactly the same elements are present. The most common element is *interpretation*, since in both instances this was based upon the meanings and experiences that we had developed thus far in life.

Consequently, I would like to expand the model proposed above to include the unconscious realm and utilize "interpretation" as the bridge between conscious and unconscious realms. Our model then looks like Figure 2.

The primary purpose for reviewing these models is to become more aware of the process and elements involved in our understanding of the world within and around us. It helps our understanding if we have a notion regarding what is involved in that understanding. The *interrelationship* of these three elements provides us with a basis for learning, knowledge, and comprehension.

It should be remembered that this process, this movement through the interrelationships of these three elements, is something that is continually happening. It happens during our waking and during our unawaking hours. There is no conceivable instance when we are not engaged in this process. Nevertheless, the process does not control us; rather, we control the process—if we desire to.

Conclusion

An awareness of what goes on in our interaction with the world can help us to come to terms with that world. The models presented can assist us in that awareness. As an aid in remembering the model, a few key words are offered to relate to the various elements of the model:

PERCEPTION — POINT OF VIEW
PERSPECTIVE

INTERPRETATION — EVALUATION
JUDGMENT

COMMUNICATION — UNDERSTANDING
INSIGHT

The three primary parts remind us of the *triangle* which describes all manifestation. It is our interaction with this manifestation, though, represented by the dual concepts for each point, which is responsible for our understanding of the world around us. These dual aspects of each point remind us of the ancient symbol of two interlaced triangles, with a dark

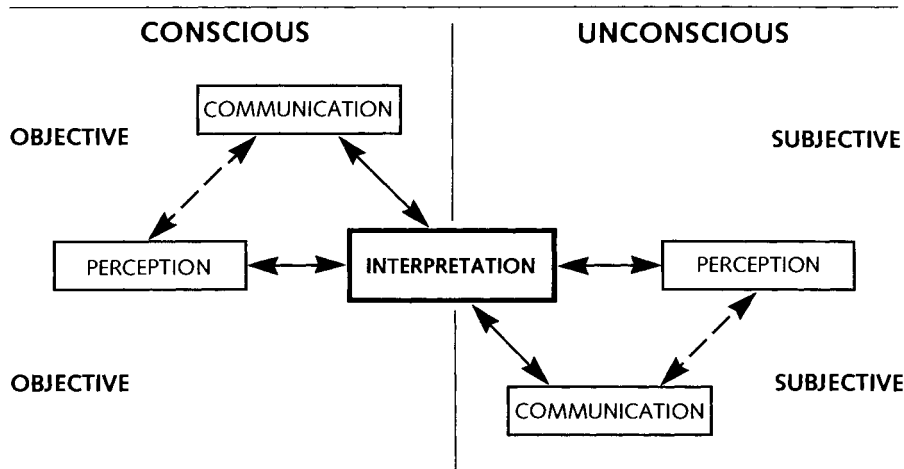


Figure 2

one pointing downward, and a light one pointing upward. This symbol, then, could serve us well as a mnemonic of the process involved in the structure presented here.

Religious, philosophical, and esoteric texts are attempts at communicating feelings and experiences that lie outside of our normal, everyday purview of experience. More often than not, they deal with subjects that are not of personal concern to the majority of people in their everyday lives. As was pointed out earlier, it is only the person who has asked the

burning questions—demanding more of everyday life—who begins this quest for deeper understanding. Thus, the initial steps along the Path have been taken. The authors of these kinds of texts are ones who, like ourselves, have taken that step as well. The manner in which they describe this subject matter differs from place to place and from time to time. Yet, it is only the expression of the particular point which differs, for the most central point of this subject matter always remains the same. Δ

Rosicrucian International English Convention



**Beyond
the Vision**

July 24-28, 1991

**Hyatt Regency Hotel
Houston, Texas**

Come to marvelous space-age Houston this summer and re-experience with fellow Rosicrucians the dynamic vision of the Rosicrucian Order. A Rosicrucian Convention is a great place to meet new friends and renew old acquaintances, bringing us all closer together in continuing the Great Work and Worship of our beloved Order.

Convention '91 begins on Wednesday, July 24, with the premiere of *The Evolving Heritage*—a fascinating multi-image tour of AMORC's administration sites in California, England, and Nigeria. Also occurring that day: a Traditional Martinist Order Conventicle, presided over by T.M.O. Sovereign Grand Master Christian Bernard.

The Convention's inspiring Opening Ceremony and Convocation, presided over by AMORC Grand Chaplain Edward Lee, will occur on the morning of July 25, leading into a full four-day schedule of events—convocations, initiations, workshops, and mystical dramas—presented by members and Grand Lodge representatives. Special guests include Emperor Christian Bernard, Grand Master Kristie E. Knutson, and Grand Regional Administrators Harry Daniels and Kenneth Idiodi.

A special highlight of the Convention will be the formal Installation of Grand Master Kristie E. Knutson on July 25, heralding a new era of dynamic growth for the English Grand Lodge. Presiding over this wonderfully inspiring initiatic ritual will be Emperor Christian Bernard. You won't want to miss this exciting event!

Ushering in this major Rosicrucian event are three days (July 21-23) of fascinating on-site RCUI classes covering subjects of interest to all Rosicrucians—from the alchemy of thought, to Hermetic philosophy, mystical music, and the evolvment of the soul.

If you haven't preregistered yet, please feel free to register at the door in Houston. We'll be most happy to see you!

For hotel accommodations, travel information, and further Convention '91 information, consult your July *English Grand Lodge Bulletin* or write to:

Convention '91
P.O. Box 9578
The Woodlands, TX 77387-9578

*The
Rosicrucian
Digest
Summer
1991*

Listen to Life's Energy

Poetry and Teenagers Share A Lot in Common

by Steven Lewis

RUSSELL BAKER wrote, "Americans hate poetry." Poet Marianne Moore's famous line, "I too dislike it," suggests that she would concur. One of my more candid students struggling through Keats and Eliot may have summed it up: "Why don't they just say what they mean?"

As a culture we view poetry as something beyond the realm of regular people, obscure and enigmatic. Poets are considered members of a strange, exclusionary sect, effete and condescending, putting one over on us. They don't make conventional sense. We don't like them.

In our high schools, rather than encouraging students to appreciate poetry as expressions emerging from the heart of the soul, poems are laid out on overhead projectors, subjected to intense scrutiny and dissected for dactyls, metonymy, metrical feet, caesuras, etc. We do that so that each poem will fit neatly into a learning slot; so we can test it; so we will never have to deal with the discomfort again. Of course poetry is a hated subject.

As a poet and teacher for nearly two decades, I have observed a startling connection between the national disdain for poetry and the way we view adolescents. Anyone who spends time with teenagers will attest to the fact that they, too, don't make conventional sense. They upset adult notions of the way things should be. They don't listen in an appropriate manner. Aloof and moody, when they talk, they speak a different language. Like poets.

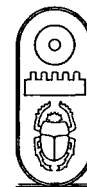
Author Steven Lewis is a college teacher, writer, editor at a small press, and father of seven children. His article is adapted from a guest lecture he delivered to Dr. J. Hillestad's Philosophical Foundations of Education class at State University of New York-Paltz.

That Americans also don't like teenagers is no more clearly seen than in our secondary schools which deal with teenagers in the same way as they deal with the despised poetry: fit them into slots, analyze them to death, and move them along. Since they don't conform to some antiquated notion of how young adults should behave, we shunt them into manageable cohorts and demand that they act as passive participants in their own education. Success and failure are measured solely by the student's ability to perform unrelated tasks in a quiet and efficient manner.

The result, of course, is that most kids don't learn very much about poetry, or anything else in their academic schedules for that matter—just check out any index of cultural literacy—primarily because we do not teach them to see life as it is, but only as it should be. And they hate school, much as Americans hate poetry.

Personally, I love poetry and I also love teaching adolescents, not because I am better or crazier than some others, but only because I have come to appreciate what poets and teenagers bring to my life by listening to what they say. They touch that spontaneous, wholehearted part of my soul.

I have long admired Henry Adams' account of how his grandfather, the former President, managed to take him to school on a day that the young boy refused to go. It seems to me a model of effective teaching. The old man didn't lecture or yell or take out the belt or threaten him with some unrelated punishment. Without a word, he took young Henry by the hand and walked with him all the way to school. Henry was not made to feel a "bad boy" for wanting to stay home—it was only natural that a boy of his wild years should resist the structure of school—but by his grandfather's strong and sympathetic demeanor he understood that he simply had no choice. →



Appreciate the Energy . . . and Channel it!

Good educators also do not disdain the natural wildness within teenagers by slandering it, nor do they hate adulthood so much that they allow students the freedom not to learn. The learning experience is not translated into meaningless and repetitious tasks designed solely to control. A poem—



or a formula or a declension—is presented and allowed to work its wonders. Great books and great discoveries are introduced as the raw material for the truly important discussions of ideas. A good teacher knows that Friday night is far more important to students than Friday morning, and celebrates that fact as she or he turns the light on what must be learned to be a citizen of the world.

In recollecting the many young faces that I have encountered through the years, the one I can see most clearly at this moment is David Pinter (not his real name), a boy I

met while teaching at a rural high school in upstate New York. I only saw him for a few minutes each day in my homeroom. Always unkempt, with dirty fingernails and uncombed hair, David was neither friendly nor unfriendly, and, according to school standards, not very bright. No one seemed to take much notice. Certainly I did not. He apparently did what was minimally required and eventually graduated.

Two years ago I read that David Pinter hung himself in the front yard of his home. As told to me, he appeared a grotesque sight to the people of the small town going to church that Sunday morning. Since then I have always thought that he chose to kill himself in such a public place as a way of finally saying to the town who had never really taken a look at him, "I am here. You have to look at me now."

David Pinter's life was a poem—enigmatic and obscure. Few people knew him at school. He did not fit the right mold. I do not pretend to know why he killed himself, just as I do not know why so many poems are written, nor often what they mean to their writers, but through David I have learned to look more intently at the people around me. That is what a poem does.

And that is what a good teacher does. If we are to truly educate the children of this country, as educators and politicians seem to agree, we must first accept who they are, and celebrate each and every one of them.

For the Work She Accomplished
On Behalf of the Rosicrucian Order, AMORC
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Donna G. O'Neill, F.R.C.

Past Grand Master



TREASURES FROM OUR MUSEUM



TRIPYTES—A group of three vessels, including a large central bowl and two smaller vessels on stands, are commonly depicted on ancient Egyptian and Babylonian objects. The central bowl was used in the ritual of libation, and the smaller vessels were used to hold liquid offerings. These vessels date to the Old Kingdom (c. 2700–2200 B.C.).

The Museum Staff

The objects in this exhibit are on loan to the Metropolitan Museum of Art from the British Museum, London, and the Vorderasiatisches Museum, Berlin, Germany.

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