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# Rosicrucian Digest®

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MYSTICISM

• ART

• SCIENCE



# Treasures from our Museum



## Mummy of the Priest Nesimin RC 1680

*c. 600 B.C.*

of Amun, the King's descendant, Chief over the dancers of Mut, Nesimin, True of Voice, Son of Yerhoru, son of Ahmose, son of Jehor, son of Nesihor, and born of the Lady of the House, the priestess of Min, Nebesyotes, True of Voice, may the ka live eternally."

Nesimin's body, however, also tells us something that his words do not. His bone structure, discovered through x-rays, reveals that he had a very unusual bone structure for an Egyptian, being very heavy boned and tall. It is possible that some of his ancestors originated in Africa south of Egypt. Since none of his male ancestors have important titles with their names, they may have immigrated to Egypt, while his mother was an Egyptian titled lady and priestess.

Nesimin was from the town of Akhmim, which was dedicated to the god Min, one of the earliest gods of Egypt and a god dedicated to fertility. Many of the queens of the 18th Dynasty, including Akhenaten's own mother, Tiye, hailed from Akhmim and honored Min.

Nesimin may be visited in the Rosicrucian Egyptian Museum's Afterlife Gallery, where he shares his new display with the coffins of the Priest Usermontu and the Lady of the House Ta'awa-sherit, all of whom lived during the Saite Period.

— Lisa Schwappach-Shirriff, M.A.  
Curator  
Rosicrucian Egyptian Museum

**A**mong the greatest treasures of the ancient world are the people who lived in those early times. They were eyewitnesses to history, and act as ambassadors from the ancient world to the people of today.

This gentleman is the priest Nesimin, a current resident of the Rosicrucian Egyptian Museum's Afterlife Gallery. He lived in Egypt about 2,600 years ago during what is known as the Saite Period, or Dynasty 26. He was from a privileged class, as the quality of his mummy wrappings clearly displays. Amulets adorn his torso, intended to protect him for all eternity. His face mask mimics his features in life, enabling his spirit to recognize him. Nesimin's feet are protected by the Anubis-like god, Wepwawet, the "Opener of the Ways."

The strip of text down the front of his mummy tells us not only who he was, but just as importantly, who his relatives were. Following the standard dedication to the gods, it reads: "For the ka of the Osiris, the Sem-Priest, the imy-yes priest, and the hes-ka priest



Research on the Rosicrucian Egyptian Museum's collection is ongoing. Donations and bequests to facilitate acquisitions, research, and other museum projects are gratefully acknowledged.



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May Banks-Stacey

# ROSICRUCIAN HISTORY

from Its Origins to the Present

## Part XVI

### The Journey to the East

by Christian Rebisse, F.R.C.

**A**LTHOUGH HARVEY SPENCER LEWIS considered her to be the cofounder of the Ancient and Mystical Order Rosae Crucis, May Banks-Stacey (1846-1919) has remained relatively unrecognized. We feel that it is important, therefore, to consider briefly the unusual journey of this Rosicrucian.<sup>1</sup> May Banks-Stacey, born Mary Henrietta Banks, was the daughter of Thaddeus Banks, a distinguished lawyer, and of Delia Cromwell Reynolds. She was an excellent student and eventually obtained a diploma as a lawyer. She was also a fine musician and possessed a lovely voice. A woman endowed with great elegance,

she was part of the fashionable social circles of Washington and later New York. In 1869 she married Colonel May Humphreys Stacey (1837-1886), but then became a widow when she was only forty years old. This new situation allowed the relatively young woman to devote herself to activities that she had no time for previously.

### The Orient

After her husband's death, May Banks-Stacey lived most often at the home of one of her sons, Captain Cromwell Stacey. As is often true of military personnel, his duties obliged him to travel abroad from time to time.<sup>2</sup> His mother



generally accompanied him, and thus she had the opportunity to travel to China, Japan, India, Tibet, the Philippines, Europe, Cuba, and Australia.<sup>3</sup> Her daughter stated that May Banks-Stacey met the chief of Zululand and many native rulers of India, and noted that she studied the philosophy of Bahauallah (1817-1892), the founder of the Bahai faith.

May Banks-Stacey was a member of the Theosophical Society and, as such, had the opportunity to become part of the Theosophist Inner Circle, the esoteric group that Helena Petrovna Blavatsky had formed within the society, and in which the members were directly bound to her by an oath.<sup>4</sup> AMORC's cofounder also took an interest in the Orient and was attracted to the teachings of Swami Vivekananda (1862-1902), a follower of Ramakrishna who had left Bombay for the United States in May 1893.<sup>5</sup> There, along with such individuals as Gandhi, he represented Hinduism at the World Parliament of Religions in Chicago, which opened its doors on September 11, 1893. He enjoyed great success and was invited to remain in America. For three years he traveled around the country, giving lectures and seminars in which he discussed the Vedanta and Ramakrishna's teachings. His ideas influenced all those who were part of the New Thought movement at the time. Romain Rolland has shown that even Mary Baker Eddy, the founder of Christian Science, came under his influence, and this was probably also true of William Walker Atkinson, the most Eastern-minded of the teachers of New Thought.<sup>6</sup> On the other hand, Swami Vivekananda's teachings also helped to restrain the expansion of the Theosophical Society and presented a more authentic image of the Eastern world. It is probable that May Banks-Stacey was present at the classes that Vivekananda gave in New York in 1894 and 1896, the years when she was initiated into Eastern philosophy.

## The Manhattan Mystic Circle

May Banks-Stacey came from a family of Freemasons. In 1761, one of her ancestors, James

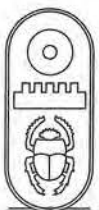
Banks (1732-1793), was one of the founders of New Jersey's first Masonic lodge, St. John's Lodge No. 1, where he held the office of Junior Warden.<sup>7</sup> We do not know whether her father was a Freemason, but this is probable, as his daughter became a member of Eastern Star, one of the oldest mixed Masonic obediences. Access to this organization involves what is called "Masonry of adoption,"<sup>8</sup> as it is reserved to mothers, wives, sisters, or daughters of Freemasons. However, we should note that information regarding May Banks-Stacey's membership in Eastern Star remains imprecise and perhaps is unrelated to the Masonic organization just mentioned, but to the similarly named order founded by Annie Besant that was closely associated with the Theosophical Society.<sup>9</sup> This is a logical possibility, as May Banks-Stacey was quite active in this movement.

AMORC's cofounder was also a member of the Manhattan Mystic Circle, a Masonic rite of adoption in which she appears to have been the prime mover. This side organization, founded in February 1898, took the form of a mutual aide society and charity composed of the daughters, wives, sisters, and daughters-in-law of Freemasons. According to the *Constitution and bylaws of the Manhattan Mystic Circle, Lodge No. 1 O.M.*, the person directing the lodge was called "Illustrious Mistress." After consulting a copy of this document, we may surmise that this office was held by May Banks-Stacey.<sup>10</sup> Outside of these esoteric activities, she also took an interest in national affairs. She was a Daughter of the American Revolution and a Colonial Dame, and in 1898 she served as the first vice-president of the New York Women's Republican Association, which worked for the upcoming presidential campaign.

## Egypt

May Banks-Stacey was attracted to all forms of occultism—especially astrology, chiromancy, and white magic. During her travels to India and Tibet, she had acquired great wisdom, and her daughter noted in a letter: "I believe that she preferred Egypt to all other countries. She told me

If you have enjoyed reading this series of articles on Rosicrucian history, we take this opportunity to remind you of our new book, *Rosicrucian History and Mysteries*, by Frater Christian Rebis.



about certain impressions that she had experienced in visiting the ancient temples, the feeling that there was a time when she had to be an Egyptian in one of her numerous reincarnations."<sup>11</sup> According to what H. Spencer Lewis relates, it was while she was in Egypt that the Rosicrucians gave May Banks-Stacey a "mystical jewel" and some sealed documents that she had to keep until another person came along and presented her with an exact copy of one of the seals and called upon her assistance to establish the Rosicrucian Order in America.

Who were the initiates that May Banks-Stacey encountered in Egypt? H. Spencer Lewis does not say. Did he indicate by this name some Rosicrucians whose existence has been lost to history or some Freemasons of the Rose-Croix degree?<sup>12</sup> Let us not forget that, around 1863, Jean-Étienne Marconis de Nègre granted a patent to Joseph de Beauregard for the creation in Egypt of a Sovereign Sanctuary of Memphis, a rite that accorded special importance to the Rose-Croix degree. The Rosicrucian tradition was equally present with Demetrius Platon Semelas (1883-1924), a Greek Martinist living in Cairo. The latter was said to have obtained in 1902, at a monastery on Mount Athos, the legacy of the Rose-Croix of the Orient.<sup>13</sup> In October 1911, he also conferred an initiation of the "R.C. Aspirant" degree on Georges Lagrèze, an inspector of the Martinist Order, who was traveling in Egypt. Tradition states that the latter afterwards transmitted this initiation to Papus.<sup>14</sup> Could the Rosicrucian encountered by May Banks-Stacey in Egypt be Demetrius Platon Semelas? This remains only a hypothesis. However, if this were the case, it would resolve many puzzles, especially the fact that in 1913, Harvey Spencer Lewis was in contact with Eugene Dupré, who was Semelas' assistant.<sup>15</sup>

H. Spencer Lewis tells us that after leaving Egypt, May Banks-Stacey journeyed to India, where, upon producing the documents she had received in Egypt, she was initiated into the Rosicrucian Order. She was named legate of the organization for America, but she was informed that the Order would not be established in that country until 1915, under the patronage of France. This episode in the life of AMORC's cofounder remains enigmatic, because we lack the vital clues for properly interpreting the

initiation in India. We may see this as an allusion to a possible trip to Adyar, the headquarters of the Theosophical Society of which she was a member—keeping in mind that this organization has always had a certain affinity with the Rosicrucians, as was pointed out previously when we described how its founders were considering giving it the title of "Rosicrucian," but settled instead on "Theosophical." After the death of Helena Petrovna Blavatsky, Annie Besant emphasized this affinity. First she created the Eastern Star, and then in 1912 the Order of the Temple of the Rosy Cross, an ephemeral movement whose activities came to an end in 1918. Was this the organization that May Banks-Stacey contacted in India? The hypothesis seems plausible. Following this journey, H. Spencer Lewis recalled that she stopped in London, where she met a certain "BE, Deta Conts," who was described as being an eminent student of occultism. Then she returned to New York and immersed herself in Masonic activities.

## The New Ontology

In the previous article, it was mentioned that May Banks-Stacey was a member of the New York Institute for Psychical Research, the organization founded by H. Spencer Lewis. We do not know on what date she joined. In his autobiography, Lewis reported that he met her at the end of 1907. At this time, he was only twenty-four years old and was employed as an illustrator at a New York newspaper. He also enjoyed some degree of success as a photojournalist. Along with these activities, he remained occupied with the Institute for Psychical Research and began to write some articles concerning psychic science and esotericism. In February 1908, he contributed to *The Future*, a monthly publication belonging to the New Thought movement.<sup>16</sup> Under the pseudonym of Prof. Lewis he wrote several articles on astrology<sup>17</sup> and using the name of Royle Thurston he also published the first article of a series entitled "The New Ontology." He described this work as being a series of lessons on a new science explaining life and death, as well as all spiritual phenomena. He touched upon such topics as vital life force, diet, health, magnetism, hypnosis, and psychic energies. But his collaboration with this publication was of short duration, because two months later he was



to have an experience that changed his life completely.

## A Mystical Experience

Due to his busy schedule, H. Spencer Lewis had little opportunity of returning to the Metropolitan Church on Seventh Avenue, in New York. In the spring of 1908, he felt an urge to go back to this place that had been his spiritual home seven years earlier. On the Thursday after Easter, around 4:30 in the afternoon, he entered the church and sat in a pew to meditate. It was then that he felt the presence of an invisible being whom he perceived to be a man with a long white beard who gave the impression of peace and harmony. This mysterious individual told him that the knowledge to which he aspired could not be found in books but rather deep within himself. He was also informed that he had to go to France to be initiated into the Rose-Croix. Who was this mysterious being? Was he truly a spiritual entity? Did he correspond to the perception of the archetype of the old sage, such as that described by Carl Jung? What can be said for certain is that this mystical experience left a profound impression upon H. Spencer Lewis and became the starting point for his "pilgrim's journey to the East."



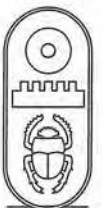
The Future, February, 1908.

In the hope of obtaining some information regarding Rosicrucianism in France, he decided to write to a Parisian bookseller whose catalogue he had obtained. We have not succeeded in identifying this individual, who was also described as being the editor of a newspaper. It is possible that the person in question is Henri Durville, whose shop, both a library and publishing house, was located at 23 rue Saint-Merri in Paris. The Librairie du Magnétisme, a library possessing more than 8,000 books and magazines concerning magnetism and occultism, offered its lending services to seekers of rare works. It also had at its disposal a collection of about 700,000 engravings, portraits, autographs, and other documents relating to this specialty. As a publishing house, it provided an important catalogue of works that were marketed around the world. Henri Durville was also the director and sub-editor of the *Journal du magnétisme*. According to the October 1909 issue of this magazine, there existed in New York a college of magnetism, directed by Dr. Babbitt, that worked closely with Henri Durville's Société magnétique de France.<sup>18</sup> Whatever the identity of the bookseller contacted by H. Spencer Lewis, the latter soon received the following reply:

If you came to Paris and found it convenient to call at the Studio of M. —, the professor of languages at No. —, Blvd. St. Germain, he might be able to tell you something of the circle of which you inquire. It might be advisable to hand him this note. Certainly a letter to him announcing your coming (by date and name of boat) would be courteous.<sup>19</sup>

## The Journey to France

Although his financial situation did not permit him to consider such a voyage, an unexpected opportunity soon presented itself. His father, Aaron Lewis, an expert in authenticating documents as well as a renowned genealogist, needed an assistant while conducting research in France for the Rockefeller family. On July 24, 1909, the two men sailed for Europe on the *Amerika*, of the Hamburg Amerika Line. On Sunday, August 1, the ship arrived at Cherbourg, and the two travelers set off for Paris by train. The days that followed were entirely devoted to genealogical research, and it was only



in the following week that H. Spencer Lewis was able to visit the bookshop and the professor of languages on Boulevard Saint-Germain. "A Pilgrim's Journey to the East" reported his meetings with the professor on Saturday, August 7, and on Monday, August 9. This man was about forty-five years old, spoke perfect English, and asked many probing questions to determine Lewis' intentions. At the end of the second meeting, he recommended that his American visitor travel to southern France, where he would receive further instructions.

As we have seen previously, the contact with this professor of languages may have been established through Henri Durville. However, we may also wonder whether our traveler could not have done his investigations by going to the celebrated Librairie du Merveilleux founded by Lucien Chamuel. It is there that Papus and his friends organized the first meetings of the Martinist Order and the Kabbalistic Order of the Rose-Croix, and had launched the magazines *L'Initiation* and *Le Voile d'Isis*. The veritable meeting place of all Parisian occultists, this bookshop had been purchased by Pierre Dujols and Alexandre Thomas.<sup>20</sup> In 1909 the two men were working on Paracelsus' *Sept Livres de l'archidoxe magique*—a book that was published under the auspices of the Kabbalistic Order of the Rose-Croix. Pierre Dujols (1862-1926), an alchemist believed by some to be Fulcanelli, was also interested in Rosicrucianism. In a book entitled *La Chevalerie amoureuse, troubadours, félibriges et Rose-Croix*, he repeatedly spoke about this movement in connection with Toulouse and the Academie des Jeux Floraux. "Some well-informed people still talk clandestinely about the modern-day Rosicrucians of Toulouse," he notes in this text.<sup>21</sup>

In his autobiography, H. Spencer Lewis added several other facts. He states that the people who interviewed him in Paris suspected him of wanting to penetrate some secret of Freemasonry. Concerning this matter, he mentioned his connection with the Parisian bookseller, whom he described as one of the officers of a branch of Freemasonry improperly holding some ancient manuscripts, seals, jewels, and old accessories belonging to Rosicrucian lodges that had fallen inactive. Despite their suspicions concerning him, Lewis was eventually directed toward those

individuals who could guide him toward the light he was seeking. And that is how he received the advice that he should go to Toulouse.

It may be asked why his interrogators did not recommend that he meet with such individuals as Joséphin Péladan and Papus who were then well known for their Rosicrucian activities. Indeed, in June 1908—in the preceding year—the latter had presided at the Spiritualist Congress, which brought together more than seventeen initiatic organizations.<sup>22</sup> However, this important event barely concealed the crisis affecting the initiatic groups directed by Papus—and the Kabbalistic Order of the Rose-Croix in particular. After Stanislas de Guaita's death in 1897, this group became inactive. In the same year, Joséphin Péladan shut down the Order of the Rose-Croix du Temple et du Graal. Consequently, we may understand why Harvey Spencer Lewis was not directed to these organizations. Instead, as we shall soon see, he was sent to Toulouse, the place where they had their origin.

## Toulouse, the Rose-Red City

Once again good fortune (or maybe more appropriately, Divine Providence) smiled upon our traveler, because his father had just planned to travel to southern France where he could continue his genealogical research for the Rockefeller family. On the following day, Tuesday, August 10, the two men left Paris, and following some adventures that H. Spencer Lewis interpreted as his having been put to the test, they arrived in Toulouse on Wednesday. On the following day, his father resumed his work and probably went to the *Donjon* (Keep or Old Tower) to consult the city archives.<sup>23</sup> Meanwhile, H. Spencer Lewis went to the *Salle des Illustres* (Gallery of the Illustrious) of the Capitol, where he met an individual who was instrumental in bringing his quest to a successful conclusion. After a brief discussion, this person gave him a piece of paper on which was written the name of the street where he should go so as to meet some Rosicrucians.

H. Spencer Lewis does not disclose the name of this individual, but merely indicates that his profession was photography. Later, Ralph M. Lewis, his son, indicated that this person was an eminent photographer. In all likelihood, he was Clovis Lassalle (1864-1937), a photographer who





Clovis Lassalle

specialized in the fine arts, archeology, commerce, and industry. This hypothesis is confirmed by the fact that H. Spencer Lewis' personal archives contain a letter that Lassalle wrote to him on August 26, 1909.<sup>24</sup> Furthermore, it should be pointed out that this photographer often had the opportunity of meeting Firmin Boissin at the home of the Privat family, who were printer friends of his.<sup>25</sup> And, as we have seen in a preceding article, "The Rose Garden of the Magi," it was Firmin Boissin who introduced Adrien Péladan and Stanislas de Guaita to the Rose-Croix!

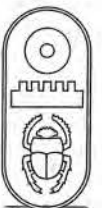
Traveling by taxi to the address indicated by the photographer—since the trolley line did not go that far—Lewis rode out of the center of town, crossed the Garonne River, and went several kilometers before finding himself opposite a building that had an ancient tower similar to the one on the engraving that the Parisian professor had shown him a few days previously.<sup>26</sup> After climbing the steps of a circular staircase, Lewis arrived at the top story, where he was greeted by an old man with a long gray beard and slightly wavy long white hair. The room he entered was a square chamber, its walls lined with books. The gentleman who received him was the archivist of a mysterious Rosicrucian Order, a group of initiates from Languedoc whose few members worked in the strictest secrecy. Lewis stated that his interrogator was also a member of the same small group of Freemasons to which the Parisian bookseller belonged. After showing him the archives, the old man stated that he had been judged worthy of further knowledge and that he was to meet the Grand Master of the Order on the very same day.

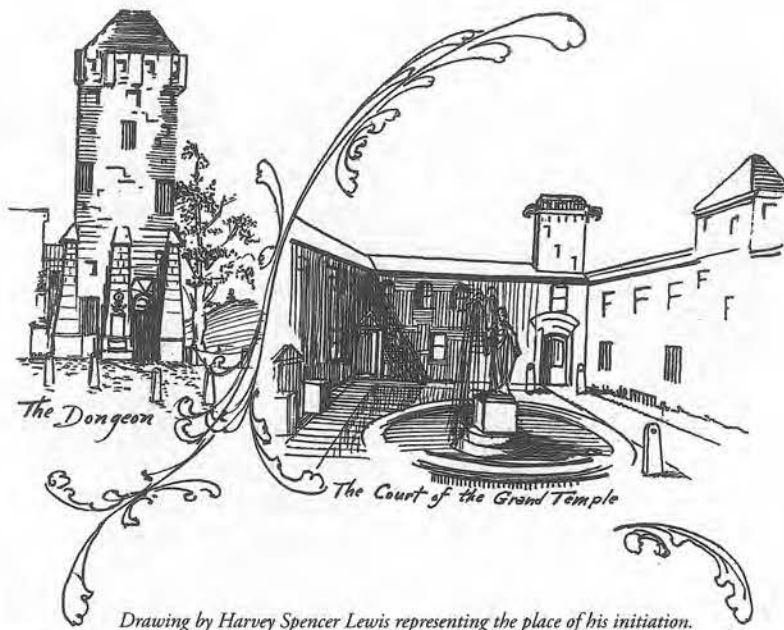
## The Initiation

Around 3 o'clock in the afternoon, Lewis engaged another taxi and went to the address provided by the archivist. Once again he traveled away from Toulouse on a road that ran alongside a stream. After passing through the old town of Tolosa, he arrived at a stone edifice encircled by high walls and situated on a hill. It was in this castle that, according to "A Pilgrim's Journey to the East," he was initiated into the Rosicrucian Order. Although this text does not give any details regarding this ceremony, his autobiography provides some intriguing information. We learn that the person who greeted Lewis was Count Raynaud E. de Bellcastle-Ligne, a seventy-year-old man who lived here with his widowed daughter and whose means of living were modest, despite his noble origins. Speaking perfect English, he conducted Lewis to a drawing room where he questioned him about the psychic research he conducted in America, and showed great interest in his visitor's previous mystical experiences.

At the end of the interview, the Count de Bellcastle-Ligne informed our pilgrim that the moment had now come for him to be initiated and asked whether he felt ready to confront the "terror of the threshold." He was then led to the first floor of the chateau where he was shown what remained of an ancient Rosicrucian lodge. The count indicated that this temple had not been used for more than sixty years, although it had been visited by a few Freemasons on several occasions until 1890. His father had been the last presiding officer. We may thus place the period when this lodge had been active around 1850—in other words, the time of Alexandre Du Mège and the Viscount de Lapasse—several years before Firmin Boissin had received Adrien Péladan into the Rose-Croix.

The conversation continued until the count stopped before an iron door to tell his visitor that he must now enter three chambers one after the other, "alone with God and his Master." Carrying out the command, Lewis entered the first room, an antechamber. He then went into the second room, a darkened place where he underwent the "test of the threshold"; he then had a mystical experience where he sensed once again the presence of the invisible being who had manifested to him the previous year. He finally





*Drawing by Harvey Spencer Lewis representing the place of his initiation.*

came to the third room where the count awaited. The latter explained to him that this room no longer had the decorations or furnishings it once had, and consequently, he was forced to adapt the initiation ceremony. The count led him to different places in the chamber and communicated the secret meaning of this ritual.

Now considering his visitor to be initiated, the old master led him into a little room. He recommended that the young man lie down, because he needed to rest in this room a few hours before meeting several other people. H. Spencer Lewis sat on a couch and dozed off. Upon awakening, he realized that he had slept for three hours. While asleep, he had dreamed the ceremony he was about to take part in. However, this time around, it was not the count who conducted him, but the "Master" whose presence he had perceived in the second chamber. After a short time, Bellcastle-Ligne introduced him to three elderly men whose parents as well as themselves had been members of the Rosicrucian Order. At the end of this conversation, Lewis was led once more into the former lodge, where the count placed around his neck a cross adorned with a rose, thus signifying that he was now charged with the founding of the Order in America.

After this ceremony, one of the members present permitted Lewis to consult a collection in which the principles and major laws of the Order were represented. He was also allowed to copy the symbols and diagrams of the various Rosicrucian ceremonies. From a trunk placed in the middle of

the room the count drew out some symbolic aprons, an altar cloth, and various archival documents so that the new initiate could take note of the symbols belonging to the different degrees of the Order. Afterwards the necessary information for the establishment of Rosicrucianism in America was communicated to him. The man directing the meeting at this point was not the count, but an individual named Lasalle, who acted as the master of ceremonies. Although the spelling of his name differs slightly, might this not be Clovis Lassalle, the photographer Lewis had met the same morning in the Gallery of the Illustrious? We would be tempted to think otherwise, seeing that the latter described the master of ceremonies as being the author of numerous historical documents, whereas we know that this photographer wrote no books. However, it is possible that his statement alludes to innumerable photographic works concerning archeology and prehistory that were produced by Clovis Lassalle.<sup>27</sup> Whatever the case, the master of ceremonies informed H. Spencer Lewis that he was now in possession of all the necessary instructions, but that other inner experiences were yet to come. He concluded by requesting that no lodge be opened in America before 1915.

On August 13, 1909, the day after his acceptance into the Rosicrucian Order, Lewis wrote to his wife Mollie:

... all my hopes on this trip have been realized, but not without many tests and trials  
 . . . . A pretty place, here. I have taken plenty of



photos of the old fortress where I have participated in many strange ceremonies that I have never seen . . . At last I am in the R+C, thank God—but the oaths and vows are severe. How many in America will I find to keep them with me?<sup>28</sup>

A few days later, on August 26, when he was about to return to Paris, Lewis received a letter from Clovis Lassalle. On the following Monday, Aaron Lewis and his son traveled by train to Paris. After a stop in London, where they visited the British Museum, they boarded the *White Star*, of the MS Adriatic Line, on Wednesday, September 1, and sailed for New York. For Harvey Spencer Lewis, it was the beginning of a great adventure.

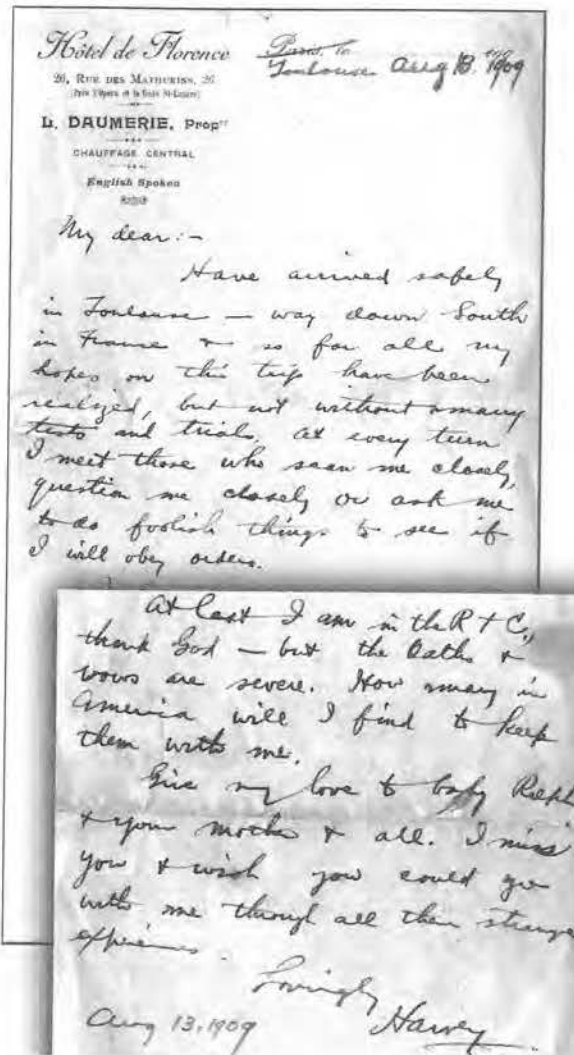
## The Secret of the Origins

As you have probably noticed, the initiation received by Lewis comprised two aspects: a meeting with Rosicrucians belonging to a lodge whose last activities dated back to the 1850s, and some mystical experiences lived inwardly. A mystery surrounds the personality of his initiator. It is probable that Lewis used the name of the Raynaud E. de Bellcastle-Ligne to disguise the man's true identity.

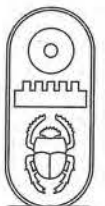
This narration may also be considered as being symbolic to a great extent. The history of esotericism is replete with texts combining real facts and some mystical experiences lived in such a way as to constitute an edifying mythical account. In fact, it involves a characteristic that is often encountered when studying the history of the founders of great spiritual movements. During a conference on initiatic epics, Antoine Faivre underscored the importance of myth in the foundation of esoteric movements. For him, the presence of a founding legend constitutes in some ways one of the criteria of authenticity of traditional orders.<sup>29</sup> The founding narrative of Rosicrucianism—that of Christian Rosenkreuz's travels in the East—as well as the narrative concerning the discovery of the tomb of Hermes Trismegistus belong to this category, and it could be the same with the story of Lewis' initiation. Furthermore, Roland Edighoffer has proposed this interesting interpretation:

In this description, we encounter many traditional themes of initiation, of which certain ones appear in the *Chymical Wedding* of J.V. Andreae: the symbol of the diaretic tower, the spiraling staircase which underscores the axial development of a gnosis, the square upper room that evokes the divine Tetragrammaton, the letter that he must be given at the entrance to the castle, the cave that is like the womb of a new birth. The two mystagogues, man and woman, recall the archetype of the "old sage," whose ambivalence has been emphasized by Jung (*Gesammelte Werke*, Olten, 1976, 9/1, p. 231). The role of sleep is significant in the analysis of this text.<sup>30</sup>

H. Spencer Lewis' experience involves a genuine encounter with adepts belonging to a



Letter written by Harvey Spencer Lewis to his wife on August 13, 1909, the day after his initiation.



Rosicrucian circle. And although this circle was only partly active, its fires glowed strongly deep within the embers. What is fundamental to this experience is its spiritual aspect. In an earlier article, "The Emerald Land," Henry Corbin stresses the importance of initiatic filiations resting upon spiritual experience. For Corbin, this is a fundamental requirement of their validity. As he emphasizes, this experience is not necessarily within the category of facts verifiable by historians, since it pertains to hierohistory. Nevertheless, such facts cannot be ignored, because a study that only takes objective and chronological facts into account in judging the sources of an initiatic movement will lead to historicism—in other words, to a perception that is essentially positivist and reductionist, and thus incompatible with the very nature of this type of movement. Thus, the main point may be missed, since the experience's connection with the dimension of the sacred, the intemporal, will be overlooked.

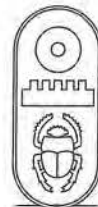
It may be asked why the Rosicrucians of Toulouse conferred on an American the task of restoring Rosicrucianism. For the record, they had already charged Stanislas de Guaita and Joséphin Péladan with this mission, but the Order had gone inactive despite their efforts. Thus, it seemed impossible to reestablish it on a lasting basis in the Old World, a notion that had already been expressed in 1875 by Franz Hartmann. Moreover, we may surmise that the Rosicrucians, who have often been credited with a certain ability to foresee important events, had a presentiment of a major conflict in the heart of Europe and feared the resulting destruction. By entrusting their heritage to an American and by giving him the mission of establishing the Order in the United States, they probably felt assured that it would endure and perpetuate the Rosicrucian tradition.

### Footnotes:

1. The information was taken from various sources: "Mrs. May Banks-Stacey, Matre, Rosae Crucis America," *The American Rosae Crucis*, Vol. I, No. 1, January 1916, p. 17; "The Supreme Matre Emeritus Raised to the Higher Realms," *Cromaat D*, 1918, pp. 26-27; and Harvey Spencer Lewis, "The Authentic and Complete History of the Ancient and Mystical Order Rosae Crucis," *The Mystic Triangle*, January 1928, pp. 335-336. Certain facts were taken from the correspondence between Delia Stacey Muller (May Banks-Stacey's daughter-in-law) and Harvey Spencer Lewis, in 1930. These documents are part of the archives of the Supreme Grand Lodge of AMORC.
2. Captain Cromwell Stacey, of the 21st American Infantry, was the man who captured Garcia and killed the head of the insurrection in Samar, in the Philippines. Also, during his stay, he was named "precidente" of Parang.
3. The information provided by her daughter-in-law does not allow us to place these travels with accuracy. However, it seems that she began to travel after her husband's death—in other words, beginning in 1886, and up to 1906—or even 1912. She probably also traveled alone, without her son.
4. Unfortunately we do not know the dates corresponding to May Banks-Stacey's entry into Helena Petrovna Blavatsky's group. Without a doubt it must have occurred in the period after her husband's death in 1886. It is known that the Inner Circle functioned during two periods—the first between 1884 and 1888, and the second between 1888 and 1891. Therefore, she became a member of the Theosophy Society before 1891. It is probable that she quit after 1891—that is, after the death of its founder, a period when this society experienced certain dissensions.
5. In his book *La Vie de Vivekananda* (Paris: Stock, 1930), Romain Rolland explains the context of this voyage and retraced the activities of Vivekananda in the United States. English edition: Rolland, Romain. *The Life of Vivekananda and the Universal Gospel*. Translated from the original French by E. F. Malcolm-Smith (Mayavati, Almora, Himalayas, Advaita ashrama, 1953).
6. Romain Rolland pointed out the relationship between certain elements presented in *Science and Health*, Mrs. Eddy's famous work, and the fundamental concepts of Hindu Vedantism. See Romain Rolland, op. cit., pp. 60-62.
7. *Gould's History of Freemasonry Throughout the World*, Vol. VI (New York: Charles Scribner's Sons, 1936) p. 5.
8. Masonry of adoption—i.e., Masonry for women—arose in France in 1740. It drew its symbolism from the Old Testament, and originally its activities were primarily dedicated to charity work. The work of Louis Guillemin de Saint-Victor, *La Vraie Maçonnerie d'adoption* (1779), defining its structure, which, depending upon the rite, had four to ten degrees. Eastern Star, founded in 1830 and revised around 1860 by Rob Morris (1818-1888), is one of the most important obediences in the world. Although including both sexes, its symbolism is essentially feminine as it refers to such illustrious biblical figures as Eve, Ada, Martha, Ruth, and Esther.
9. Annie Besant created this organization to facilitate the mission of Alcyone—in other words, Jiddu Krishnamurti (1895-1986), the son of a dignitary of the Theosophic Society, who she saw as the incarnation of Maitreya, the Great Teacher. In 1922, the young Krishnamurti, who did not wish to play the role of messiah, rebelled and publicly broke with the Theosophers.
10. As in Freemasonry of adoption, the lodge of the Manhattan Mystic Circle possessed four cardinal points: Asia (East), Africa (South), Europe (West), and America (North). The sisters wore a white satin apron and a jewel representing a flaming heart with a pomegranate in its center. The jewel worn by the *Illustrious Mistress* depicted a ladder of seven steps decorated by five golden stars; that of the Inspector, a cross surmounted by a white dove; and that of the Perceptor, a knot "of gold bent," with an arrow. For further details, see *Constitution and by-laws of the Manhattan Mystic Circle, Lodge No. 1 O.M.* (New York: John Meyer, n.d.).
11. Letter written to Harvey Spencer Lewis by Delia Stacey Muller on November 4, 1930.
12. As we will see later, Harvey Spencer Lewis used this term quite frequently to designate members of the 18th degree of Freemasonry, important members of various initiatic organizations, and even mystics whose ideas he felt were related to the Rosicrucian ideal.



13. Starting from this legacy and following an important mystical experience had in Cairo, Démétrius Platon Sémélas established in 1915 the Ordre du Lys et de l'Aigle. Concerning Démétrius Platon Sémélas, see Christian Rebisse, "Le Pantacle et le Lys," *Pantacle*, No. 4, 1996, pp. 35-48 (French Grand Lodge of AMORC.)
14. Georges Lagrèze had been mandated by Papus to settle some problems relating to the organization of Martinism in Egypt. Although the archives we have consulted accurately relate the initiation conferred on Georges Lagrèze, we have found no trace of the one that Lagrèze had transmitted to Papus. Thus, this transmission seems to be legendary. Robert Ambelain claimed afterwards to have received this initiation from the hands of Georges Lagrèze. However, considering how he criticized Démétrius Platon Sémélas in his book *Le Martinisme contemporain et ses véritables origines*, this is rather doubtful (*Les Cahiers du Destin*, 1948) p. 13.
15. On July 23, 1913, Eugène Dupré wrote a long letter to Harvey Spencer Lewis. This document was discovered in Ralph Maxwell Lewis' home in 1996, after the death of his wife. The tone of this letter is quite friendly and makes it apparent that the two men had been dealing with one another for some time. In this letter, Eugène Dupré provided Harvey Spencer Lewis with all of the necessary information for the establishment of a Martinist lodge in the United States. He also attached the rituals of various degrees of the order, as well as a certificate of the Martinist S.I. and Free Initiator degrees. Harvey Spencer Lewis was also informed that the mystical name of Moshea (or Hoshe) and the ciphered number "DPR-D 24 A" had been attributed to him. It needs to be mentioned that Harvey Spencer Lewis was undoubtedly unable to proceed with this project due to the onset of World War I. It was only during the establishment of FUDOSI, in 1934, that he envisioned establishing Martinism alongside the Rosicrucian Order, AMORC.
16. *The Future* (New York: Future Publishing Co. of F.T. McIntyre).
17. In these articles—"What Has the Future in Store for You," an article that drew the horoscope of the United State for the year 1908 (pp. 46-49) and "Department of Astrology and Astral Sciences" (pp. 52-54)—he showed himself to be a good astrologer.
18. The subjects treated in the *Journal du magnétisme*, the magazine of the Société Magnétique de France, correspond completely with the concerns that Harvey Spencer Lewis had at this time. Much of this magazine is composed of bibliographical notices and of a listing of books published by the Durville publishing house. It was distributed in many countries. The geographical location of Henri Durville's bookshop and its description may correspond to some of the information provided by Harvey Spencer Lewis in his narrative.
19. Lewis, Harvey Spencer, "A Pilgrim's Journey to the East, and I Journeyed to the Eastern Gate," *The American Rosae Crucis*, May 1916, pp. 12-27.
20. During this period, following the affair of the renewed Templar Order, these two men were cool towards Papus. Indeed, in 1908, during a spiritualistic séance conducted by Martinists meeting in a hotel located at 17 Rue des Canettes, they received in writing the mission of founding of a Templar order whose leader would be René Guénon. Thus was born the renewed Templar Order, whose creation would bring about the exclusion of René Guénon from the Martinist Order. It was dissolved in 1911, at the time that Dujols had fallen gravely ill. It is interesting to note that among the seven degrees of this order, the fourth was curiously called the "Rose-Croix of Egypt."
21. It should be noted that before taking over the Librairie du Merveilleux, Pierre Dujols was a journalist in Toulouse. The manuscript of the text mentioned here was written around 1912. It was published by La Table d'Emeraude in 1991, with an introduction and some commentaries by J.-F. Gibert. The excerpt cited is found on page 70 of this book. Another version of this text was brought out by Geneviève Dubois under the title of *Les Nobles Écrits de Pierre Dujols et de son frère Antoine Dujols de Valois* (éditions Le Mercure dauphinois, 2000) from the manuscript found in the municipal library of Lyons (Ms 5488).
22. This congress took place on June 7-10, 1908. It included a white Martinist assembly on the premises of the Droit Humain, in the presence of laymen and journalists. The news accounts were published in *Le Matin*, June 8; 9, 10; *L'Éclair*, June 8; *Le Figaro*, June 7-8; *L'Humanité*, June 8; *Liberté*, June 7; and *Le Monde illustré*, June 13. Papus wrote book relating to the activities of this event: *Compte rendu complet des travaux du congrès et du convent maçonnique spiritualiste* (Paris: Librairie Hermétique, 1910).
23. The city archivist was François Galabert (1873-1957). Apart from his professional activities, he was a member of numerous scholarly groups, such as the Société d'archéologie du Midi, founded by Alexandre Du Mége. Jean Coppolani paid homage to him in this association's bulletin: "Notice sur la vie et les travaux de M. François Galabert, secrétaire général de la Société," quatrième série, tome II, 1954-1966, Tarbes, 1967, pp. 32-36.
24. Clovis Lassalle sent this letter to Harvey Spencer Lewis at a time when the latter was still in France. The importance of Clovis Lassalle's role is underscored by the fact that this letter was found in the personal papers of Harvey Spencer Lewis, bearing the inscription "important historical documents."
25. Clovis Lassalle also knew members of the Société archéologique du Midi de la France, seeing that he worked with many of them. Notably, he collaborated with François Galabert in producing the *Album de paléographie et de diplomatique*, published in 1913, 1928, and 1933.
26. From all evidence, and contrary to what certain individuals have claimed, this tower is not the donjon of the Capitole, as Harvey Spencer Lewis left this building and took a taxi that took him out of the city and to the place of his initiation. However, it should be noted that it symbolizes for many Rosicrucians the place where AMORC's founder was initiated into Rosicrucianism. Unfortunately the description he provided is insufficient for us to pinpoint its exact location. Furthermore, there exist a great number of towers not far from the center of Toulouse. Concerning this subject, see Alex Coutet, *Toulouse, ville artistique, plaisante et curieuse* (Toulouse: Librairie Richard, 1926), a book for which Clovis Lassalle provided photographs of the monuments.
27. Among Clovis Lassalle's contributions, it should be noted that he worked with Abbé Breuil, Dr. L. Capitan, D. Peyroni in publications concerning many prehistoric grottos, and that he collaborated, for the Société d'études archéologique du Midi, with Émile Cartailhac and François Galabert (both of whom were members of the Academy of Jeux Floraux). Let us add that he received a gold medal at the Universal Exposition of Paris in 1900.
28. This letter, as well as its envelope bearing the Toulouse postmark, are found in the archives of the Supreme Grand Lodge of AMORC.
29. This conference was organized by the magazine *Renaissance traditionnelle*, in Paris, in October 2001. The text we are referring to was published as "Les origines de la franc-maçonnerie: trois approches," by Antoine Faivre in *Renaissance traditionnelle*, No. 129, 2002, pp. 5-12. Roger Dachez also touched upon this subject in "Sources et fonctions de l'histoire secrète chez Willermoz, dans la maçonnerie du XVIIIe siècle," *L'histoire cachée entre histoire révélée et histoire critique* (Lausanne: L'Âge d'Homme, coll. "Politica Hermetica," No. 10, 1996) pp. 79-89.
30. Roland Edighoffer, *Les Rose-Croix* (Paris: Presses Universitaires de France, coll. "Que sais-je?", 1982 and 1986) p. 108.



# Raven's Appearance: The Language of Prophecy

by Peter Kingsley, Ph.D.

Editor's Note: *This piece has been adapted from a presentation by the author at the 2003 Conference on Language and Spirituality, in Albuquerque, New Mexico.*

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**W**HEN I WAS INVITED to come here, to this conference, I agreed because I felt there was an inner need. That need has to do with the essential nature of dialogue.

This conference has been designed to bring out the best aspects of dialogue, the most positive aspects. But one particular aspect of dialogue is that it already implies a duality. Dialogue involves me and someone else—which is a duality—and then we gradually try to overcome that duality through interaction and listening and discussion. But often this process is slow and deceptive. There can be agreement between both sides or parties; or there can be disagreement. And yet there is no oneness.

From my point of view any formal dialogue between Native American traditions and modern Western science, such as the one we are engaged in here, is bound to remain at the level of duality and dichotomy. The only real way, as far as I am concerned, to get beyond this dichotomy between different positions is to find the third point that creates a triangle that includes those two points but also brings them into harmony and interconnectedness by joining them at a deeper level.

That third point is the origins of the Western world and, ultimately, of modern science. Certainly that point of origin lies in the past. But at the same time, quite mysteriously, it also lies here and now because in reality the origin of everything—including time—is now.

This question, of the origins of the West, is my work and has been my work for over thirty

years. During that time I have been drawn with increasing intimacy into an understanding that those origins have to do not just with the past but also with the present and with the future. They concern us far more than we realize. But as for what actually happened at the origins of the Western world we think we know so well: this is no longer remembered or understood.

Let me give you just one example. Earlier in today's dialogue the issue of logic came up. And the name "Parmenides" was also brought up in connection with this issue. Parmenides lived before Plato, before Aristotle. It is no secret that he is generally known as the founder or father of logic. But we are also in a position now to



*Bronze statue of the god Apollo made 2,500 years ago.*

know things about him that have been totally hidden for thousands of years.

A little while ago archaeological discoveries were made in his hometown. And it turns out, although there is sadly almost nobody today who wants to know about these matters because the implications are so far-reaching, that he was a priest of Apollo (the Greek god whose sacred bird was the raven) who specialized in other states of consciousness and in accessing the world of oneness; that he was a prophet, a messenger on behalf of the gods, who was given the divine ability to reveal hidden aspects of the past and present and future which nobody else is aware of; that he was a healer who worked, among other things, through the interpretation of dreams. It is common knowledge that Parmenides, celebrated as the founder of Western logic, paradoxically presented this famous logic of his in the form of a poem—in the meter of sacred poetry. But what is not understood is that he brought logic into the Western world from another world. And he brought it as a gift from the gods that was meant to take us back to the gods.

Parmenides is only one part of the whole picture, though. Not only he, but also other people around him who lived at roughly the same time, brought into existence the groundwork for what could be estimated at being well over ninety percent of Western culture. And they brought it in as a gift. I am talking not just about logic but also about all the fundamental aspects of Western science, from cosmology and astronomy through to the roots of psychology.

There are many, many things that I learn and have learned from these Greeks who lived two and a half thousand years ago. But the key—the one most important thing—that I have learned from them is that there are two ways of talking, just as there are two different ways of perceiving,

There is the profane way of talking, which is to talk *about* things. And if you care to notice, you will see that in the modern Western world we always talk *about* something. There is the



*The raven, or bird of ill omen, is credited with the gift of prophecy, often of an unwelcome kind. In the Middle Ages, it was a symbol of mortality; among native North Americans it was held to be wise and shy.*

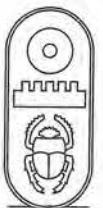
word; then there is the point of reference for the word, which is always separate from the word itself. And this, of course, is the basis for nearly all modern linguistics.

But according to people such as Parmenides there is another way of talking. This other way is that instead of talking *about*, you talk *from*. If you sense oneness you talk from oneness; and that oneness is communicated through the magic of the word in a way that our minds may find incomprehensible but that, even so, fascinates and endlessly obsesses them. For these people were magicians. The founders of logic and science in the West were sorcerers. They knew what they were doing even if, now, no one knows what they did.

And this question of how we talk is also related to the question of how we discover. In the modern West we are governed, dominated, by the assumption that we discover things through time. By searching, by experimenting, we will eventually uncover the nature of reality bit by bit. This profane model of discovery was already established in the West very many centuries ago. And it has given rise to a catastrophic sense of estrangement from ourselves and everything else. We spend the whole of our lives searching for solutions and only uncovering more problems; searching for ourselves but never finding; looking for answers in the places where we assume and expect them to be while neglecting the wisdom being communicated to us from every direction.

The sacred model is based on an altogether different principle: on the principle that you simply have to discover everything is already there to begin with. It is all there to begin with because everything is given. Everything we ever need to know is automatically provided to us in the very moment when we need to know it. There is only one requirement for entering into a living relationship with this sacred model: the ability to be open to the unexpected and the unknown.

For example, we all know what happened on September 11, 2001—or at least we know about the outer events. But three days before, on September 8, a raven came and told me what was going to happen.





We tend as a rule to think about language in terms of verbs and nouns, adjectives, and pronouns. But while these considerations can help us understand certain aspects of the mechanics that allow us to speak, they can just as easily hide us away from the sacred dimensions of language and from the infinite mysteries of communication.

For a long time I have been fascinated by the tradition in ancient Greece, and many other cultures, about the “language of the birds.” And several years ago I was out walking with the son of a friend who was studying at a prestigious college, here in New Mexico, where he was learning about the classics and humanities. We were walking up a hill together in some beautiful countryside, and I asked him: “What have you really learned? What is the most important thing you have discovered at college?” He answered: “The most wonderful thing I have learned is that we humans have language.” I asked if he meant that nothing else has language and he said: “No, nothing else, this is something quite unique to humans.” As we were walking there were hawks calling out to each other from around and above us, so I asked: “What about the hawks?” And he said: “What about them? That’s not language.” Because of his conditioning, his education, he could not hear. He was simply unable to acknowledge that two hawks calling to each other could possibly be using language.

So, now for what happened on September 8. I was alone at home at the time, on the island where my wife and I were living off the west coast of Canada. In the afternoon I heard a raven calling from just outside the window where I was: the house had an enormous number of windows looking out over all the trees and the lake. I went on writing.

The raven was calling loudly and insistently. I was aware of its call: I was, and am, very conscious of birds. I thought it must be calling to another bird. But then all of a sudden I was able to separate from myself and I became aware that it was circling the house I was in, flying in a clockwise direction and stopping off repeatedly to continue its calling.

Nothing like this had happened before. To begin with, I tried to go on with my writing, but then came the moment when I knew without a doubt that the raven was calling to me. So I stood up, went through the house and out onto



*Alchemical picture from Splendor Solis by Salomon Trismosin; showing Aeneas (Vergil) taking the golden bough which will enable him to pass through the fire of hell unscathed. The white-headed ravens of sublimation wheel overhead signifying that the black (nigredo) yields up the white.*

the tall deck which was facing due south. There, right in front of me on the branch of a tree and looking straight at me, exactly at my height, was the raven.

As soon as it saw me, it started crying out continuously without stopping. I had no idea what it was saying, but I was sure it was communicating something.

Then it stopped. I remember this so vividly. I said to it: “What’s the matter?” It started flapping its wings and calling out again, still on the branch in front of me. I could not understand. It stopped and I asked again: “What are you trying to tell me?” This time it flapped its wings even more intensely. It started rising from the branch and kept on flapping its wings, while hovering right in front of me. I was completely attentive. By now I knew it had a message. I listened to it not just with my ears, but from deep inside myself.

And in that moment it spoke to me, inside me. Its message came straight through to me in English words: not in raven language, or in any indigenous language, but in words I could understand. It said to me, “I have come here to

tell you that there is about to be terrible death and destruction.” And from the way it communicated I knew it was referring to death and destruction which would affect not me or my wife, particularly, but the whole world.

What does it mean when a bird talks? What does it mean when you are still enough to hear the bird talking? What really is happening when a raven comes and tells someone what is going to happen? And what is the language of birds—not the language of English or Spanish, or even

the language of humans, but the language of the birds?

These are the questions that no one in the modern Western world we live in, with all its apparent knowledge, can answer anymore. But they are also questions that come from an infinite depth and, if we allow them, can take us straight back into the infinite depth they come from. That is the depth of oneness where every culture and language and creature has its origin.

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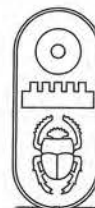
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Many members have asked for copies of the discourses presented by the Grand Masters and the Emperor at the World Peace Conference. Originally we were hoping to compile these into a book, however, because some of the discourses include information from upper degree monographs, the Emperor has asked that we not do so. Instead, we have published a summary of each of the discourses on our website at: [www.rosicrucian.org](http://www.rosicrucian.org) These web pages also include the biographies and photos of each of the presenters, along with the special World Peace Conference images created for each speaker by Soror Jacquelyn Paull. The discourses that can be published will be printed in various issues of the Rosicrucian Digest and Rosicrucian Forum. We are very pleased to make these inspiring and enlightening discourses available to our readers.

# Our Relationship with Nature, Part I

by  
Peter Bindon, F.R.C., Grand Master  
Grand Lodge of the English Language Jurisdiction  
for Australia, Asia, and New Zealand



**H**UMANITY seems to sometimes consider itself apart from nature, and yet it stems from nature and any description of humanity lies within the definition of the natural world. As Goethe says, "Nature! We are surrounded and embraced by her: powerless to separate ourselves from her, and powerless to penetrate beyond her." And again, "Mankind dwells in her and she in them." (From Goethe: *Aphorisms on Nature*.) Although I will not explore the perceived femininity of Nature, expressed not only by Goethe, but also by many other writers, it is an interesting selection of gender. Perhaps this idea confirms the beauty, fecundity, and bountifulness of nature.

Does Goethe's idea of Nature sound like what Yahweh intended when he told the Hebrews to subdue the world? It is worth noting that the Hebrew word translated as "subdue" is very strong with military connotations. One would think that our relationship with nature was something like a war if we were influenced by linguistic expressions like, "conquer the wilds" and "battling the elements." Is this how Christianity interprets man's governorship? "Men hold their dominion over all nature," so the Anglican Bishop Hugh Montefiore tells us, "as stewards and trustees for God." However, he broadens our responsibility towards nature, leading us away from conflict by

saying: "[Humanity is] confronted by an inalienable duty towards and concern for [its] total environment, present and future; and this duty towards environment does not merely include their [fellow humans], but all nature and all life."

Chapter 6, verse 99, of the Koran says: "It is He who sends down water from the sky with which We bring forth the buds of every plant. From these We bring forth green foliage and close-growing grain, palm-trees laden with clusters of dates, vineyards and olive groves, and pomegranates alike and different. Behold their fruits when they ripen. Surely in these there are signs for true believers." So, first of all, nature is an indication of the majesty and dominance of God, but it has also been provided for the use of humanity.

While at a later stage I shall steer close to the concepts of nature as a religion and the intriguing idea of gardening as a reflection of the primeval "Garden of Eden," we shall have to leave these chapters in the logbook of humanity's long association with nature for another occasion.

Humans have not always had a generous and tolerant attitude towards nature, nor do all nations hold such a view today. For example, the claim that nature exists solely to "serve man"



can be traced back to Cicero. If the purpose of nature is simply to provide resources which humanity can employ in practical tasks, this implies that life forms other than humans are lesser creations. In other words, the strong and privileged should rule the weak and defenseless. Is this not the ultimate chauvinistic viewpoint? Perhaps it is a very modern opinion as well.

I prefer a gentler and more humble view of our relationship with nature. By studying the philosophies of any ancient culture we arrive at one basic belief: namely, that humanity and all living things on earth are inextricably linked and are together connected with the forces emanating from the Cosmos. In the framework of Rosicrucian thought, this concept of interconnectedness gave rise to the idea that the form and activity of the universal macrocosm is reflected in the human microcosm. If our definition of the universe concerns mainly what is "out there," it is obvious that the apparent and actual movements of heavenly bodies have a profound effect on life on earth. After all, they control the seasons, daylight, weather conditions, and their influence pours down on us to make us who we are.

For many generations, the way humans thought of the links between the objects they saw in the heavens, various forms of life on earth, and themselves was even more intermixed than it is today. The great Western herbalist-astronomers also felt that the planets had an association with particular organs or parts of the body and the herbs used to treat them. They thought that the plant took on the characteristics assigned to its ruling planet and had characteristics in common with the part of the body it was to treat (such as yellow flowers for jaundice and liver disorders, and walnuts for strengthening the brain). This theory became known as the *Doctrine of Signatures*, and these methods of treating maladies still have adherents among practitioners of traditional medicine.

If the adage "As above so below" is considered an acceptable explanation for certain occurrences in the human realm, then it is clear that the macrocosm reflected in humanity includes everything that we call Nature. Thus contained within human existence is all that, in one way or another, also exists outside of humanity. And Rosicrucian students realize that "Nature" means much more than the physical realms about which I will speak at length, embracing the vast reaches



of the Universal Cosmos, and especially the inner realms which are also part of the Greater Light.

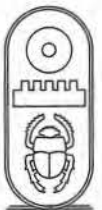
So, where or how are the inner realms of humanity represented in the macrocosm of nature?

## The Gaia Hypothesis

The Gaia hypothesis was first proposed in the 1970s. It suggests that all of earth's life forms are part of one immense whole. These myriad diverse forms co-evolve and contribute interactively to produce and sustain the optimal conditions for the growth and prosperity of the totality of life, rather than each part just looking after its own interest.

Stated simply, the idea is that the Earth, called *Gaia*, is a living being bigger, more ancient, and more complex than anything from our wildest dreams. This idea is the brainchild of James Lovelock, who helped design experiments to detect life on Mars. Realizing that if aliens landed on Antarctica they would find no signs of life on earth, he began to think of our earthly home in a new way. For him, earth was a planet systematically transfigured and transformed by a self-evolving and self-regulating living being composed of everything that exists in and on our earth. Lovelock named this being *Gaia*, after the Greek goddess who drew the living world forth from Chaos.

In a review of James Lovelock's book, *The Ages of Gaia*, Stephen Miller wrote in 1989: "The difficulty [of accepting the Gaia hypothesis] can be lessened if you let the image of a giant redwood tree enter your mind. The tree undoubtedly is alive, yet 99% of its cells are no longer living. The great tree is an ancient spire of dead wood, composed of the skeletons of dead cells made of lignin and cellulose. These dead cells are the ancestors of the thin layer of living cells just beneath its bark. The living cells are the equivalent of the surface forms of life on earth,





The Greek tragedian Sophocles (496-406 BCE) expressed the domineering view of the ancient Mediterranean world that we have already considered, namely the superiority of human nature and its precedence over other species.

*He is master of ageless earth... He is lord of all things living; birds of the air, beasts of the field, all creatures of sea and land.* —Sophocles, *Antigone*

In the writings of the Roman author, Cicero (106-43 BCE), we find an early expression of an argument for the existence of God based on the order found in nature. This idea was to become widely used in a later era. The Stoics stressed the ideal of accepting the inevitable order of nature that was deemed to be fundamentally rational.

*... our master Cleanthes gave four reasons to account for the formation in men's minds of their ideas of the gods, the most potent of these he said was the uniform motion and revolution of the heavens, and the varied groupings and ordered beauty of the sun, moon, and stars, the very sight of which was in itself enough to prove that these things are not the mere effect of chance.*

—Cicero, *On the Nature of the Gods*

Speculation regarding the movement of the stars and planets gave rise to a theory that the motion of these heavenly bodies produces sounds and that these sounds must be compatible one with the other. In other words, the movements produce harmonics or sympathetic vibrations within each body, much as the strings in a piano resonate in harmony with those that are struck by the hammers attached to the keyboard. The planetary and stellar sounds are concordant. Aristotle had an opinion about this idea.

*This theory, in spite of the grace and originality with which it has been stated, is nevertheless untrue. Some thinkers suppose that the motion of bodies of that size must produce a noise, since on our earth the motion of bodies far inferior in size and in speed of movement has that effect. Also, when the sun and the moon, they say, and all the stars, so great in number and in size, are moving with so rapid a motion, how should they not produce a sound immensely great? Starting from this argument and from the observation that their speeds, as measured by their distances, are in the same ratios as musical concordances, they assert that the sound given forth by the circular movement of the stars is a harmony. Since, however, it appears unaccountable that we should not hear this music, they explain this by saying that the sound is in our ears from the very*



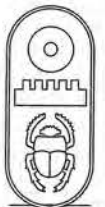
*moment of birth and is thus indistinguishable from its contrary silence, since sound and silence are discriminated by mutual contrast. What happens to men, then, is just what happens to coppersmiths, who are so accustomed to the noise of the smithy that it makes no difference to them.*

—Aristotle, *On the Heavens*

The concept of the “Music of the Spheres” lies at the heart of many of the old alchemical and Rosicrucian illustrations that illuminate mystical ideas using pictorial motifs of concentric circles. These diagrams were originally designed to teach mysticism to an audience that was not always literate. The idea of cosmic harmony was related to the proposed bonds of sympathy between the macrocosm and the microcosm. “As above, so below,” as the saying went. This idea was central to the theory of astrology as expressed in many philosophical writings. But we must leave these interesting diversions for another time.

The Roman philosopher Lucretius (99-55 BCE) took up the ideas of the Greek philosopher Democritus, and attempted to show that nature and even mind could be explained without resorting to spiritual factors. He argued that all the phenomena of nature were due to the motion of atoms acting in the void without guidance or purpose. His ideas, for long unacceptable to orthodox Christianity, came back into fashion during the scientific revolution of the seventeenth century. According to Lucretius, all “nature consists of two things, bodies and the vacant space in which the bodies are situated and through which they move in different directions.” And then he adds in very modern terms: “Material objects are of two kinds, atoms and compounds of atoms...[and] mind and spirit are composed of exceptionally diminutive atoms.” (From Lucretius, *On the Nature of the Universe*.)

(Article continued in next issue.)





# Back to the Future: High Technology Meets Ancient History

by Lisa Schwappach-Shirriff, Curator  
Rosicrucian Egyptian Museum

The Rosicrucian Egyptian Museum is engaging in some fascinating and cutting edge research in this, its 75th anniversary year. The museum has partnered with Silicon Graphics (SGI) and Stanford University Hospital to attempt to give the museum's child mummy its life story.

For seventy-five years, this small child, who lived 2,000 years ago, has been an ambassador for ancient Egypt, thanks to the efforts of H. Spencer Lewis as he founded the collection of the museum. This child is anonymous: its name, the names of its parents, and even its gender are unknown, as they are covered with linen wrappings and layers of resin. Since the purpose of the modern museum is not only to research, but also to preserve, the child can never be unwrapped. This has left us with one option: technology!

Stanford University Hospital in Palo Alto was chosen as the location for the scanning. The outstanding faculty and staff of Stanford University quickly became excited about the prospect of solving this two-thousand-year-old mystery. The cutting edge equipment available at Stanford, combined with the high concentration of world experts, made the university hospital the ideal location for our studies.

Preparations for the actual movement of the mummy began long before the day scanning was to take place. A full month prior to the scanning, a new protective mount was devised for the child. Since transport to nearby Stanford was to be by vehicle, every bit of vibration that might occur in transport had to be absorbed, so a material called "ethafoam" was carved into a custom support for the child mummy. And a shipping crate was sealed and custom padded with ethafoam, as well. Gentle tests assured us that the child was well protected. In addition to the conservation concerns in the mount-making process, small acrylic

"beads" needed to be placed within the ethafoam support, giving researchers markers for lining up the many images that would soon be scanned.

The actual scanning began on Friday, May 6, at 4 am. The museum's staff, composed of Curator Lisa Schwappach-Shirriff, and artifact handlers Sheila Rubin and Heather Rodrigues, carefully sealed the transport crate and carried the child to the transport vehicle. Driver Ryan Gross assisted in placing the mummy in the vehicle, and then the crate was stabilized. A short and very slow drive delivered us to the door of Stanford University Hospital, where the first of the many scans began. By noon of that day, 39,000 individual images had been taken. In comparison, the CT scans recently taken of Tutankhamun included only 1700 images. These scans are the highest resolution scans ever taken of a mummy to date.

In these scans, images were taken through every means available at an institution of the caliber of Stanford. Throughout the day, new experts entered the scanning labs to take a look at the results and offer opinions. It is even possible that the layers of linen can be digitally "peeled off," enabling us to read between the wrappings and see the inscriptions naming the child. Individual teeth can be seen, even the adult teeth forming in the facial bones that, tragically, never had the chance to grow. The forehead of the child can be seen to clearly rest on the chin of the gilded mask, poignantly displaying the idealized image of life, compared with the hidden reality of death. The internal organs are wrapped separately from the mummy, and were placed between the legs of the child prior to wrapping the mummy in linen.

What is it that we hope to learn from this research? We want to have the ability to tell our



Image courtesy of SGI, Sverud Tang-Perren



Museum preparators (from left) Ryan Gross, Heather Rodrigues, Curator Lisa Schwappach-Shirriff, Afshad Mistri of SGI, and museum preparator, Sheila Rubin, accompany the child mummy through Stanford University Hospital.

museum visitors the story of this child, to grant it the immortality its parents wished as they buried it with such love and care. With this research, we

hope to be able to tell the age of this child, the child's gender, perhaps even the child's name and the name and social position of the parents and family. We may even be able to ascertain why the child died at such a young age, and whether the child had any health problems. A search for amulets and other magical items will also be made. A facial reconstruction will be attempted, enabling us, for the first time in 2,000 years, to see the face of this child so long gone.

The focus of our thoughts and desires is to give back this child its life story. The child has been nameless and without a story for too long. With the help of SGI, Stanford University Hospital, and all of the researchers who are taking part in this work, we hope to be successful.

The results of the research will be released as part of the Rosicrucian Egyptian Museum's 75th Anniversary Celebration in August.

Rosicrucian Egyptian Museum

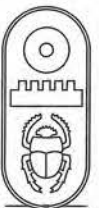
**CELEBRATES  
75TH ANNIVERSARY  
IN AUGUST!**

*You won't want to miss this unparalleled museum event!*

On Saturday, August 6, 2005, the Rosicrucian Egyptian Museum will mark its 75th Anniversary with a special event—**The 75th Anniversary Celebration**—at 7:30 pm.

Food, music, child mummy research results, special presentations, and exhibit openings will combine to create an unparalleled event at Rosicrucian Park.

*Egypt Through Time*, an exhibit featuring artifacts from the vault not displayed for decades, will officially open on this night, as will an exhibit of the *History of the Rosicrucian Egyptian Museum and Planetarium*. The renovated galleries will be officially opened and dedicated, and tour guides will offer special tours of the exhibits and the museum. Our guests will view never-before displayed artifacts direct from the vault! Dusk tours of Rosicrucian Park and the Rosicrucian Peace Garden will be offered, along with a planetarium show. Everyone is cordially invited to this event. To RSVP, please call the Museum Membership Coordinator at (408) 947-3665 by July 15.





*A cool breeze brushed across my face as I leaned against the flagpole in front of the main entrance to the house. The night was calm, there was no moon, and a multitude of stars, like a carpet of light, stretched overhead into infinity. At that moment, at Greenwood Gate, I felt the perfect peace of the soul.*

The Greenwood Gate Estate comprises over 100 acres of woodland and extensive gardens, and houses the headquarters of AMORC's English Grand Lodge for Europe, the Middle East, and Africa. The buildings and the land around it was gifted to the Rosicrucian Order in November 1976, in memoriam for a Greek member, Spyraakis Tsilimparis, who is still commemorated at the entrance to the Grand Lodge. It is thanks to the benefaction of this family that we have today this imposing and beautiful manor house, built in 1905 in Tudor style.

In the early decades of the twentieth century Britain had been an autonomous Grand Lodge, with its celebrated Grand Master, Frater Raymond Andrea, at its head. In the aftermath of the Second World War, Britain, like so many other European Grand Lodges, was financially unable to shoulder the burden of sustaining its membership. At the end of the war, operational control was passed to the English Grand Lodge for the Americas, based in San Jose, California, and Emperor Ralph M. Lewis established the United Kingdom Administration. The Administration office was initially based at Bognor Regis, but later moved to Colchester, and finally in 1977 to Greenwood Gate in the county of East Sussex. Frater Harry Daniels was appointed Manager of the United Kingdom

## The Grand Lodge for Europe, the Middle East and Africa

*by Bill Anderson, F.R.C., Editor*

The Beacon

Administration and worked directly with the Supreme Grand Lodge in San Jose. In 1983 he was appointed Regional Administrator, and in 1988 Grand Regional Administrator. In 1991 Frater Daniels was asked to begin the formation of a new English Grand Lodge for Europe and Africa, and was appointed General Administrator. His determination and dedication, combined with his administrative ability and the help of his beloved wife Ruth, created the new English Grand Lodge in 1992, with Frater Daniels as its first Grand Master.

In April 1994, Frater Daniels retired from office and was succeeded by the present Grand Master, Frater Sven Johansson. Harry remains, however, to this day, a member of the English Grand Lodge board.

Frater Johansson was born in Durban, South Africa, but moved to Johannesburg where he became a member of Southern Cross Lodge. His work in the stockbroker and computer software development fields brought him in due course to England, where he began working for the Grand Lodge in 1992. In 1993 he was appointed Regional Administrator for Europe and Southern Africa, and the following year, was appointed Grand Master at a meeting of the Supreme Grand Lodge held in France. His expertise in computer software development has seen him travel to many parts of the jurisdiction to assist local offices set up their own computerized membership systems.

His tenure has seen growth of membership in English-speaking parts of Africa. Nigeria, Ghana, and Cameroon have for many years had a large Rosicrucian membership, with over 100 Affiliated Bodies and a Regional Administration based in



Calabar, Nigeria. Its administration buildings are modeled on the Egyptian-style buildings of Rosicrucian Park in San Jose. Southern Africa has its own Regional Administration based in Cape Town and supported by dedicated members.

In recent years, however, the dire economic situation throughout Africa has seen a decline in membership. Nevertheless, with imaginative and modern methods, this trend is being reversed under the capable and dedicated leadership of Regional Administrator Kenneth Idiodi. No matter where you travel in this, the largest of all the jurisdictions, you will find in members of all races, ethnic groups, and economic status such a wonderful energy and feeling of love for all mankind that lies in sharp contrast to the negative stories of corruption and poverty that appear daily in the media.

In the first part of 2005, Grand Master Johansson and his team at Greenwood Gate took over the administration of the Greek Grand Lodge, which they will manage until the Order in Greece has been operationally restructured to the extent that they can again support themselves. Once more we have forged a close relationship with the Rosicrucians in Greece and Cyprus.

Greenwood Gate, in the heart of the Ashdown Forest, 6,400 acres of heath land and private woodland, is an oasis of peace, an ideal place for meditation and deep reflection on the way forward for humanity. Surrounded by trees, with birds, herds of deer, and other wildlife congregating daily close to the house, every visit is a constant reminder that here you really can find the peace of the soul.



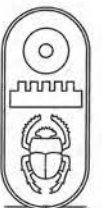
*The elegant manor house of Greenwood Gate Estate is set amidst the woodlands of Ashdown Forest in East Sussex in southeastern England.*

## Council of Solace

### *24-hour Assistance*

The Council of Solace is a group of Rosicrucians (at Rosicrucian Park and throughout the world) who meditate daily on behalf of others. The goal of the Council of Solace is to bring cosmic help to all those in need of it.

The best and fastest way to list yourself or another individual with the Council of Solace is to go to our website at [www.rosicrucian.org/about/council.html](http://www.rosicrucian.org/about/council.html) or you may call (408) 947-3684 and leave a message, giving the name of the person to be listed. Metaphysical aid will begin immediately and it will continue for as long as is needed.



# A Call for Healing and Peace

## *Freedom from Fear and Anxiety*

by Lonnie C. Edwards, M.D., F.R.C.  
Vice President, English Grand Lodge of AMORC



The following article is excerpted from a soon-to-be-published book entitled *Spiritual Laws that Govern Humanity and the Universe*, by Frater Lonnie C. Edwards, M.D., who serves as Vice President of the Grand Lodge of the English Language Jurisdiction for the Americas. This inspiring book, published by our Grand Lodge, will be available later this summer. To find out how you can pre-order this book, please see the information following this article.

**B**EFORE READING THIS ARTICLE, please take several deep breaths, breathing slowly in and slowly out. Then center yourself, drawing unto yourself the attitude that you are in the very presence of God. Sit relaxed for a moment and then read the following invocation silently or aloud:

*God of our Hearts, as students of Thy Divine and Mystical Laws, quiet the sounds of fear, grief, sorrow, depression, hate, revenge, and anxiety which come to our hearts and our minds—to our eyes and our ears.*

*Raise our consciousness above these clouds—higher, higher, still higher, until we are once again within Thy Light. For Thy Light is Intelligence, so full of constructive purpose and understanding. While within this Light infuse our being with Thy meaning, love, wisdom, and understanding, that we may transmit these by means of spiritual service into the hearts and minds of all humankind . . . to all of Life. Have us know that within our being are Your Peace and Your Power, Your Love and Your Understanding.*

*So Mote It Be!*

In trying to communicate to you the message within my consciousness, my desire is that you sense and feel the invisible divine or spiritual energy that flows through the written or spoken word, and which flows through these words that you are now reading.

In these times, marked by disturbances, confusion, agitation, and violent disorders among many people and nations, which our consciousness is now experiencing, I want to make one

thing perfectly clear: The state of humanity is sound and humankind is rapidly awakening. And although there is much that needs to be changed and much more work yet to do, all pessimism regarding the planet's future must be stopped and transmuted by means of Light and understanding

We read and listen to the news that continuously reports destructive acts of nature and humankind's violence, crimes, and abuses. Everyday we see and hear of acts of terrorism and atrocities. These deeds are brought selectively and intentionally to our consciousness through the news media and other venues, including the Internet. We must make discriminating choices in regards to what we see, what we listen to, and what we feel. We must become resolute and begin to use the higher aspects of our being and consciousness in making these choices and in perceiving their effects upon us.

### Right Perception Is the Key

Right perception of what we hear and see is of extreme importance. If our perception is faulty, our thoughts, feelings, and actions will also be faulty. Right thoughts, beliefs, and actions always follow right perception. We must seek cosmic understanding of the experiences and happenings of our times. We need to become aware of and seek guidance from our spiritual self. Our spiritual eyes and ears must hear and see for us. We must request these inner faculties to see and hear as God sees and hears. There is little doubt that these need to be developed. Before we can truly see, our human eyes must become incapable of indiscriminate tears, and before we can truly hear, our human ears must lose their arbitrary sensitivity.

How do we obtain this capability? You may state that, indeed, you truly desire to see; however, you want to maintain your tears. You desire to hear and perceive correctly, but you do not wish to lose your sensitivity. With the addiction to such desires, you are proclaiming a longing to see and to hear only with your mortal, human, fallible, and transient faculties. If so, you continue to permit the small self to see for you and cause you to shed tears of illusion for what it sees. At every turn, the small self (the false self) will bring to your attention each and every detail, impressions, bits and pieces that destabilize your emotional body. This instability causes you to weep, wail, and fret, producing disharmony and imbalance of the body, mind, psychological and emotional being.

My plea is that you to see with the faculties of your true self and nature—with the eyes of your higher spiritual self. Begin to hear with your inner ear and to see with your inner eye. The all-knowing mind within sees beyond and through all appearances and illusions. Ask the indwelling soul and Master Within to stand guard and interpret for you whatever comes into your sight and hearing. Only then is the emotional system truly protected and stimulated by the soul alone.

The divine inner faculties see with an understanding that surpasses human knowledge. Its seeing and hearing is based upon realization of its oneness with God; its non-separation from God; its remembrance of centuries and lives past; and its knowing and loving the beautiful, good, and true in the eternal now and within the human future. They are designed to reveal the truth for you. The inner, infinite faculties are within you and are for you to use.

Develop a relationship with the true self. This requires your thoughts, visualizations, realizations, contemplation, commitment, and practice. As you develop a relationship with true self, learn its attributes and use them, so that you can develop a relationship with God, the source of all wisdom.

Your human faculties will become useful instruments through which cosmic wisdom and love will flow. This self is as real and functional as your physical self. However, when we depend upon our fallible human brain, eyes, and ears to give us the complete and final answers, we are accepting the product of other fallible minds. In their jobs or avocations, fallible people are occupied with programming your mind, creating,

selecting, and delivering a world for you to see, hear, feel, and accept. From this subjective and limited selection of events delivered to your consciousness, you develop the idea of this limited world, and what is going on in it, as the true world. Accept this delivery and you will begin to think thoughts of the same quality as that limited world and, in so doing, you strengthen its manifestation. Be cautious of your perceptions, thoughts, beliefs, and feelings generated by the news presented for you to ingest. On a daily basis, send your creative thoughts of peace, love, harmony, and cosmic understanding into the real world, a world the Masters work for and love.

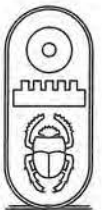
## You Have Complete Freedom of Choice

How are you to become a free thinker and avoid this form of enslavement? By realizing and being aware at all times that you have choices: a choice to see and hear with the small mundane self, or to see and hear with the inner higher faculties and the Master Within. Seek to know and practice your true self.

Give birth (if I may use that analogy) to this soul expression, even though this process might seem painful and tedious to the physical self. Develop a relationship with it. Give up old patterns of thinking, believing, and speaking from the small ego self. From this inner divine birth grow cherished sons and daughters of God. This divine inner self radiates and proclaims through daily life its perfect image—the image of God.

Remember that you have complete freedom of choice. Pray affirmatively that everyone realizes this freedom of choice—realizes that God is around, through, and within you and others. With this realization, begin to practice good will and right relations in all that you do. Nothing is stronger than the spirit of humankind. The spirit of humankind shall evolve. Nothing can stop it. Pray that every heart and mind receives strength, courage, and knowledge to continue to grow in the expression of God's attributes and Will. Pray that we will not grow impatient, weary, or faint. We grow stronger and develop stamina in remembering who we truly are.

We evolve as a result of all tragic experiences. Seek to understand with the inner mind and the Soul's purpose. Unite others with your outpouring of love. Be determined to learn, develop, and





move forward at all cost. Abolish fear and guilt. They have no place in your life now. Replace them with knowledge that you are watched over, guided, loved, and protected. Create this security daily and always remember that Cosmic Law gives your thoughts the right and power to manifest and create. Create this world for you and others. You will have new values and new standards of being, a new sense of security and safety. Your capacity to love and care will constantly increase. Do not let circumstances cause you to tire or to slide back into complacency and omission. Let them serve to strengthen your resolve. Seek to manifest this expansion and extension of consciousness in your daily life.

Reject all negative thoughts as not being a part of your true nature. Send an abundance of compassion, love, peace of mind, and strength to those who are suffering. Guide the souls in transition into the Light. You do not have time to feel sorry for yourself or for others. You do not have time to fear. Send that which helps; send Light and Love. Remember to see yourself bathed in Light and Love. We must become active silent workers. A host of others are with you and will join you in such endeavors.

It is the attitude and quality of the expression of human free will that creates the world in which we live, experience, and realize. God has never stopped loving humankind. Let us fight all battles by carrying the warrior within to the battlefield. With this inner warrior you fight with a spirit of love and service for the benefit of all relationships among humankind, for every nation, race, religion, and culture. God works in many ways, through many faiths, peoples, and religious agencies. Through all of these, God proclaims that there is unity and the Plan. May we seek and live that brotherhood, that unity. We must broaden our objective from that of a personal evolution to that of the evolution of all humanity, for all living beings.

## Constructive Laws Govern the Universe

God has created laws by which the universe is governed. Humankind has continued to set these laws into creative motion through thoughts, prayers, motives, intentions, voices, and beliefs. These are the right tools. Use them always for the good. Humankind is responsible for creating the good, the beautiful, and the true, which we desire to experience. Humankind is also responsible for creating that which we do not desire to experience. We are co-creators with God. The quality of our thoughts, beliefs, and intentions will determine and manifest our world. There is work to do, and we who are on the path with knowledge of God's attributes and God's laws, and with love and good will in our hearts, will do that work.

It is sad to hear one say, "I am just one person; how can I make a difference?" You are not "just one person." You are inseparable from God and all fellow human beings. Your thoughts, prayers, motives, and intentions, when positive, have the potential of increasing a hundredfold, a thousandfold, for they attract constructive cosmic

forces and are attracted by and drawn to the thoughts, prayers, and motives of others of like mind. These energies, by cosmic law, will seek to manifest and become experienced realities. They will express through various forms, conditions, and experiences. This has been demonstrated by an outpouring of love through individuals, groups, places, and things during times of tragedy. Look for it and you will find it. Although this outpouring of love, seen everywhere as a response to tragedy, may fade after a while, and the enthusiasm to help may seem to lessen, it is our responsibility to see that it does not. Do this with the creative power of prayers, thoughts, visualizations, beliefs, and feelings. These are the silent tools of power available to every student of mysticism. Enlightened people throughout the world also use these powerful



tools. Do not grow weary or tire. Use them. Your higher self and the Cosmic Masters will aid you.

Love has power to transmute hate, just as light has power to dissipate darkness. You do not experience hate when love is flooding your mind. Unconditional love heals without going through all the lower emotions. If you are attached emotionally, permit the soul to flood you with its harmonizing love and peace.

This is a beautiful planet with beautiful, loving, and caring people. Proclaim this truth every day. Create this reality every day. Let this be your continuous and honest belief and thought. Continue saying and feeling this until sincerity kicks in and your soul joins with you. See what happens to you, to your environment, and your world. Refuse to carry the thought or belief that the world is dangerous or that God's people are evil. Your inner faculties and wisdom will tell you differently and will urge you to claim your cosmic heritage and power. Learn how to create as God creates.

All of God's creations are good. Our intention is to create that which we desire God to manifest. You are created in God's image, with God's attributes. Let your inner faculties convince you that you are *one* with the souls of your fellow human beings throughout the world. Your true

self is not influenced by appearances of cultures, races, or religions. These are limitations, illusions, and incomplete perceptions from the material self. You are a citizen of the spiritual universe. Take full advantage of your citizenship. Appearances do not change the indwelling soul's unconditional love and sense of oneness.

At this time, Beloved, you are ready, with all humility, to sacrifice the lower self. Let it go and let the real self—God, the Master Within—be in charge of your life and all of your affairs. We have work to do! Let go of the fallible human will and invite cosmic will to express itself through

you . . . as you. Let us redirect our intentions and our desires. Know that we are able to love God and others unconditionally. We are able to let God's wisdom, courage, strength, knowledge, love, light, and intelligence express themselves in, through, and about our being, and through all of our affairs and experiences. Let us elevate and expand our service to humanity. In so doing we will begin to express every God-attribute that we can express and should express in fulfilling the purpose of life—ever conforming to cosmic will and cosmic law. We will feel happy, safe, and secure in body, mind, and spirit. We will enjoy a sense of fulfillment. From this day forward let us desire this for ourselves, our fellow students on the path, our loved ones, and for all humanity.

*This is a  
beautiful planet  
with beautiful,  
loving, and caring  
people.*



**HOW TO PRE-ORDER THIS BOOK:** We are giving our readers the special opportunity to pre-order this inspiring book by Dr. Edwards. The book is a softcover perfect-bound edition, tastefully illustrated, and printed on acid-free, recycled paper.

### **Spiritual Laws that Govern Humanity and the Universe**

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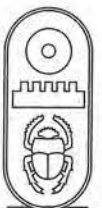
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# ROSE CROIX

## JOURNAL

### *Abstracts of papers published in the 2005 issue of Rose+Croix Journal*

*The Rose+Croix Journal is an international, interdisciplinary, transdisciplinary, peer-reviewed online journal that focuses on topics relating to the sciences, history, the arts, mysticism, and spirituality, especially interdisciplinary topics and transdisciplinary inquiries that traverse and lie beyond the limits of different fields of study. The journal's second issue—the 2005 edition—is now online at [www.rosecroixjournal.org](http://www.rosecroixjournal.org). Here are abstracts of papers published in this new issue.*

### **Entanglement, Causality and the Cohesion of Spacetime**

*Michael A. Amaral, MD, FACS*

**Abstract:** Entanglement is an extraordinary quantum mechanical property where two particles remain connected to one another, no matter how far apart they may be in the universe. Far from simply being a curiosity, entanglement may exist across time and provide not only cohesion to space-time, but also a primordial scaffold for causal links. This suggests the existence of symmetrical relations between events separated in time and raises the possibility that the future may influence the past.

### **Exploring the Efficacy of Vowel Intonations**

*Melanie Braun, M Mus*

**Abstract:** An important Rosicrucian teaching advocates working with “vowel intonations” to aid the student in meditation and to create physical and spiritual harmony. Modern science, especially in the realm of quantum physics, has begun to confirm some of the ancient mystery school teachings about the power of vibration and sound. This paper attempts to connect recent thought, demonstrated through experiments with sound, with Rosicrucian teaching in its exploration of how sound affects the cell.

### **Rosicrucian Landmarks Preserved in Greek Isopsephia (Gematria)**

*Doss McDavid, PhD, IRC*

**Abstract:** Because the ancient Greeks used the same characters to write numbers and words, arithmetic pervaded their language in a way that is difficult for us to imagine today. The numerical value derived from the sum of letters concealed a hidden meaning and was believed to indicate a correlation between words and phrases having a common valuation. This tradition, which has been called *isopsephia*, was used as a sort of esoteric cipher and as a means of preserving wisdom for future generations. An investigation of the terminology used in Rosicrucian doctrine and ritual shows that we have inherited a vocabulary that is rooted in this ancient numerology. In the present paper we give examples of the use of isopsephia in its classical setting and also discuss several instances of its incorporation into Rosicrucian ritual, allegories, and doctrinal formulations.

### **Reflections on the Atom, Gravitation and Energy**

*Michel Myara, DEA d'astrométrie et mécanique céleste*

**Abstract:** The atom, gravitation and energy are three key concepts that enable us to apprehend the physical universe in which we live. The atom is the key to the understanding of the infinitely small; gravitation teaches us about the movements of the celestial bodies; while energy, a more abstract concept and which is embodied in many forms—kinetic, mechanical, heat, potential—has revolutionized all of physics. To understand these fundamental concepts is to desire to raise a “corner of the veil” and to gaze upon nature with new eyes. This is the purpose of this paper.



## Practices Supporting Dzogchen— The Great Perfection of Tibetan Buddhism

*Neal J. Pollock, MA, MBA, ABD, ND*

**Abstract:** Dzogchen, the Tibetan Buddhist teaching, translated as the Great Perfection, claims to provide a means to reach enlightenment in one's present lifetime. This is much faster than that claimed by basic Vajrayana (Tibetan Buddhist) teachings or by other forms of Buddhist practice. This paper provides background and descriptions on Dzogchen teachings, certain practices, and Western parallels. Western mythological and Kabbalistic counterparts are primarily in the endnotes.

## Newton and the International Year of Physics

*Pieter C. Wagener, PhD*

**Abstract:** Following the logic used by Newton to drive his inverse-square law, a consistent theoretical model can be derived satisfying the modern tests for a theory of gravitation. Gravitational redshift is derived by applying special relativity as a kinematical effect. The model is compared with that of General Relativity (GR), and it is shown that GR follows as an approximation to this model.

## Proposing a New Approach to Mind, Consciousness and Reason

*Robert E. Watson, BA (Oxon), MSc*

**Abstract:** This paper hypothesizes a new approach to reason, consciousness and Mind. It starts by taking a deconstructionist approach to root assumptions in Western philosophy and explores linguistic philosophy's limited recognition of the "Perceiver" and consciousness. Having established this point, it proposes an alternative way forward based on Hume's Empiricism and Pascal's Wager combined with the paradox of the Chinese Room. This results in a philosophical approach compatible with both Eastern intuitional philosophies and Western rationalism. However, results derived under this hypothesis with respect to the philosophy of Mind and consciousness are challenging.

## Meditation from Neurological and Rosicrucian Perspectives

*G. Bryan Young, MD, FRCPC, FRS*

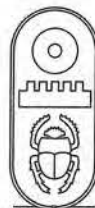
*Professor of Neurology, Department of Clinical Neurological Sciences, the University of Western Ontario, London, Ontario, Canada*

**Abstract:** Meditation, a technique that frees the mind from distractions and allows for communication with the Master Within, can lead to numerous physical, mental, and spiritual benefits. Meditation is a unique state of consciousness with associated changes in the physiological and neurochemical functions in the brain. Neurological investigations provide insights into the mind-brain relationship and the physical and psychological effects of meditation, but questions remain unanswered.

# ROSE-CROIX CODE OF LIFE

— Point Number 18 —

Be faithful to your promises and commitments. When you give your word of honor, consider it to be a sacred pledge that binds you. If you must take an oath, think of the Rose Cross, the symbol of your ethical ideal, while doing so, and remember that any lie you might tell will have karmic consequences for you. Although it is possible to deceive others, no one can escape Divine Justice.



# Inspirational Egypt

*Rosicrucian Tour to Egypt 2005*

*April 24 to May 13, 2005*

**I**N April and May, fifty Rosicrucians from six of the seven continents took part in this year's Rosicrucian Tour to Egypt. Journeying to the most mystical sites along the Nile, and visiting the magnificent monuments of this ancient civilization, they concluded their initiatic tour at the Great Pyramid on the Giza Plateau! Accompanying the tour were Rosicrucian Emperor Christian Bernard and Grand Master Julie Scott.

Commenting on ancient Egypt's vast contributions to civilization, Soror Scott stated, "I am always impressed with how advanced this ancient civilization was. They were the leaders in the technology of their day, in trade, science, art, and mysticism. In many ways, we still feel their influence today, especially through the Rosicrucian tradition." Remarking on today's Egypt, Soror Scott commented, "I continue to be profoundly impressed with the modern Egyptian people, whom I find to be very loving and kind. Each time I visit Egypt I fall more in love with the people here." Soror Scott also commented that she hopes all Rosicrucians will eventually have the opportunity to visit this incredible land. The tour was a great success, and we take this opportunity to share some photos from the tour.



*Dr. Zahi Hawass (center), Secretary General of the Supreme Council of Antiquities for Egypt and a National Geographic "Explorer in Residence," met with our group in Cairo. He is shown here with Emperor Christian Bernard and Grand Master Julie Scott.*



*The Rosicrucian tour group at the Red Pyramid at Dahshur. After the Great Pyramid at Giza, the Red Pyramid has the largest base of any of the Egyptian pyramids, and it is the fourth tallest pyramid ever built in Egypt. The pyramid's common name is derived from the reddish limestone used to build most of its core.*

## Saskatoon Pronoas Celebrates Silver Anniversary



*Grand Master Julie Scott (2nd row, 3rd from right) was the Grand Lodge Dignitary at Saskatoon Pronoas' 25th Anniversary Celebration in late May 2005, in Saskatoon, Saskatchewan, Canada. Congratulations to the devoted members of this affiliated body!*

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## IRC Classes at Rosicrucian Park

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### Rediscovering the Wisdom of the Ancient Mystery Schools Grand Master Julie Scott August 19 – 21, 2005

The ancient Mystery Schools were centers of study and mystic initiation in the ancient Western world where the mysteries of the Universe, of Nature, and of humanity were explored. These "schools" educated students in natural laws and principles so they could better live in harmony with them; encouraged introspection in order to know one's self; and engendered within a feeling of connection with the *Great Mystery* of the Universe. Drawing on the resources of the Rosicrucian archives and current scholarly research, we will explore the beliefs and practices of the Mystery Schools of Orpheus, ancient Eleusis, and Delphi, Pythagoras, Mithras, and Egypt, including Akhenaton, Osiris, and Isis. We will also apply techniques used in millennia past, in order to experience some of the lessons of these mystical traditions. Finally, we will explore how the Rosicrucian tradition perpetuates the wisdom of these ancient Mystery Schools today. Suggested donation: \$75

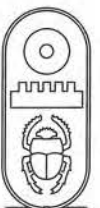
### Mysticism and Science Robert Waggener, Ph.D. December 16 – 18, 2005

This workshop examines mysticism and its use and relationship to science. The class will compare mystical and scientific approaches; the connection between mysticism, occultism, philosophy, and religion; and how the Paths to the Center or back to God finally merge. Suggested donation: \$75

*For more information, or to register for either or both of the seminars, contact [programs@rosicrucian.org](mailto:programs@rosicrucian.org) or Programs Department/Rosicrucian Order, AMORC, 1342 Naglee Ave., San Jose, CA 95191.*

*Better than a hundred years lived in ignorance, without contemplation, is one single day of life lived in wisdom and deep contemplation.*

—The Buddha





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# AMORC Regional Conventions and Celebrations

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## 20th Anniversary Celebration

Atlanta Lodge, Atlanta, Georgia, September 17-18, 2005

Grand Master Julie Scott will serve as the Honored Guest. For more information, please contact [Atlanta@rosicrucian.org](mailto:Atlanta@rosicrucian.org) or write to: Atlanta Lodge, 3600 De Kalb Tech Parkway, Suite 115, Atlanta, GA 30340-3612.

## Great Lakes Regional RCUI & Convention

Vandalia, Ohio, RCUI: September 21-23, 2005, Convention: September 23-25, 2005

On September 21-23, Elbert Hubbard Chapter, Dayton, Ohio, will present the RCUI class "Journey Into Self," taught by Dr. Lonnie C. Edwards, Vice President of the Board of Directors of the English Grand Lodge. The class will be followed by a weekend Rosicrucian Convention built around the theme "Quest for Immortality." Dr. Edwards is the Grand Lodge Dignitary. The location for both events is the Dayton Airport Inn, Vandalia. There is a special discount for attending both events. For more information, contact Convention Co-Chairman Bea Shaffer at (937) 833-5274 or [beashaffer@joimail.com](mailto:beashaffer@joimail.com)

## West Central Regional Convention

Racine, Wisconsin, September 30-October 2, 2005

Hosted by Karnak Chapter, this Regional Convention takes place at the Racine Marriott Hotel, 7111 West Washington Ave., Racine. Grand Lodge Representative will be EGL Board Secretary Karen Wark. Convention theme: "The Way of the Rosicrucian: Quest for Truth and Light." For more information, contact [karnak@rosicrucian.org](mailto:karnak@rosicrucian.org) or telephone (414) 520-6304.

## IRC Class: Rediscovering the Wisdom of the Ancient Mystery Schools

Instructor: Grand Master Julie Scott, MA

Calgary, AB, Canada – October 29-30, 2005

This class examines the Mystery Schools, their important role in ancient civilizations, the techniques they employed to educate their students, and how the Rosicrucian tradition perpetuates the wisdom of these ancient schools today. For a complete class description, see listing on page 31. For information, or to register, please email: [calgary@rosicrucian.org](mailto:calgary@rosicrucian.org) or write to: Calgary Pronaos, PO Box 1642, Station M, Calgary AB, Canada T2P 2L7

## IRC Class: Prosperity: An Expression of Awareness

Instructor: Grand Master Julie Scott, MA

Vancouver, BC, Canada – November 5, 2005

Prosperity is a state of mind; it is a matter of awareness and focus; it is in asking the right questions. Just as in quantum physics our attention transforms waves into particles of matter, so do our thoughts create the realities with which we live. This experiential workshop explores how we can create prosperity in all areas of our lives and ways in which it already exists! For information, or to register, please email: [Vancouver@rosicrucian.org](mailto:Vancouver@rosicrucian.org) or write to: Vancouver Pronaos, 809 West 23rd Ave., Vancouver, BC, V5Z 2B1, Canada

## South Central Regional Convention

Dallas, Texas, November 11-13, 2005

Hosted by Triangle Lodge, this Regional Convention takes place at the Radisson Hotel, 2330 Northwest Highway, Dallas. The Honored Guest will be Grand Master Julie Scott. Convention theme: "Know Thyself: the Key to a Harmonious and Prosperous Life." For more information, contact [triangle@rosicrucian.org](mailto:triangle@rosicrucian.org) or telephone (214) 403-4098.

## 57th Anniversary Celebration

Atlantis Lodge, Washington, D.C., November 19-20, 2005

Grand Master Julie Scott will serve as the Honored Guest. For more information, please contact [atlantis@rosicrucian.org](mailto:atlantis@rosicrucian.org) or phone (202) 396-7548.

# Pathway to Light . . . The Journey Within

2005 North Atlantic Regional Convention  
at Rye Town Hilton, Rye Brook, NY

*October 6-9, 2005*



- Our Emperor Christian Bernard and Grand Master Julie Scott will be our special guests.
- Program Presenters will include Dr. Lonnie Edwards and Frater Edward Lee

The experience of the Greater Light is the goal of the mystical journey. When the seeker, in the course of spiritual evolution, becomes awakened to the presence of the Master Within, an invisible threshold is crossed. An initiation has taken place and perhaps, without our even knowing, the magnificent Journey Within has begun!

A small light, as a candle in the darkness lights the way—it hints at the Greater Light and impels us to take our first steps on the Path. We learn to guard that light and to remain attentive to the voice of the Master—guiding us, urging us onward. We become infused with the desire to develop those virtues that will enable us to become worthy of that Greater Light. We are declared! No w we are walking in the Paths of the Masters!

We will gather to attune with the God of our Hearts and of our own Highest Consciousness—the Source of Light for us all. May our Paths be thereby illumined! So Mote It Be!

*Thursday, October 6: Full Day of Martinist Activities*

*Friday, Saturday & Sunday, October 7-9: Open to all AMORC Members*

*Lectures · Classes · Exercises · Convocation · And Much More*

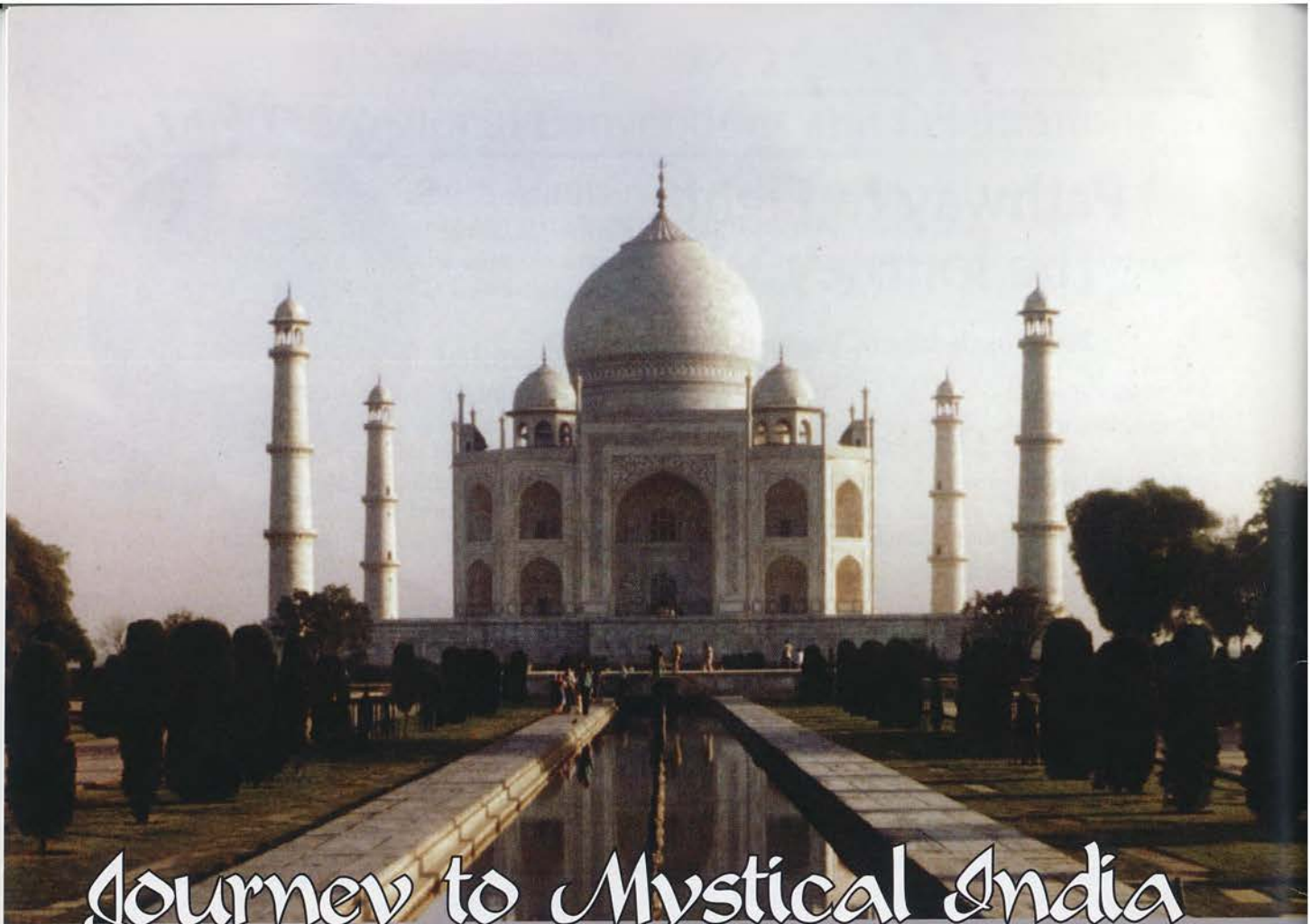
*Banquet with Entertainment*

Whether you are a Neophyte, new to the Order, or a longtime member, join us for an inspiring, enlightening experience. For more information contact:

Deborah Nelson [dnelson4@verizon.net](mailto:dnelson4@verizon.net) (718-703-3236), or Salaria Chambers [Salariahc@aol.com](mailto:Salariahc@aol.com) (732-786-1959).

Rosicrucians will gather once again at the beautiful Hilton Rye Town Hotel, in the serene, relaxed, resort-like setting, at the time of the year when the weather is usually perfect and when nature shows off her colorful autumn foliage.

***Remember, make your hotel reservations early. Please call 914-939-6300 or  
1-800 HILTONS and mention "Rosicrucian" for our special rate.***



# Journey to Mystical India



The Rosicrucian Order, AMORC has prepared a special travel experience which will take you to India's most cherished mystical sites. Explore the culture and rich spiritual traditions of this remarkable ancient civilization with Grand Master Julie Scott and your fellow Rosicrucians.

January 9-17, 2006

January 17-24, 2006—Optional Extensions to more sacred sites of India

Call Power Places Tours today for more information. 800-234-TOUR (8687)

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