

# Rosicrucian Digest

October 1978 • 75c



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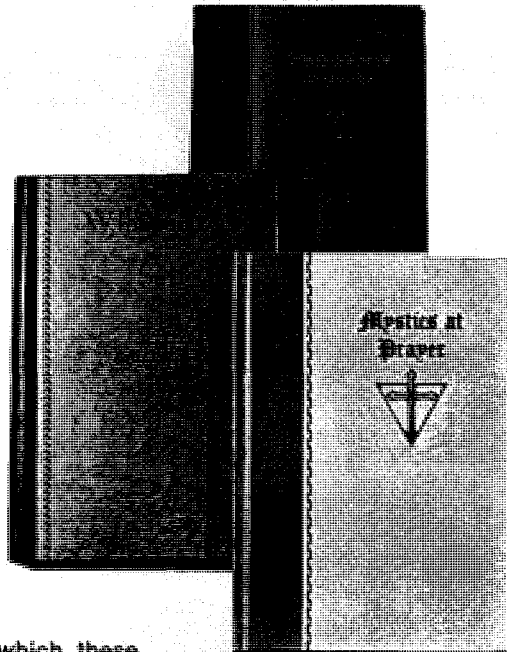
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# Rosicrucian Digest

Published Monthly by the Supreme Council  
of the ROSICRUCIAN ORDER, AMORC  
Rosicrucian Park, San Jose, CA 95191

Robin M. Thompson, Editor

Official Magazine of the  
Worldwide Rosicrucian Order

October 1978, Vol. LVI No. 10

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**SUBSCRIPTION:** \$7.00\* per year, single copies 75¢. ADDRESS: *Rosicrucian Digest*, Rosicrucian Park, San Jose, CA 95191, U.S.A. Changes of address must reach us by the first of the month preceding date of issue. Entered as Second-Class matter at the Post Office at San Jose, Calif., under Section 1103 of the U.S. Postal Act of October 3, 1917. Second Class postage paid at San Jose, Calif. Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.

\*Other Currencies  
£4.40 A\$7.00 NZ\$7.00  
¥4.65 ¥6.75 R6.10

## GRAND MASTER INSTALLATION

Frater Ukio Yorioka of Tokyo, Japan, is shown here being installed as Grand Master of the Grand Lodge of AMORC Japan. Officiating is Imperator Ralph M. Lewis on the right. The Imperator is placing upon Frater Yorioka the symbolic fraternal mantle which symbolizes his title and authority. The installation ceremony took place at the recent World Convention of AMORC at Rosicrucian Park, San Jose, California, with Rosicrucian members from throughout the world in attendance.

(Photo by AMORC)

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## WHAT CONSTITUTES PROGRESS?

ORDINARILY, we determine the progress of mankind by comparison of its achievements in different periods of history. Philosophically, however, the nature of progress goes far beyond, for example, just the comparison of the artifacts of the ancients with modern products. One must have an understanding of what progress consists. Mere substitution of other words for "progress," such as "advance," "going forward," "development," is not a sufficient explanation. One must approach the subject from the semantic point of view. What, in other words, gave rise to the idea of progress? What experience which man has had or that he now has relates to the word progress? In what category must human thought and action fall to be declared progress?

To begin an analysis of progress, let us propose a simple definition. We shall say that progress is the attaining of a *desired end*. Thus any movement in thought and action from an existing thing or circumstance to one that is conceived as an improvement would seem to conform to this definition. The definition we have proposed refers to a "desired end." Let us suppose that an individual has a book whose cover is easily soiled, and he desires to remedy that situation. Eventually he conceives of a plastic cover which proves to be satisfactory. This, then, would be progress. Another example: round bottles in refrigerators waste essential space, so a solution is desired. Square bottles are devised, and

the improvement satisfies the desire for a solution. These are examples of attaining the desired end, the assumed content of progress.

We observe, however, that in attaining a desired end, another condition always prevails. Our action appears to be almost always unidirectional, that is, considered as being *relatively upward*. There is a movement from what is conceived to be an inferior or *lesser* quality or state to a superior or higher one. The movement from our present status to a lesser one is never said to be progress because of one factor; namely, *desire*. In other words, one never desires the deterioration, the retrogression, of his present status. No one strives for an end of lesser quality. Consequently, if a condition is eventually experienced which is thought to be inferior, it is never progress because it is not desired.

*Individual Attainment*

Progress must always be first an individual attainment before it can be a collective or group attainment. An individual must arrive at a personal conclusion as to which direction movement in thought and action is taking. Is this movement relatively up or down? There is no progress for an individual unless such conforms to some conceived superior end which he desires to attain.

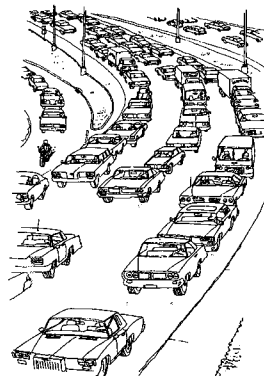
For further analogy, let us presume that a person believes in individual free enterprise. His philosophy is that one

must make his way in life primarily by his own initiative. However, this individual finds himself being swept along on the tide of socialistic state policies. The state guarantees his welfare and that of others without regard for the individual's ability and effort. No matter what changes the state may make for the betterment of that individual, he actually makes no *personal* progress. This is because he has not moved in the direction which he conceives to be a superior end.

Another similar analogy confirms this principle. A California village, a renowned artists' colony, was selected by the artists because of its scenic and inspirational location. The local authorities are artists of various kinds. It is their desire that the village retain its rustic appearance of wooden sidewalks, unpaved streets, and picturesque gas lamps. The county and state officials oppose this view; they insist on modernization with all that the term includes. But such modernization is not considered progress by the village artists. It is not progress because it does not constitute moving in the direction of what they conceive to be a superior end.

What if one accepts a condition or thing as being progress which he neither conceived of or anticipated? Let us suppose that a device is invented which is subsequently claimed by many persons to be a sign of progress. How did those who accepted this invention determine it to be progress? The thing or condition which they eventually heralded as progress is not a product of their own minds.

Such persons found it necessary to make comparisons between the new device and what preceded it in terms of advantage. We shall say, for analogy, that "A" is what has been and that "B", by contrast, is the new, the different. Which is the superior of the two in point of *advantage*? Is it "A", the old, or is it "B", the new? If it is "B", the new, then obviously there is a progression. It is a movement upward, relatively speaking, from the previous and comparatively inferior status to the new or superior one. Now, in this sense, one's subsequent perception and realization of an advantage is the equivalent of previously perceiving it and moving to attain it. In other words, whether one conceives an advantage and then attains it, or subsequently recog-



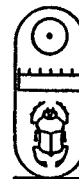
nizes and accepts it—in either case he has displayed progress.

The major progress of civilization is of this kind. It is the subsequent acceptance of advantages. Most men have not formulated ideals or objectives which transcend the past all toward which all their physical or mental effort has been directed. The judgment of most men has been of an *a posteriori* kind; that is, the *subsequent* acceptance of conditions or ideas as being progress.

### Self-Interest

If progress is the movement from an inferior to a superior status or thing, what gives rise to the qualitative difference? What is it that causes one experience to appear to have a superior value to another and thus be designated progress? The answer lies in *self-interest*. All value is related to this self-interest. We all act for what we think will be most gratifying and pleasurable in some respect to us. However, not all satisfaction is sensuous; there is moral and mental satisfaction as well. Therefore, every determined action is designed to enhance the personal interest—designed to make such action more satisfying to us.

The action of which progress consists can be either *positive* or *negative*. The negative aspect of action consists of ridding ourselves of the unwanted, the irritating, or the unpleasant. In the negative instance, the individual is anticipating an end toward which to move—an end



that will provide him freedom from such distraction. The negative action of progress may also consist of supplanting an existing condition by another condition that would provide greater pleasure or happiness.

An example is the desire for health. The ill person has an ideal of health which consists of freedom from pain and discomfort. Consequently, any movement of thought or action in such a direction is, to that individual, progress. Again, one who endeavors to attain liberation from the abuse of tyranny is taking a negative approach to progress. It is the elimination of an undesired state for what is considered to be a superior objective. It is this moving to a conceived superior status by which progress is determined.

The positive approach to progress is the multiplying, the increasing, of the nature of one's self-interest. One may find satisfaction with the quality or kind of self-interest he has. But the quantity of interest may be insufficient. The desired greater satisfaction, the enlargement of it, becomes the ideal, the objective to be attained. When it is finally realized, such then is conceived by the individual as progress. Wealth is such an example. Progress is experienced when the quantity exceeds the present amount possessed. Knowledge is still another example of the positive approach to progress. The scholar wants to add new knowledge to satisfy his thirst for learning. He desires to increase his intellectual satisfaction.

We have not used the phrase "negative approach to progress" in a derogatory sense for, patently, the removal of something to gain an advantage is equal in its effectiveness with the increasing of an advantage already had.

Let us reduce these last principles we have considered to some simple factors:

- A. All experience is to be evaluated in terms of personal satisfaction.
- B. All satisfaction falls into two general categories: quality and quantity.
- C. The method to attain this satisfaction is either negative or positive.
- D. The negative method rejects an undesired quality or reduces the undesired quantity.
- E. The positive way to the satisfaction of progress is to acquire a new quality or to increase a particular one already had.

#### **The Motivating Factor**

It must be apparent that dissatisfaction with one's present status, things, or conditions which are related to self, is the motivating cause of progress. As stated, it is immaterial whether one personally conceives of the superior factor or whether he accepts it when it is introduced to him by another. The man, however, who would remain satisfied with relatively unchanging affairs and experiences in his life would be making *no progress*. Such a man would be a dullard. Even the individual who desires nothing more than personal peace, that is, the avoidance of distraction, is establishing for himself an end which, if attained, is progress.

Life is not inherently quiescent; rather, it is dynamic. Life cares nothing for the sensibilities and the particular values which man has established. By life, we mean the factors of our environment and nature generally. These factors are rudely pushing against and pressing in on all of us. To seek peace is to resist the undesirable and to court the favorable. But this again is *quality and quantity* in both the negative and positive aspects; the one who acts to attain the ideal of peace is moving progressively from the undesired state of turmoil.

The question now arises: Can mankind make false progress? *Absolute progress* is the attainment of a desired end conceived to be superior. As we have previously stated, if the end attained eventually proves not to be superior, then there has actually been no progress. To further explain, let us suppose we possess something which we call "A", but we desire "B" instead. We believe that "B" will provide us with greater happiness. We successfully move toward and finally acquire "B". However, we then discover that "B" is not what we anticipated. It is devoid of the desired quality. There-



fore, even though we have attained "B", we have not progressed. We have not experienced that transcendent state we anticipated. We have not moved upward beyond our present status of satisfaction.

There are various kinds of progress. Men set goals for themselves. They attain them; their desires are fulfilled. The ends which they have achieved have transcended their former status. But which different kinds of progress are the greatest? Is there an *absolute standard*, one that is inherently best by which all things may be judged? Of course, in terms of quantity, some types of progress obviously exceed others. Suppose, for example, wealth, power, or fame are the ends which are sought. It is apparent that those having achieved these ends to the greatest degree would have made, in such category, the greatest progress.

Quality, as we have said, also has reference to the personal satisfaction one derives from the nature of a thing or condition. Quality is often quite individual. It is relevant to the variations of desires and inclinations of the individual. Each of us has his favorite colors, musical selections, and scents. These preferences are the result of slight organic differences in our nature and varying environmental influences. Yet there is sufficient similarity in our physical, mental, and emotional natures to cause us to respond alike to certain factors. Specifically, there are things whose quality or quantity, when attained, we all

more or less accept alike as being indicative of progress.

Let us consider a further analogy: In the period of the great glaciations, when the arctic ice masses descended, prehistoric men migrated southward en masse to escape the increasingly bitter cold. These men alike sought a preferred warmer climate. To reach such a climate was conceived as progress by all alike. Then, again, primitive men, far removed from each other on the surface of the Earth, finally came to consider alike that *grinding* was a superior method for shaping flints in comparison with percussion or the chipping of flints. Other men in remote areas of the world also came to learn and accept as progress the plow over the hoe.

Society, too, has conditioned man to accept certain acts and customs as being signs of progress. When the individual conforms to or enlarges upon such practices, he believes he has made progress. Religion also expounds particular mandates of conduct which it declares to be divinely inspired. Those who accept these mandates or enforce them, as against other desires, are extolled as making progress. For further example, to abide by the cardinal virtues, such as truth, justice, temperance, and fortitude, is held to be a superior mode of living. It is thus a movement upward from an opposite conduct.

(continued on page 32)

### ***The Purpose of the Rosicrucian Order***

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

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# Rosicrucians in Colonial Pennsylvania

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

*IN 1694 A BAND OF ROSICRUCIANS, who had assembled from several places in Europe, survived a perilous voyage and settled near Philadelphia, establishing there a chapter of their mystical lodge. All were third-degree adepts known as perfecti, the traditional Latin name for those in the highest degree. They did not recruit or train new members but sought replacements, as they were needed, from among perfecti in established chapters in Europe. Their first leader was a frail young scholar and mystic, Johannes Kelpius.*

This unique chapter, composed entirely of *perfecti*, came to be known in American records as the "Chapter of Perfection"—a misleading translation. The Latin term *perfecti* did not mean "without flaw" but rather "completed," having mastered all the requirements for the highest degree. (In this same sense a lawyer today might refer to a court appeal as having been "perfected," as completed in all its requirements; and similar meaning persists in New Testament uses of the word *perfect* carried over from early Latin versions.)

In historical accounts such as Sachse's,<sup>1</sup> this migration of trained Rosicrucians is mixed in with the migration of German Pietists into Pennsylvania at that time. "Pietist" was a popular term for persons who, in their religious services, wanted more of what was truly devotional. They tended to lives of individual piety. In this they were considered heretical and sometimes harrassed by those in the established church. But Rosicrucians felt at home among such people in Europe and sympathetic with their aims. In fact, a collaboration of Rosicrucians, Pietists, Quakers, and "Philadelphians" (a similar lodge in England) had sponsored and financed this special migration of *perfecti*.

According to Sachse, who in 1895 had collected all available source material on this subject, the non-sectarian enthusiasts "who composed this Chapter of Mystics were not only Pietists in the accepted sense of the word, but they were also a true Theosophical (Rosicrucian) Community, a branch of that ancient mystical brotherhood who studied and practiced the Kabbala."<sup>2</sup>

There were already other individual Rosicrucians and sympathizers who greeted the newcomers and urged them to settle in Germantown, near Philadelphia. But to fulfill their purpose the immigrants moved on to higher ground to establish an independent community. For a dozen years this new settlement and lodge, several miles from Philadelphia on a ridge overlooking Wissahickon Creek, was their base of operations, known affectionally as "The Woman in the Wilderness." To Rosicrucians elsewhere this was a code name for that whole unique project in the New World. Locally they were called "Rosenkretzer" and "Hermits of the Ridge."

These men were not only adepts in the teachings and revelations of their lodge; each was also educated and expert in some human endeavor—physician, apoth-

*The  
Rosicrucian  
Digest  
October  
1978*



*Frontispiece from Julius Friedrich Sachse's book The German Pietists of Provincial Pennsylvania. This small cave was not a natural formation, but was built for Magister Kelpius' study and contemplation. The cave site is about 200 yards (180 m) from "The Tabernacle" or meeting house and garden area, near a cold spring of water—known today as Kelpius' Spring on the Wissahickon. The above is from an original negative by Julius F. Sachse.*

ecary, astronomer, theologian, book-binder, clock maker, divinator, and many other skills. Near their lodge was the first herbarium in Pennsylvania Province, with imported European herbs used for healing. Atop their main building or *Kloster* was the first astronomical observatory which included some rare and treasured instruments, and from which they provided information for an early 18th century American almanac.

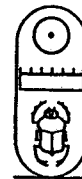
They helped establish churches of several denominations and schools, became teachers, preachers, healers, translators, even business managers, as circumstances showed the need. While some had cherished a dream of an isolated, ideal commune in the Essene style, they had brought to this new land, this "wilderness," much practical expertise that was sorely needed. They were there also to serve. Their skills, including occult skills, were called on for various purposes.

One detailed account that survived relates how Matthias, a latecomer and the second (and last) leader of the chap-

ter, when he was beseeched by the wife of a long-missing sea captain, was able to locate and interview her husband at that very hour in a London coffee house by the technique known as "traveling clairvoyance." When the captain did return, as Matthias foretold, he recognized Matthias as the man who had talked with him in London on that earlier day, and he confirmed all that Matthias had reported to the distressed wife.

#### ***Kelpius' Retreat***

In time this group became scattered; some were absorbed into the life and affairs of nearby Philadelphia; some died, some moved farther west with other pioneers. Their lodge building for a time was put to other use and finally abandoned. Of the original settlement, only one small building remains today—a masonry cubicle with arched roof, built into the hillside, which young Johannes Kelpius used as his private quarters and retreat. This once remote area is now at the edge of upper Fairmount Park within the city of Philadelphia. Kelpius' "cave"





*The Ephrata Cloisters, in Pennsylvania, now preserved as a state park. Conrad Beissel established this community of Rosicrucians and mystics in colonial America. The building to the left is the Saron, or Sisters' House. Adjoining it is the Saal, or Temple.*

is marked by a monument placed there by his present-day lodge brothers and sisters of the Rosicrucian Order, AMORC.

Other Rosicrucians were scattered throughout Pennsylvania, and still others came among later immigrants. They kept in touch with each other, and survivors of the first group counseled some later ones to move on west. After the lapse of a generation, another group of Rosicrucians had come together and were established as part of a new commune, Ephrata, some 60 miles (95 km) west. How they came together there is not chronicled. This settlement had come about in the wave of religious revival that swept through various sects in the province—Pietist, Baptist, Moravian, Brethren, and others.

The organizer and leader of this commune, Conrad Beissel, was a small, aggressive man, a master baker by trade. Indeed his baking kitchen with its stone hearth oven is still there at Ephrata. Beissel, with some companions, had come to America expressly to visit "The Woman in the Wilderness" and associate with the Rosicrucians there. He was disconcerted to find that community aban-

doned. After several years here and there in Pennsylvania, and caught up in the religious fervor, he and several other men established themselves as pious recluses on Cocalico Creek, not far from present-day Harrisburg, the capital city of Pennsylvania.

But the tide of migration was moving west; families and other religious "solitaries" were settling up and down the creek. Beissel preached to them, counseled and organized them, and solicited others to come west and join them. In 1732 he established a commune of single men and women called the "Ephrata Society." (Ephrata was an early Biblical name for Jerusalem.) This colony grew and was the hub of a neighborhood enterprise that involved some 300 persons.

Beissel was autocratic and strict concerning work and pious devotion. His group built several large buildings to accommodate their expanding number, some of which still stand, good and sound, on the site which is now a state park. Life was busy and austere; inside space was at a premium. The elderly and infirm were housed together on a ground floor. Upstairs, single rooms for sleep-

ing and devotional retreat were tiny—the bed simply a long shelf not more than 18 inches (45 cm) wide.

### *Life in the Community*

The fruit of their prodigious labors included a grist mill, saw mill, paper mill, printing press. Far from being recluses, community members were in business; their fame and business relations spread throughout the province. Also they were famed for their choral music, poetry, and hymns, and for “illumination” or decoration of manuscripts. There was a continuous stream of visitors, and occasional freeloaders who would assume piety long enough for free meals and lodging.

At some time during this development, a group of Rosicrucian men and women had come and taken over the *Berghaus* (Hill House) on higher ground, which had been the first building at Ephrata larger than a cabin, and outgrown by the expanding community. They were apart and somewhat independent in their separate quarters but still integrated in the communal life that now spread through the whole neighborhood.

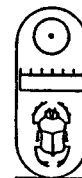
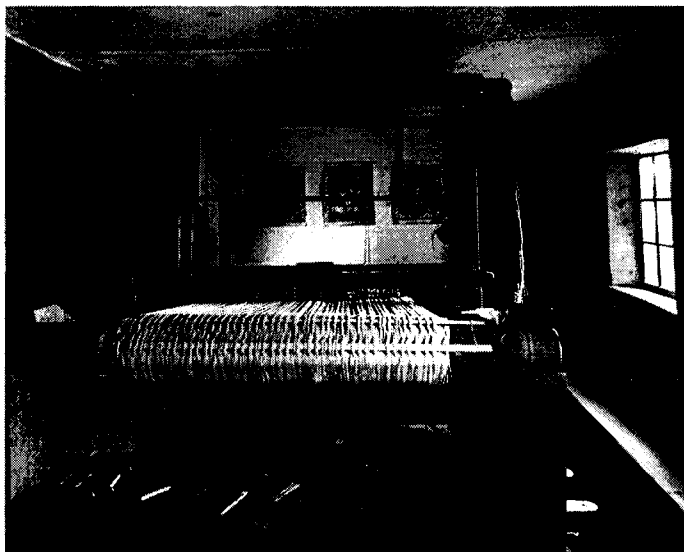
Beissel himself, in Germany, had been admitted to the Rosicrucian first degree, and in America he had consulted and kept in touch with those near Philadel-

phia and elsewhere in Pennsylvania. After the other Rosicrucians had settled in Ephrata, and with Beissel's insistence, they recognized him as a “Brother,” the old term for those in the second degree. He was never one of the *perfecti* and was excluded from the Rosicrucian councils. He and the Rosicrucian leaders did not see eye-to-eye on some community policies and decisions.

Others in the community were too busy, and too much supervised, to undertake Rosicrucian studies even if they had been invited, and inquiry was further discouraged by rumors that the initiations were too severe for most persons to stand—rumors which the Rosicrucians probably tolerated as a way of preserving their privacy and independence. A more serious deterrent was the general religious orientation toward “salvation.”

Later, during the Revolutionary War and after Beissel had died, the *Berghaus* was a hospital for sick and wounded soldiers, some of whom had walked or been transported wretchedly in wagons for many miles to reach this haven. The Rosicrucians were its medical and nursing staff. Eventually among the illnesses came a plague in which some of the Rosicrucians died. After the war, because of this contamination, the building

**Handloom, Ephrata Cloisters**



on the hill had to be burned down. A stone outline of its foundation can still be seen in the ground.

As historical records show, at these two different times and places in early Pennsylvania, groups of Rosicrucians had come together in settlements where they could develop their way of life. But in both instances their special expertise was needed by others. Their skills and resources, and sometimes even their lives, were expendable in service to others.

By the end of the eighteenth century there were no longer any organized Rosicrucian settlements in America. However, their influence seems to have spread westward through the Ohio River basin where, after another century, there were still remnants of secret or "silent brethren" who did what needed to be

done in a community, and did it quietly and anonymously. The soil was kept fertile for reestablishment of the Rosicrucian organization in the twentieth century.

Today, however, there are no Rosicrucian "communities" in America such as those early ones. Instead, many thousands of members are scattered among the population, studying and developing themselves responsibly and serving others in the Rosicrucian tradition. In urban centers some meet together in lodge groups and regional conclaves; but many others are "silent" or private members by their own choice.

Footnotes:

<sup>1</sup>Sachse, Julius Friedrich, *The German Pietists of Provincial Pennsylvania*, Philadelphia, 1895.

<sup>2</sup>*Ibid.*, p. 62.

**Man pays homage to his god not in numbers of his kind  
but in the perfection of the individual.**

—Valdivar

### CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The twenty-ninth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for \$1.25\*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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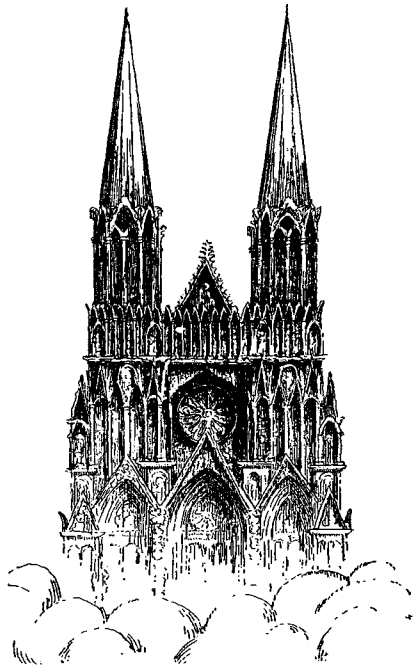
**Cover** Our cover features the Château Frontenac, seen from Place Royale, Quebec City, Quebec, Canada.

Place Royale is the site of the French settlement dating back to the early seventeenth century. Here we see some of the first buildings, now restored and opened to the public. It is in Quebec, Canada, that the 1979 Rosicrucian World Convention will be held. For more information, please see page 19 in this issue. Further descriptive announcements will be made in upcoming months.



(Photo by AMORC)

**The  
Rosicrucian  
Digest  
October  
1978**



## The Celestial Sanctum

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THE LIGHT OF THE WORLD

by Robert E. Daniels, F. R. C.

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THE LIGHT of the world is always a hope in the hearts of those who are seeking a greater role in the world in which we live. There is an inner conviction for those who have awakened their spiritual sight that the day will come when certain spiritual leaders will appear on the world scene who will raise the spiritual consciousness of humanity by their individual efforts in various fields of endeavor.

Many who recognize this trend in world affairs often point to the growth of interest in occult phenomena and in subjects related to parapsychology which are catching the public attention. But such popular interest in the occult and

psychic phenomena is really no indication of a spiritual awakening of humanity.

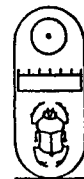
However, there is a trend on the part of many sincere and dedicated people to be concerned about the spiritual, emotional, and material welfare of many underprivileged people throughout the world. This deep concern for others does reveal the spiritual awakening of many people who give no thought to the phenomena of the occultists and so-called psychics. Their only concern is to do something now for those needy souls who have been cut off from the mainstream of life. They are the outcast, handicapped, and underprivileged masses who have been cast aside by society because they do not or cannot conform. Many are children, unwanted and without the love and guidance of parents or friends. In their eyes, nobody cares.

### *Dedication to Service*

If the scientists and others directed their attention to lifting a little of the burden of humanity, the light of the world would stand revealed. But we still wait their assistance, while we direct our attention to the sufferings of others in need. Although we may feel powerless to help the many souls in their plight, we must hold fast to the knowledge that what little we can do is needed and help is on the way. We must persist in the knowledge that our good works and prayers are helpful and achieve worthwhile results, even though we sometimes see little evidence of it. There is a gradual awakening on the part of many who are dedicating themselves to service. Their concern is for more human values which reveal spiritual insight and deeper values.

Those who have dedicated themselves to help those in need, whether in the fields of medicine, sociology, or many other activities, are not necessarily mystically inclined, but they do reveal a deep spiritual motivation which is greatly needed today. It is to be hoped that those who are of a mystical persuasion will also become involved by radiating a spiritual love to all humanity.

Service is the keynote of all mystical work. For preparation in the mystical life one must sooner or later feel the stirring of the spiritual soul which urges



us to serve and give of ourselves in the interests of raising humanity to a higher level of thought and conduct.

There is a trend today which reveals a new spiritual awakening. Small though it is, it can be seen here and there where dedicated people are prepared to stand against all odds and be counted for the advancement of man and especially to help the underprivileged in our society. This trend shows that the light of the spirit of man can be rekindled and that there is hope for the future destiny of man as long as there are men and women who place the spiritual qualities of man above the material desires which have fascinated the human race for the last few centuries.

There is always something we can do, no matter how small our efforts. The helping hand we give to one in need will encourage that person to share in the needs of others. Service is the key to a better understanding of life, for as we give of ourselves and share our lives with others, as fully as possible, so will our lives be enriched by such human contact. It is in giving we receive, and to receive the greatest rewards of life we must be prepared to put aside some of our self-interests and be more concerned for others. What we share will be returned to us in greater measure.

The more mankind gives thought for each other and has willingness to give

some assistance to one another, the more the spiritual light will grow in the hearts of men and women, gradually bringing a new dawn of greater light and understanding between all people. Then will come to the fore those spiritually enlightened people of all races who will point the way to higher advancement, not by what they say, but because they will be living examples of the spiritual way of life.



#### ***The Celestial Sanctum***

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

#### **IN MEMORIAM**

Our dear Soror Ruthe Clayson passed through transition on Sunday, September 3. Rosicrucians throughout the world will remember Soror Clayson, for she traveled widely with her husband, Grand Master Emeritus Rodman R. Clayson. She was the true example of the Light, Life, and Love that Rosicrucians espouse, and we will miss her presence among us. Rosicrucian memorial services were held in San Jose on Saturday, September 16.

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# Light and the Visionary Experience

by Bruce Berman

ALDOUS HUXLEY, British novelist and student of mysticism, wrote that “the highest common factor” in visionary experience is *light*. Those who have had such experiences very frequently bear witness to having seen shafts of light—brilliant flashes of light, extraordinary light, intense and piercing. At times, the light comes suddenly like a keen knife thrust, transfiguring the known, immediate world, providing new insights into the wonders of the commonplace and demonstrating the oneness of the ordinary with the all-enveloping universal.

Huxley suggests that this experience of light reflects the difference between the dullness and drabness of everyday experience, of familiar events, with the capacity of the visionary experience to illumine our ordinary existence. He makes a distinction between an experience of differentiated light (that is, of objects, landscapes, people) and one of undifferentiated light—just light, of “everything being flooded with light.” The latter accompanies the fully developed visionary experience, which Huxley defines as one in which “the subject-object relationship is transcended” and there is “a sense of complete solidarity of the

subject with other human beings and with the universe in general.”

This visionary world of light is a world that has been visited by many poets. The poet Wordsworth, in his great “Ode: Intimations of Immortality from Recollections of Early Childhood,” describes this world:

*The soul that rises with us, our life's star,  
Hath had elsewhere its setting  
And cometh from afar:  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home.*

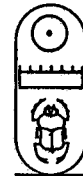
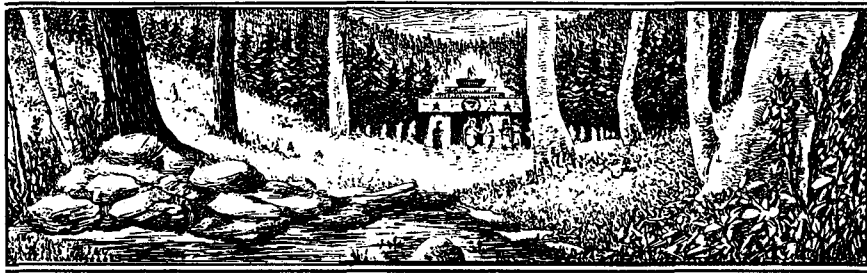
Then, the poet laments:

*Whither is fled the visionary gleam?  
Where is it now, the glow and the dream?*

Wordsworth envisages the essence of the visionary experience as light. Our intimations of this experience go back to childhood, but as we grow older these intimations begin to fade. Nevertheless, we may still at times behold the universal light:

*Shades of the prison-house begin to close  
Upon the growing Boy,  
But he beholds the light, and whence it flows,  
He sees it in his joy.*

The mystic Irish poet George Russell, who wrote under the initials “AE,” in “Candles of Vision” analyzes his transcendental thoughts and images, and perceptively reveals the role of light in visionary experience. He relates how he



was sitting at the seashore, his mind lulled into drowsiness by the voice of a friend, his hand sifting the sand, when suddenly each grain of sand became exquisitely unique and beautiful, of a marvelously symmetric pattern, sending off a brilliant shaft of light.

So intense was the experience that, for a blinding moment, the whole universe seemed, to the poet, illuminated in brilliant light, and each particle of that vastness appeared to partake of the same quintessential beauty and perfection possessed by each grain of sand. That vision remained with the poet a long time, reminding him of the harmony of all things making up the universe.

In a similar vein, the seventeenth-century British metaphysical poet Henry Vaughan, in his poem, "The World," writes:

*I saw Eternity the other night,  
Like a great ring of pure and endless light,  
All calm, as it was bright.*

Objects seen in visionary experience are self-luminous. The object itself is the source of the light and thus demonstrates its uniqueness and importance in the universe. Each object exists in its own right, it has its own intense, individual identity—independent of man—and constitutes a manifestation of the otherness (non-humanity) of the universe.

S. Weir Mitchell, a Philadelphia physician who died in 1914, carried out much research into mystical experiences and reported that a recurring phenomenon in such experiences was a great rush of many points of white light coursing through the field of vision. These frequently alternated with very bright colors zigzagging into massive clouds of intense, brilliant hues. In his own experiences he reported gazing at clusters of precious gems, all possessing intense interior light.

In all the accounts of visionary experience that have come down to us from the ancient mythological world, from folklore and the distant beginnings of the race, light—preternatural light—plays a dominant role. Visionary experiences induced under hypnosis almost invariably have been reported as occurring in an aura of extraordinary light. Students of mysticism have not been able to account for this phenomenon. It occurs: a fact, says Huxley, that simply must be accepted, just as we accept the phenomena and events of the natural world.

Sources:

Aldous Huxley, chapter entitled "Visionary Experience" in *The Highest State of Consciousness*, edited by John White, Anchor Books, New York, 1972, page 47 et passim.

Aldous Huxley, *The Doors of Perception*, Harper & Row, New York, 1954.

### ROSICRUCIAN DIRECTORY

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

## 50th Anniversary

November 4-5, 1978, at the St. Paul Ramada Inn

ESSENE CHAPTER, AMORC, in Minneapolis, Minnesota, will celebrate its 50th Anniversary of Rosicrucian Activities, and invites all Grand Lodge members to attend this jubilee. There will be workshops, experiments, lectures, special rituals, and more—as well as a representative guest speaker from the Grand Lodge. For registration and detailed program information, please contact Richard Saxton, Master c/o Essene Chapter, AMORC, P.O. Box 826, Minneapolis, MN 55440.

P.S. If you have served Essene Chapter as an officer or as a Master prior to 1960 and are presently a member residing outside of the state of Minnesota, please make yourself known to us so we can contact you.

—The Historian

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# Can the Aging Process Be Altered?

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by Kay Sanford

**I**F YOU FIND the years are swiftly passing by and you're rapidly aging, take heart—gerontologists are hot on the trail to slow down or stop the aging process.

No, the long-sought-for Fountain of Youth has not been found, but researchers have proved it possible to alter the course of aging in rats and mice. The next step is to do the same for humans.

Experiments have been conducted with rats and mice because they are mammals, and all mammals including humans are subject to similar diseases, need relatively similar diets for remaining healthy, have the same organs, and secrete similar hormones. Also, all mammals share similar courses in aging; however, the stages of aging in rats and mice encompass months instead of years only because of their short life span of three years.

According to E. Kendall Pye, a leading enzyme technologist at the University of Pennsylvania, most individuals appear to age little between the ages of 20 and 30. Somewhat more aging occurs between 40 and 50, and more again at 60 to 70. The outward, visible signs of aging are loss of skin and muscle tone, loss of mental acuity, hair color loss, general senile disability, and general loss of vigor. Dr. Pye believes that aging is a reflection of changes in the cells. Each cell contains a nucleus in which genetic information (heredity) is stored in the complex compound of nucleic acid called deoxyribonucleic acid (DNA).

Chromosomes in each cell control heredity, and DNA is the chief component in chromosomes. Chromosomes carry the genetic code. As cells split and

new cells are formed, each new cell has its own set of chromosomes, with a complete set of encoded information governing the cell's hereditary characteristics. The stored information in cells governs the production of enzymes that promote chemical reactions within the cell—necessary for the cell to live and function properly.

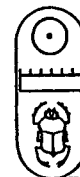
Genetic research on the aging process has disclosed that human cells can divide only a limited number of times before all descendants age and die. Dr. Leonard Hayflick concludes that the death of such cells, animal and human, is an expression of aging at the single-cell level; and that the reason why cells age is because of a built-in genetic limit to their life spans. This genetic limit is believed to be carried in the chains of the DNA.

## Changes in Cells

In experiments with cultured embryonic human cells there appeared to be a genetic limit of fifty divisions. But even before these cells ceased to divide, specific changes in structure and functioning were apparent—changes such as less ability to produce enough energy, less ability to make enzymes quickly enough, and more waste material collecting within each cell.

These changes play a central role in the expression of aging in the body and can result in the death of an individual even before the cells fail to divide. For example, when the body has accumulated enough aging damage in the heart or brain, the entire body is affected—and death may occur even though many cells may still be capable of living.

There are several theories of probable causes of aging. The *error hypothesis* is one in which it is believed that the chemical reactions within the cell do not occur with 100% accuracy. Pollutants





found in the environment (certain chemicals, exhaust and factory fumes, cigarette smoke, etc.) can attack DNA, damaging cells and damaging the sensitive repair mechanisms (certain enzymes that can recognize defective and damaged molecules) found within cells—thus hindering certain repair processes which occur naturally within cells. And because even the repair system is imperfect, subtle errors can escape detection.

According to the “error” theory, aging is the result of these accumulated unrepaired errors. F. Marrott Simex, gerontologist of Boston University School of Medicine, believes that the errors occurring in DNA are the key to aging.

Dr. Leslie Orgel of the Salk Institute at La Jolla, California, suggests that mistakes in the ribonucleic acid (RNA) produced by the DNA can cause aging in cells because it is the RNA that produces the defective protein molecules which will not function efficiently in driving chemical reactions in metabolism. An error made in the RNA or protein will continue to result in more faulty molds, leading to cumulative increase of errors and hastening the aging process. Enzymes from aged cultured human cells were found by researchers to be abnormal in function. In fact, 25% of some enzymes are defective, showing that Orgel’s error catastrophe theory may be correct. Evidence is still not conclusive.

How can this information help to slow down the aging process? Dr. Alex Comfort, gerontologist, suggests that a slightly lower metabolic rate of body cells could be induced to slow down the accumulation of errors. This could be done, he believes, by lowering the body temperature.

### ***Cross-Linkage Theory***

Another theory of aging concerns the *cross-linkage* which covers changes in the cells. Possible damage to molecules or cross-linkage occurs slowly during our lifetime. It may prevent a cell from reading genetic information correctly, so that the cell produces inactive enzymes which cannot function effectively. As we grow older we may gradually lose the ability to produce enzymes needed to maintain our body and its functions.

The cross-linkage theory is attributable to Dr. John Bjorksten of Bjorksten Research Foundation in Madison, Wisconsin. He discovered it by chance while working in research to prevent film from breaking down (aging). During his research, Dr. Bjorksten found that the main constituent of film is gelatin, a semisolid solution of proteins in water. He noticed that the aging processes in film gelatin and in similar protein structures in the human body—such as cartilage and tendons—were alike and that both processes involve protein reactions leading to loss of elasticity.

Further, Dr. Bjorksten noticed a close similarity of stiffness between various materials, such as those of leather or gelatin, which are hardened through application of various chemicals. Tanning resulted from formation of chemical bridges, called cross-linkages, between the proteins, and he felt human aging might be due to a similar formation of cross-linkages.

Thus, Dr. Bjorksten stated that “the aging of living organisms, of bridges between protein molecules, which cannot be broken by the cell repair enzymes”<sup>1</sup> was why we grow old. If damage to DNA molecules could be repaired or cross-linkage of DNA prevented, it may be possible to slow down the aging process.

*(continued on page 33)*



**Romantic, Rustic, and Ready . . .  
That's Quebec . . . site of the  
1979  
Rosicrucian World  
Convention**

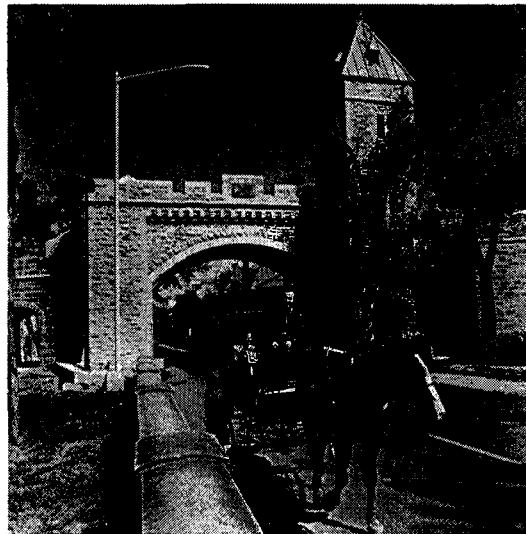
**July 18-22, 1979**

**One of the most idyllic spots on the North American continent—the historic and beautiful city of Quebec is to be the site of the 1979 Rosicrucian World Convention. Being hosted by Quebec's Pyramid Lodge (AMORC), the Convention will have simultaneous translations of all major events in English, French, and Spanish; will feature Rosicrucian dignitaries from around the world presenting a series of demonstrations, discussion groups, forums, and instructions; will provide you with unique hospitality from arrival to departure; and will leave you with your spirits soaring after four days of meeting and associating with fellow members.**

**For complete information on housing, reservations, fees, and activities, write now to the Grand Lodge (AMORC), Convention Secretary, Rosicrucian Park, San Jose, CA 95191, U.S.A. Use air-mail if outside the United States and Canada. Reply will be by air!**

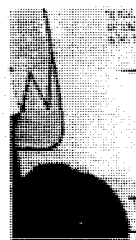
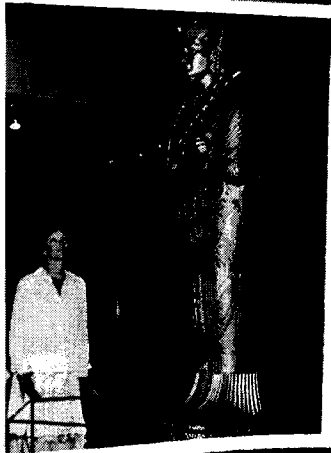
**We cannot overemphasize the importance of registering early, so that the most perfect planning by Pyramid Lodge can be facilitated.**

***St. Louis' Gates, Quebec City* » » »**





**Memories**  
*and preview of what  
at the 1979 Rosiera*

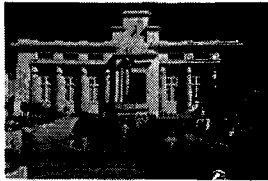




78 ...

*n — Quebec, Canada*





# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

## Karma in Reincarnation An Example From Experiments in Hypnosis

by J. L. Whitton, M. D., F. R. C.

International Research Council, AMORC

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*Reincarnation, karma, and metaphysical healing are theories of great interest to many Rosicrucians. The following research, conducted by a member of AMORC's International Research Council, explores these theories through the visualization techniques of hypnosis. While age regression techniques are supportive of reincarnation theory, no claims are made that this proves reincarnation. Dr. Joel L. Whitton is a Fellow of the Royal College of Physicians and Surgeons and is currently a Research Fellow in Neurophysiology and Psychiatry, Clarke Institute of Psychiatry, University of Toronto. Dr. Whitton's published research has spanned from computer models of personality and neurophysiological substrates of thinking to research in the psychology of psychokinesis, reincarnation, and biorhythms.*

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REINCARNATION as a theory states that a nonmaterial part of us, usually called the soul, enters the physical body at birth with the first breath, and at the death of that body the soul departs, in what may be called *transition*, to wait somewhere until it can reenter a new human body. The cycle repeats over and over. In its cycles of incarnation the soul acquires a personality which is a composite from the many experiences and characters it had while incarnate. The soul personality acquires debts, good and bad, as a consequence of its actions while incarnate, and these debts accordingly are received or discharged in subsequent experiences or lives;<sup>1</sup> these debts are usually referred to as *Karma*. *Karma* is an impersonal law of cause and effect, although the mechanisms as yet may be dimly understood by man. All disease is karmic in the strict sense, but not necessarily from another lifetime.

The soul personality, as a composite of past experiences and characters, also appears to retain specific memories and character styles from the past. Memories acquired in its earthly experiences and the various planes between incarnations may not be understandable by our objective mind except through symbols. The objective mind and character residing in the brain has assigned dimensionality to our earth experiences, but has no schemata for realizing memories from the soul personality except in a symbolic and intuitive way.

### *Hypnosis and Multiple Personalities*

The induction of multiple personalities in a deeply hypnotized subject is a well-recognized phenomenon. Seven percent of volunteer subjects are able to create secondary personalities under hypnosis, and such subjects are psychologically healthier and freer to adapt creatively to

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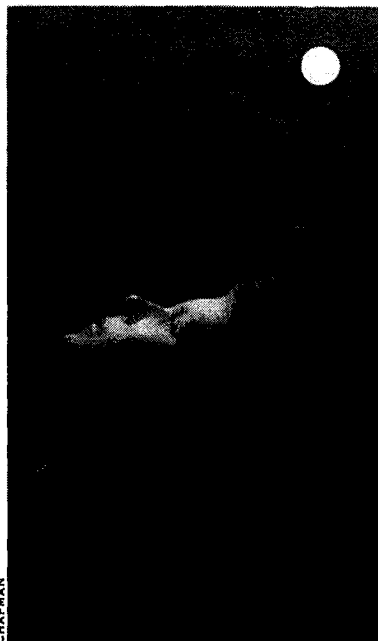


hypnotic suggestions than hypnotic subjects less able to dissociate ego functions.<sup>2</sup> That in certain subjects these *sub-identities* may be integrations of unconscious memories of suspected past lives is a matter of some controversy. It can only be tested empirically. In certain case histories, personalities have demonstrated knowledge and skill (for example, of a foreign language) which were not known to the hypnotic subject in the objective state of consciousness. Such can be interpreted as evidence for reincarnation.<sup>3</sup>

The requirement that no one else now alive also knows the knowledge<sup>4</sup> seems to beg the question of ancillary mechanisms such as telepathy and clairvoyance. If clairvoyance exists as a valid mechanism to see the future and to know what the experimenter will find if he attempts to verify hypnotically produced facts,<sup>5</sup> why not a parallel mechanism to see the past psychically? In such cases, the condition that no one alive or once living knows or has known a given knowledge is clearly an unreasonable situation. I believe it is merely sufficient for the hypnotic subject not to know, itself a formidable state to prove.

Due to the bias from cultural materialism and religious creeds, it is difficult for some people to be rational about reincarnation theory.<sup>6</sup> Immense resistance is mobilized against any theory that threatens to revise a culture's foundation.

The technique of regressive hypnosis and its precautions as employed in these experiments have been previously described.<sup>7</sup> Hypnosis is a research instrument for studying mental disorders, mental processes, and memory. Hypnosis is regarded as a phenomenon of unconscious mental functioning which involves, among other things, the learning of a cognitive skill in which one improves his capacity for directing the functions of thinking and memory. Regressive hypnosis involves the imparting of active suggestions for age regression to a hypnotizable subject. These suggestions permit the subject to experience and recount early childhood memories and what are often regarded as memories from past lives. The hypnotist must be a physician who is trained in the intricacies of unconscious mental functioning to avoid possible deleterious effects resulting from



the intrusion of previously forgotten material into consciousness. It is the reality of this danger—well known to medical psychology—that justifies the traditional warnings against stage hypnotism or any other frivolous use of hypnosis.

### Case Report

The subject for this report was a man in his late thirties who had previously studied the theory of karma and reincarnation. During the research study of his "memories" of past lives, of the personality-identities studied in depth, two of these personalities seemed able to speak or write fragments of languages that the subject neither had known nor studied within the present lifetime. These languages are *Norsk*, the language of the Vikings, and *Sassanid Pahlavi*, the ancient language of Mesopotamia. Both languages were identified and the details are published elsewhere.<sup>8</sup> The occurrence and verification of these languages obtained during the hypnotic procedure was taken as support for the validity of the remembered past lives.

The subject was dying from a liver and kidney disease against which medical treatments had been ineffective. He had



volunteered for the study because, as he expressed it, he wanted to know if his terminal illness was a karmic condition brought about in another life. He hoped this knowledge would help him become well.

### ***Memories Reported***

As the investigation unfolded, the subject reported memories of several previous lives on Earth. Going back in sequence, his lives were: 1. a young boy named Bradley who lived in the northeastern section of the United States and died in childhood from chickenpox around the turn of this century; 2. a young gentleman named Henry, who died in battle in the early days of the American Civil War; 3. a minor nobleman in France called Philippe, who was executed during the French Revolution; 4. a dock worker, Harry, happy in his roughness, who lived in the early days of Elizabethan England; 5. a Viking warrior called Thor, who spoke Norsk, around A.D. 1000; 6. a young Persian priest called Xando who lived in A.D. 625 and wrote in Sassanid Pahlavi, the then-current language; 7. a young lad called Simeon, who lived in a Hebrew village in the eastern Mediterranean area, around 800 B.C.; and also several other earlier lives that were not immediately important.

The subject's sister in his present life was Henry's sister in the southern United States prior to the Civil War. This sister was also an acquaintance of Harry and Thor, the mother of Xando, and the wife of Simeon.

Nineteenth-century Henry was born into a land-owning family in the state of Virginia, attended a military academy, and during the American Civil War was an officer in the Confederate Army. His sister was several years older. When Henry was about twelve years old, his sister committed an indiscretion which Henry knew about. He promised his sister never to reveal it to anyone. Later, his sister became engaged to marry a man whom Henry did not like. To rid himself of this man, Henry told him his sister's secret. Soon the secret was community gossip. His sister, in grave disgrace, was forced to leave home, and later she committed suicide. Henry was remorseful. But it was too late, and the events of war soon ended his life.

One hundred years later, again as brother and sister during the subject's present lifetime, an interesting sequence of events occurred. When his sister was forty years of age she developed a tumor that was found from laboratory tests to be malignant and advanced. At the time, her surgeons were not hopeful about her survival even with removal of the tumor. On the evening prior to the planned surgery, the subject was attending a symphony concert to escape the grief and mental torment of losing his sister whom he loved. At a certain moment while praying and offering his life to God in exchange for hers, he became surrounded by a brilliant shaft of light and aware of a higher presence communicating to him. He looked around, but no one else appeared to perceive the light. Then he realized that his sister would be all right. In the morning, the surgery was performed; however, the tumor mass had completely shrunk and nothing malignant could be found. A cosmic healing had occurred, successfully petitioned, so it seems, by her brother's sincerity.

A year later, just prior to the regression experiment, the subject was stricken with a liver and kidney disease. He began to believe that God was now making the exchange of his life for his sister's. Medical treatments failed, and he was declared terminally ill. He feared death. At this point he volunteered for hypnotic regression.

Following the regression study, the investigator and subject paused to reflect upon and interpret what had happened. They concluded that the subject's treacherous disloyalty and ultimate responsibility for his former sister's suicide had become a karmic debt. The subject had now paid this debt by successfully petitioning the Cosmic to intervene in his present sister's fatal illness. Then the subject realized that he had unconsciously accepted his own death as an exchange for his sister's life. To fulfill this belief, he unconsciously created a condition in his body enabling his death to occur. As the subject realized this, however, his illness remitted, and now later, he is alive and quite well, and much wiser.

While this case does not prove reincarnation, it does illustrate the theories

of karma and reincarnation. The case also serves to illustrate the profound effect that our own beliefs may have on our life and body.

**Footnotes:**

- 1Lewis, H. S. (1978) The divine law of compensation. *Rosicrucian Digest*, LVI (3):31-34.
- 2Kampman, R. (1976) Hypnotically induced multiple personalities. *Int. J. Clin. Exp. Hypnosis*, 24 (3):215-227.
- 3Ducasse, C. J. (1962) What would constitute conclusive evidence of survival after death? *J. Soc. Psychic. Res.*, 41:401-406.

4Watson, W. (1974) *The Romeo Error*. Hodder and Stoughton, Toronto, p. 198.

5Lodge, O. J. (1894) On the difficulty of making crucial experiments. *P.S.P.R.*, 26(10):14-24.

6Lewis, H. S. (1930) *Mansions of the Soul*. Rosicrucian Order, AMORC, San Jose, CA; Lewis, R. M. (1977) The rationalism of reincarnation. *Rosicrucian Digest*, LV (9):26-28; Stevenson, I. (1977) Research into the evidence of man's survival after death. *J. Nerv. Ment. Dis.*, 165 (3):152-170; Whitton, J. L. (1976) Hypnotic time regression and reincarnation memories. *New Horizons*, 2(2):34-39.

7Whitton, J. L. (1976) *Ibid.*

8Whitton, J. L. (1978) Xenoglossia: A subject with two possible instances. *New Horizons*, 2(4).

# Medifocus

*Medifocus* is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them. (The Rosicrucian Order, AMORC, is *not* a political organization. Our purpose in using metaphysical principles in *Medifocus* is to inspire moral judgment in the decisions which these leaders are called upon to make—more simply, to think unselfishly as humanitarians in the interest of the people whom they are leading and serving. Further, it is to help them to perceive clearly and to evaluate circumstances which arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

**November:** Anwar Sadat, President, Egypt, is the personality for the month of November.

The code word is LOOK.



ANWAR SADAT

The following advance dates are given for the benefit of those members living outside the United States.



FIDEL CASTRO

**January:**

Fidel Castro, Premier, Cuba, will be the personality for January.

The code word will be POLL.

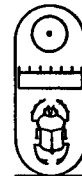


FERDINAND MARCOS

**February:**

Ferdinand Marcos, President, Philippines, will be the personality for February.

The code word will be TOLL.



### GRAND COUNCILORS OF AMORC 1978-1979

At the meeting of the Grand Council held at the Rosicrucian World Convention, San Jose, California, on July 12, 1978, the following were recommended for appointment to the office of Grand Councilor for a one-year term, and were approved by the Supreme Grand Lodge.

TEXAS AND OKLAHOMA	Mr. C. E. (Gene) Bledsoe Arlington, Texas
EAST CENTRAL STATES	Mr. Howard Disbrow Farmington Hills, Michigan
WEST CENTRAL STATES	Dr. Lonnie C. Edwards Chicago, Illinois
OHIO, WESTERN PENNSYLVANIA, and KENTUCKY	Miss Rose A. Galuska Irwin, Pennsylvania
EASTERN NEW YORK	Mr. Frederick Onucki Garwood, New Jersey
EASTERN CANADA and WESTERN NEW YORK	Mrs. Faith Brown Peterborough, Ont., Canada
MIDDLE ATLANTIC STATES	Mrs. Mary Ann Fowler Silver Spring, Maryland
LONDON and SOUTHERN ENGLAND	Mr. Peter Allen Ascot, Berks., England
MIDLANDS and NORTHERN ENGLAND	Mr. Norman Fitzpatrick Warrington, Cheshire, England
BRISBANE, AUSTRALIA	Mr. Philip Porep Indooroopilly, Qld., Australia
SOUTHERN and WESTERN AUSTRALIA	Mr. Earle St. A. De Motte East Keilor, Vict., Australia
CROSS RIVER, ANAMBRA, and PLATEAU STATES—NIGERIA	Mr. Kenneth Idioidi Lagos, Nigeria
KANO, KADUNA STATES—NIGERIA	Mr. Johnson Ladipo Lagos, Nigeria
LAGOS, KWARA, OYO and OGUN STATES—NIGERIA	Mr. H. Bolaji Iriah Lagos, Nigeria
BENDEL, RIVERS, and IMO STATES—NIGERIA	Dr. D. A. Amaso Port Harcourt, R.S., Nigeria
RHODESIA and SOUTH AFRICA	Mr. Eric Mansley Salisbury, Rhodesia
WESTERN VENEZUELA	Srta. Isabel Arraez Camacho Barquisimeto, Lara, Venezuela
MONTERREY, MEXICO	Sr. Mauricio Cavazos Pompa Monterrey, N.L., Mexico
EASTERN VENEZUELA	Sr. Bernardo J. Salmon S. Caracas, Venezuela
GUATEMALA	Mr. Luis F. Solares B. Guatemala, Guatemala
NORTHERN MEXICO	Sr. Jesus Arredondo R. Ensenada, B.C., Mexico

# Message

## From A "Rolling Stone" . . .

---

by Jacqueline Zilhaver

HE WAS a man called "Jack." A rolling stone who tumbled across the road as I was passing by, but before I passed on, he gave me the key to a meaningful life.

I first encountered this soldier of fortune at a cozy restaurant in a mountain village of southern California. He was, for the present, serving as a handyman at the place, having captured the interest of the owner. I was having dinner and on that particular night, business was slow. I was seated at the counter, while the stranger relaxed at a small table. We were the only occupants of the intimate room. When I looked round to glance at the lone man, he leaned back in his chair, arms outstretched with hands flattened on the table, and uttered in a deep, satisfied voice, "I feel like reciting 'The Raven.'" I naturally thought he was somewhat eccentric, to say the least.

Later I learned that the stranger's name was "Jack," and I was to discover that he could, indeed, recite a goodly portion of Poe's weird poem but he did not do so at the moment. Rather, he engaged me in conversation which, I was sure, had been his intention. Thus began an acquaintanceship that was to prove brief but maturing . . . for me.

I had gone to the mountains to flee the memory of an unhappy experience and I left them laden with the fruits of a spiritual harvest from which I have drawn nourishment and satisfaction ever since.

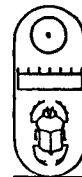
For two weeks it was my good fortune to be much in Jack's company. We were able to spend many golden hours in conversation, during which I availed my-

self of his wonderful formula for productive living and peace of mind, and I learned some basic truths which had escaped me during my thirty years in this world. The man's philosophy was as true as steel and as firm as bedrock.

Someone has said, "Yesterday is but a dream . . . and tomorrow is only a vision. But today, well lived, makes every yesterday a dream of happiness and every tomorrow a vision of hope. Look well, therefore, to this day." Those words were the basis of Jack's philosophy and he abided by them more completely than anyone I've known. He taught me to take time each day for the things that count. Little things, yet great, such as giving more thought to helping others, visiting a sick friend, writing letters of cheer and encouragement when needed, taking time to see the individuals behind the faces of those we meet along life's way. He reminded me to notice the glories which make up our world—a glowing sunset, the song of a bird, a star-spangled sky, and above all, to take time for prayer and meditation on the great eternal issues.

Jack also taught me to laugh more and to worry less about past mistakes and failures. He emphasized the value of disappointment, sorrow, and frustration. He asked me this: "Do you know just what is the difference between iron and steel?" Then he answered the question himself. "The difference may be expressed in one word . . . *fire*." And then he went on to say, "It is the fire of adversity that tries our faith and deepens our spirit. It enhances our knowledge of God. It broadens our character."

I have never forgotten the following words, which have come to hold a richer meaning as the years have passed: "Our hearts are widened by weeping and in



our sorrows we find a fellowship with sorrowing humanity. Do not be afraid of tears. We can never see the rainbow except through falling raindrops and there are visions of God which we can never see except through falling tears."

To conclude this account, I shall say that Jack taught me, also, to concentrate on things outside my own self-centered world and he left me with this thought: "Let us remember that windows open outward as well as inward."

Our acquaintanceship was necessarily of short duration, for circumstances forced our paths to part. Jack went his way and I went mine, taking along the priceless treasure I had stumbled onto in the California mountains.

So, dear reader, take time to notice the stranger on the road. Pay heed to the rolling stones which chance to cross your path, however insignificant they may seem, for they may prove to be more precious than gems. △



## Autumn— A Time to Remember

SPRING is a season of hope; autumn a time to remember. The October sky reminds me of a watercolor painting, with brush strokes of brilliant blue surrounded by clouds softly touched with gray velvet. The excitement of October has an undercurrent of melancholy which only makes every day more precious.

The sometimes clouded, shadowy days of this season make a most spectacular setting for trees and foliage in their fall dress of brilliant scarlet, gold, rust, and amber. Perhaps more so than the brightest of sunny days.

Autumn is a treat to our senses in ways that the other seasons just can't be. Who can forget the echoed sound of scrunching leaves underfoot while taking a woodland hike?

There's a sweet smell of honey in the air; a honey that I have never tasted, and can only draw in deep whiffs as nature prepares all things for a long winter's rest.

The air is as crisp as a stalk of celery, and its purity carries sounds from some distant place to me. My eyes see more of my neighborhood now as that vast tent of greenery that I lived in during the summer fades. It will soon vanish completely as the leaves continue their journey to the waiting ground.

Upon the October-blue lakes, the patient ducks remain motionless waiting for the first layer of ice to form. The robins are beginning to practice definite flight patterns for their long journey south, and that harbor-colored bluejay has a more urgent note in his shrill call.

The rhythm of autumn is a quiet one, and people in my northern climate are gathering strength for that long, cold season just ahead. Autumn is also the season in which we observe Thanksgiving Day; and I hope that all of you, everywhere, will have a wonderful harvest—spiritually satisfying and materially content.—**Dorothy A. Carroll**



## **You made your choice For Rosicrucian Tours To Ancient Egypt!**

Land of the Pharaohs, philosophers and mystery schools, Egypt stands ready to be explored and enjoyed. Rosicrucians, attuned to the land's mighty past, can follow in the steps of Cyrus, Alexander, Caesar and Napoleon, and 31 Nile dynasties. Dry desert winds have preserved the massive, written evidence of amazing civilizations flourishing 4000 years before Christ.

Modern Cairo abuts ancient Memphis and Sakkarah, the Step Pyramid built by the genius physician-architect, Imhotep. Here, too are the Pyramid Texts, oldest known religious texts in the world. Also nearby, one of the Seven Wonders of the World, the Sphinx and Great Pyramids at Gizeh. Here, you and fellow Rosicrucians will experience an inspiring initiatory rite in the solemn quarters of the King's Chamber in the Great Pyramid. Non-Rosicrucians accompanying you would not participate in this ceremony.

The Nile, mother of rivers, takes your party deep into the past, to the heart of civilization as we know it: timeless Luxor with its temple and colossal statues, the Valley of the Kings, the Valley of the Queens, and Karnak whose temple exceeds the size and grandeur of all others in the world. Aswan, too, pride of modern Egypt, promises close-ups of the Unfinished Obelisk, the Agha Khan's Mausoleum and the Botanical Gardens of Kitchner Island. Camelback riding and felucca sailing should be part of your special Egypt experience.

Replies to the questionnaire on tour preferences in the May issue of **Rosicrucian Digest** show an overwhelming preference for two of the proposed tours; one features the Nile cruise; the other, motor coach. You can choose the one that appeals to you.

The Rosicrucian Order, AMORC, in announcing these tours, is cooperating in good faith with the airlines and Ask Mr. Foster, Inc., the tour sponsor involved, and assumes no liability or responsibility in connection with these tours.

**Tour A, for 11 days**, includes Cairo, King's Chamber Initiation, 4-day Nile cruise between Luxor and Aswan, shore excursions, deluxe hotels, all meals, full escorted sightseeing, air fares. Cost, US\$1342, per person, double occupancy.

**Tour B, for 11 days**, is the same as Tour A except it uses air-conditioned motor coach travel between Luxor, Karnak, and Aswan instead of the Nile cruise. It does include an evening Nile cruise. Cost, US\$1322, per person, double occupancy.

Each tour group will consist of a maximum of 35-40 persons, and will have a Rosicrucian Grand Lodge staff member accompanying it to assure full opportunity for members to discuss subjects of fraternal interest.

### **Plan Now To Obtain The Tour And Departure You Want**

We are planning to have 24 tours from January, 1979 through December, 1980. Write today for the Rosicrucian Egypt Tour brochure for itineraries and departure dates. It takes advance information and extensive planning to set up these special tours, which start in New York. Arrangements must be made with hotels, motor coach and boat companies, and various government departments. You must have passport, visa and proper inoculations. So write to the address listed as soon as possible for your brochure so you can plan the trip that's perfect for you.

**First come, first served, for the first three Tour A cruise groups (Jan. 20, Apr. 14, May 5) and the first three Tour B motor coach groups (Feb. 3, Mar. 3, Apr. 7). Write now for reservations for the tour date you want, but send no money at this time. Be sure to read the brochure.**

**AMORC Egyptian Tour, ask Mr. Foster,  
1633 Broadway, New York, N.Y. 10019.**

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

## Discovering New Worlds



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### *Columbus and the Unexplored Worlds within Man's Own Consciousness*

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THE STORY of Columbus and his discoveries as reported in school histories and popular encyclopedias is so erroneous in important details that were it not for its fairy-story nature, it would have been altered long ago. Various records and historical documents have pointed up the errors, but the fictitious story remains.

That Columbus was not a mere adventurer, seeking only mercenary benefits for himself and others, there is ample evidence. His name was not actually the one that is attributed to him, nor was he of a family whose humble position in the world supported the other elements of romance.

Columbus was the son of a man learned and respected, who had been knighted and whose heraldic arms were recorded in several countries. Like his father, he, too, was knighted. He was learned not only in the art of navigation but in many sciences and particularly in ancient sciences and mystical arts.

It is generally overlooked that Columbus was the author of a number of books on mystical philosophy having naught to

do with navigation; these books are still in existence and preserved. Of importance to us is the fact that he became a Knight of the Order of the Temple, an affiliate of the Roscrucian Brotherhood.

Like many other eminent mystics and philosophers who had been admitted to the Knighthood of the Temple, he wrote and left a number of manuscripts in mystical cipher as a heritage. For over a century, researchers have been puzzled by the mystical signature which Columbus added to his regular one on the personal records of his journeys and discoveries.

### *A New Jerusalem*

Columbus did not arbitrarily decide to venture on the seas for the purpose of finding a shorter and better route for international trade.

We have called attention to the fact that scientific men in Columbus' time were aware of the Earth's true form, and that Columbus' incentive to voyage into "unknown seas" was *not* to prove a particular theory of some kind. There is evidence that even in the ninth century, Alcuin, the mystic philosopher and teacher, possessed a globe representing the form of the Earth with continents marked upon it.

Tradition records that the mystics of Egypt also left evidence in the Great Pyramid showing all the continents on the face of the Earth as they now exist,

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with various signs and symbols allocated to them. At any rate, the writings of Columbus reveal that he knew positively what he would find on the other side of the Atlantic Ocean.

His writings further prove that he contacted the mainland of America long before the incident recorded in the popular histories. The letter and record he prepared for the Queen of Spain were intended to satisfy the commercial and mercenary demands of the state and its people. The record he kept, carefully signed and sealed, revealed his other and earlier contacts with several points of the North American continent and the purpose of them.

#### ***A Story for the Future***

But all of this is a story that will be told when the time is right. We have referred to it a number of times vaguely in order to establish the fact that this knowledge regarding the real explorations of Columbus is known and has been examined.

Columbus and those who fostered the original plan for his journeys sought to carry out an old mystical decree to establish a *new* Jerusalem in the Western world. This had nothing to do with the Jerusalem of Palestine, but was in keeping with the ideas promulgated several centuries later by Sir Francis Bacon in his book, *The New Atlantis*.

In fact, what Bacon wrote was merely an extension of the original plans familiar to Columbus and many others. When the Rosicrucians first came to America in 1694, they carried out the second coming in the spirit of the new Jerusalem.

As centuries passed, we have come to learn what the mystics of antiquity always knew, that within man and his consciousness—within the reach of his psychic and

physical faculties—lies a greater world of exploration than this poor old Earth has provided for all the venturesome travelers of the past.

There are new worlds and greater worlds to explore and to conquer in the heart and mind of man himself. Another greater world lies above us in the cosmic space. Man has as a birthright the ability to reach to the greatest heights inside and outside the universe.

The richest rewards that have come to man throughout the ages of civilization have come as a result of explorations in the mental and spiritual world rather than in the material. The greatest asset of life is life itself, and the second gift of God is the ability to comprehend and understand, to achieve, to master, to attain.

In the processes involved, however, lie the many fields of investigation, research, and exploration. Every minute in sailing the seas of life, in contemplating its mysteries, brings man untold benefits which the wealth of the world cannot buy or take away.

Therefore, while we celebrate Columbus Day and fill our thoughts with the marvelous changes that have come to the Western world through the so-called discovery of America, let us ponder the greater achievements accomplished by those who have explored man's inner nature and have made discoveries of God, His spiritual laws, and the divine principles of life.

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

***It is the duty of the philosopher to speculate on possibilities which are not yet confirmable by science. The philosopher should conceive channels of investigation and observation, the direction that science shall take.***

**—Valddivar**



## WHAT CONSTITUTES PROGRESS?

*(continued from page 7)*

Society has likewise recognized the lessening of labor and the increase of pleasure, which does not endanger individual life, as qualities for the determination of progress. The increase of knowledge so as to expand man's concept of reality and to provide a greater efficiency of living is another quality which society heralds as progress. It is an accepted element by which progress is measured.

A civilization may pursue one of these qualities to such an extent that, in comparison with other peoples, it will seem to have made great progress. For example, ancient Egypt excelled other contemporary lands in her cultivation of the aesthetic and love of the beautiful. This was particularly expressed in her art, architecture, literature, and religion. Greece excelled intellectually; her progress was in philosophy and idealism. Rome progressed more than any other civilization in attaining government efficiency and military prowess. India made tremendous moral and religious progress in comparison with contemporary lands.

The perspective of time, however, has shown the faults of each of these civilizations. It has revealed concentration on one general quality to the neglect and abuse of others. Progress must be an extension and refinement of all the powers and attributes of the human. If physical development is good, for example, then great health and strength are, of course, progress. If intellectual

growth is an advantage, then obviously increased wisdom is progress. If personal peace and happiness are virtues, then their evolvment is progress also. To omit one of these is not to further man's full potential.

If all men were permitted to pursue these qualities of their nature unrestricted they might make great personal progress, but the unrestricted pursuit of their own inclinations would bring them into conflict with each other. The objectifications of pleasures are different. What one man does to bring him happiness may cause distress to another. All men are not equal to the fulfillment of their desires. The weak will suffer at the hands of the unrestricted strong. However, this unrestricted pursuit of our inclinations is innate; it is part of the organic nature of man.

Man has evolved, as well, into a social animal. He has created society as an instrument to help him progress. It makes possible accomplishments and enjoyments beyond the capabilities of the individual. Therefore, society has a virtue, a quality in itself which men of intelligence recognize. Without sustaining this quality, without maintaining society, there can be no true progress. This true quality of society is the assurance that all men will express to a degree the varied attributes of their beings. It is likewise the assurance that this degree may be increased as long as no other individual is deprived of a similar right.

This, then, must be the *ideal* of the true society: to monitor the powers and faculties of men that each may come to realize the wholeness of his being. The civilization that does this is actually progressing. One civilization can be said to have progressed beyond another only to the extent that its people have collectively and harmoniously advanced their whole selves beyond those of others.

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***The Supreme prayer of my heart is not to be  
learned, rich, famous, powerful or even good,  
but simply to be radiant. I desire to radiate  
health, cheerfulness, calm courage, and good-will.***

**—Elbert Hubbard**

## Can the Aging Process Be Altered?

(continued from page 18)

Another theory of aging is the *brain hypothesis*. The brain, as you know, is the commanding general overseeing the proper functioning of the body by synchronizing and regulating the functioning and interactions of the parts in what is known as homeostasis.

Russian gerontologist V. M. Dilman, of the N. V. Petrov Research Institute of Oncology in Leningrad, believes "the coordinated activity of two major regulatory systems—the endocrine and nervous systems,"<sup>2</sup> are instrumental in achieving homeostasis. Dr. Dilman thinks that changes in body function occur as people age due to a decline in the body's ability to maintain this homeostasis.

The endocrine glands, consisting of the pituitary gland, pineal gland, hypothalamus, thyroid gland, parathyroids, thymus, adrenal glands, pancreas, ovaries and testes, secrete hormones directly into the bloodstream. Hormones are internally secreted compounds that regulate various aspects of bodily and cellular metabolism and, in some cases, regulate the work of other hormones as well. The endocrine gland system constantly monitors the body's internal environment, secreting hormones into the bloodstream

to maintain a constant internal environment, known as homeostasis.

The pituitary gland has been called the "master gland." It secretes numerous hormones that control the release of various other hormones by other endocrine glands. However, the hypothalamus is also a major regulator of endocrine secretion—controlling even the pituitary gland. The hypothalamus, the center of control over bodily homeostasis, controls sleep, thirst, hunger, sexual drive, body temperature, blood pressure, hormone release, the female menstrual cycle, and the body water and salts balance.

Dr. Caleb Finch of Andrus Gerontology Center at the University of Southern California, Los Angeles, feels that homeostasis breakdown is not just due to a malfunction of the endocrine glands themselves, but to a breakdown of control over endocrine glands.

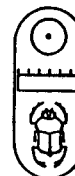
In research with the drug L-DOPA (Dihydroxyphenylalanine), it was found that this drug increases the amount of certain brain molecules called catecholamines which are concentrated in the hypothalamus and other parts of the brain. Catecholamines may be the control chemicals secreted by certain cells in the hypothalamus in order to control the other endocrine glands, thereby regulating almost all vital processes in the body. Dr. Finch concludes that "changes in a limited critical population of cells in the brain (e.g., the hypothalamus) could have consequences throughout the body . . . these cells may serve as pacemakers of hormonal aging."<sup>3</sup>

As we learn more about the causes and processes of aging, we can hopefully look forward in the very near future to engaging in processes for staving off or delaying old age, if not permanently, at least for a long time. △

### 50th Anniversary

November 11-12, 1978, Toronto

TORONTO LODGE, AMORC, in Toronto, Canada, will celebrate its Golden/Silver Anniversary of Rosicrucian activities, and invites all Grand Lodge members to attend the festivities. On the program are mystical convocations, workshops with demonstrations, a membership forum, artisan class, degree classes—plus a special guest speaker from the Grand Lodge. For registration and more information, please contact Darrel O. Cumberbatch, Committee Chairman, 330 Gerrard St. E., Apt. 307, Toronto, Ontario, Canada, M5A 3V4. The anniversary celebration will be held at the King Edward Hotel, 37 King St. E., Toronto.



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# Rosicrucian Activities

## Around the World

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THE LARGEST REGIONAL CONCLAVE IN Rosicrucian history took place in Africa in mid-August. More than 3000 Rosicrucians from twenty-eight African and European countries gathered in Abidjan, Ivory Coast, West Africa, for the first all-African conclave in the French language. Frater Alden Holloway, member of AMORC's Supreme Council, served as President for this large and inspiring event. Conclave activities included special mystical convocations by Frater Christian Bernard, Grand Master of the Grand Lodge for French-speaking countries; as well as by Maurice Tregouet, Grand Secretary; and Henri Sessou, Grand Treasurer. Frater Holloway presented a slide discourse on Rosicrucian principles, and there were also African cultural shows and mystical dramas.

Frater Joseph n'Guessan Bongo, AMORC Grand Councilor for the Ivory Coast, was Conclave Coordinator and appeared to be "everywhere at once" to insure a very successful and joyous conclave for all those who attended.

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Paul Horn, world-famous flutist, paid a visit to the Rosicrucian Egyptian Museum in August, much to the pleasure of Museum Curator Curt Schild and the AMORC staff. The visit was made particularly exciting by Paul Horn's deep interest in the area of metaphysics and mysticism, and its relationship to the ancient Egyptian civilization.

*Inside the Great Pyramid*, a recent album by Paul Horn, has great significance for Rosicrucians. The music was recorded inside the King's Chamber and the

Queen's Chamber of the Great Pyramid of Gizeh. Horn, working with the unique acoustical and resonant properties of the chambers, offers a spontaneous improvisation reflecting the mystical vibrations and atmosphere present in the Great Pyramid. An earlier "Inside" album, recorded in 1968, featured Horn playing his flute inside India's beautiful white marble Taj Mahal. According to Paul Horn, we can possibly look forward to another "Inside" album in the future. In the interim, *Dream Machine* is his current work. Shown below are Paul Horn (left) with Rosicrucian Egyptian Museum Curator, Curt Schild.



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Recently, Frater Alexander E. Braun, Editor of *El Rosacruz*, the Spanish-language version of the *Rosicrucian Digest*, and author of the "Brave New Era" science series, joined The Society of Professional Journalists, Sigma Delta Chi. The Society of Professional Journalists is the largest, oldest, and most representative organization serving the field of journalism. It is a nonprofit voluntary association of men and women engaged in every field of journalism. The Society was founded as Sigma Delta Chi, a journalism fraternity, in 1909. In 1960, its designation was changed to that of a professional *society* of journalists. Professional membership is by invitation, following nomination by a chapter or member and election by the National Board of Directors.

Stated objectives of the Society are "to associate journalists of talent, truth, and energy into a more intimately organized unit of good fellowship, and to advance the standards of the press by fostering a higher ethical code."



*After many years of service to the Rosicrucian Order, AMORC, Frater Roland Ehrmann is retiring as Grand Councillor for South Africa and Rhodesia. Shown in this photograph are officers of Johannesburg's Southern Cross Lodge, AMORC, presenting Frater Ehrmann (right) with a memento honoring his many years of dedicated service to the Order and to Rosicrucians in Southern Africa.*

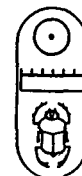
On Saturday, August 5, members of Fresno Pronaos, AMORC, held their annual workshop, and it proved to be a very constructive and enlightening venture. The guest of honor for the occasion was Frater Michael Lavelle of AMORC's Department of Instruction. The day's events included lectures and demonstrations of such diverse topics as reincarnation, lasers, life in the universe, psychic healing, and a host of other subjects. Guest speakers, in addition to Frater Lavelle, included among others Frater Ron O'Brien, Past Master of the Fresno Pronaos, and Frater Karl Gesele, Co-

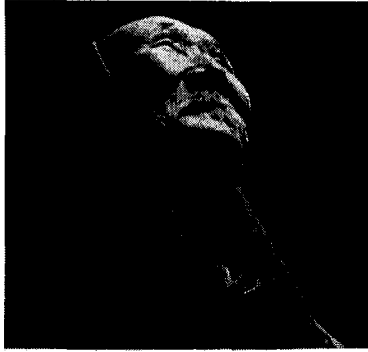
ordinator of the Central California Conclave. The workshop allowed members in the Fresno area an opportunity to come together and exchange ideas on various aspects of the Rosicrucian teachings. It was a rewarding day both socially and educationally.

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# We Live Again

*says aged Lama*

**Can we recollect our past lives?**

IS THERE a strange familiarity about people you have met for the first time? Do scenes and places you have never visited haunt your memory? Are these proof that the personality—an immaterial substance—can survive all earthly changes *and return?*

For centuries, behind monastery walls and in secret grottoes, certain men explored *the memory of the soul*, and they have expressed their experiences in simple teachings.

## When You Change Your Address . . .

Please send only *one* notice, and send it to:

The Rosicrucian Order, AMORC  
Data Processing Center  
Rosicrucian Park  
San Jose, California 95191, U. S. A.

Be sure to let us know as far in advance as possible when your address will change.

This *one* notice will change your master file and be made available to all departments. May we also remind you to be sure that you notify your local post office.

## MOSQUE OF SHEIKH LOTFOLLAH



The mosque of Sheikh Lotfollah, located on the eastern esplanade of the Grand Plaza of the Shah in Isfahan, Iran, is a brilliant example of seventeenth-century Persian architecture. The dome of the mosque and the facades are encrusted by an intricate mosaic of colored tiles. The mosque was begun by Shah Abbas the Great, in dedication to his father-in-law, the saintly Sheikh Lotfollah, a religious leader of the 16th century.

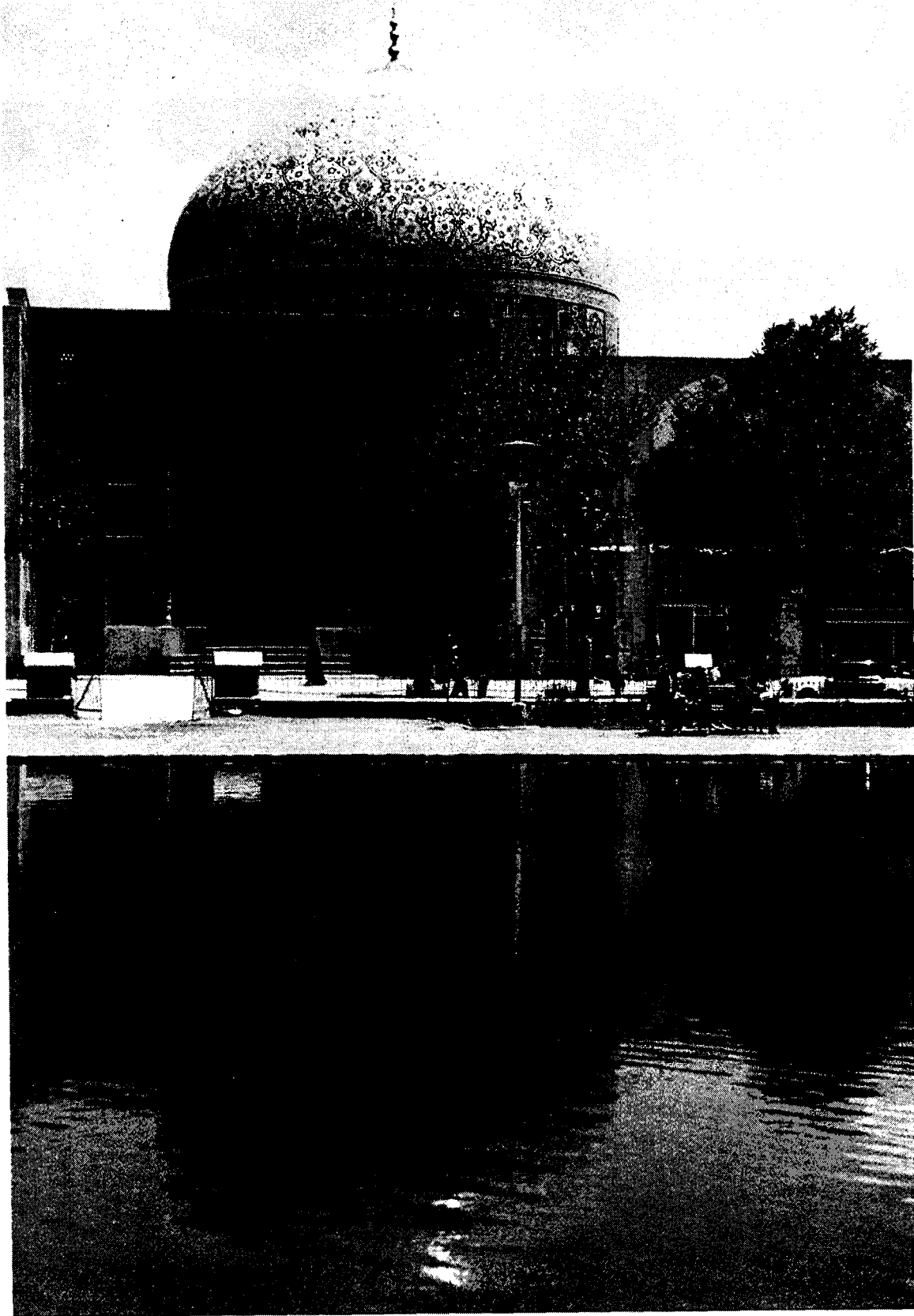
(Photo by AMORC)

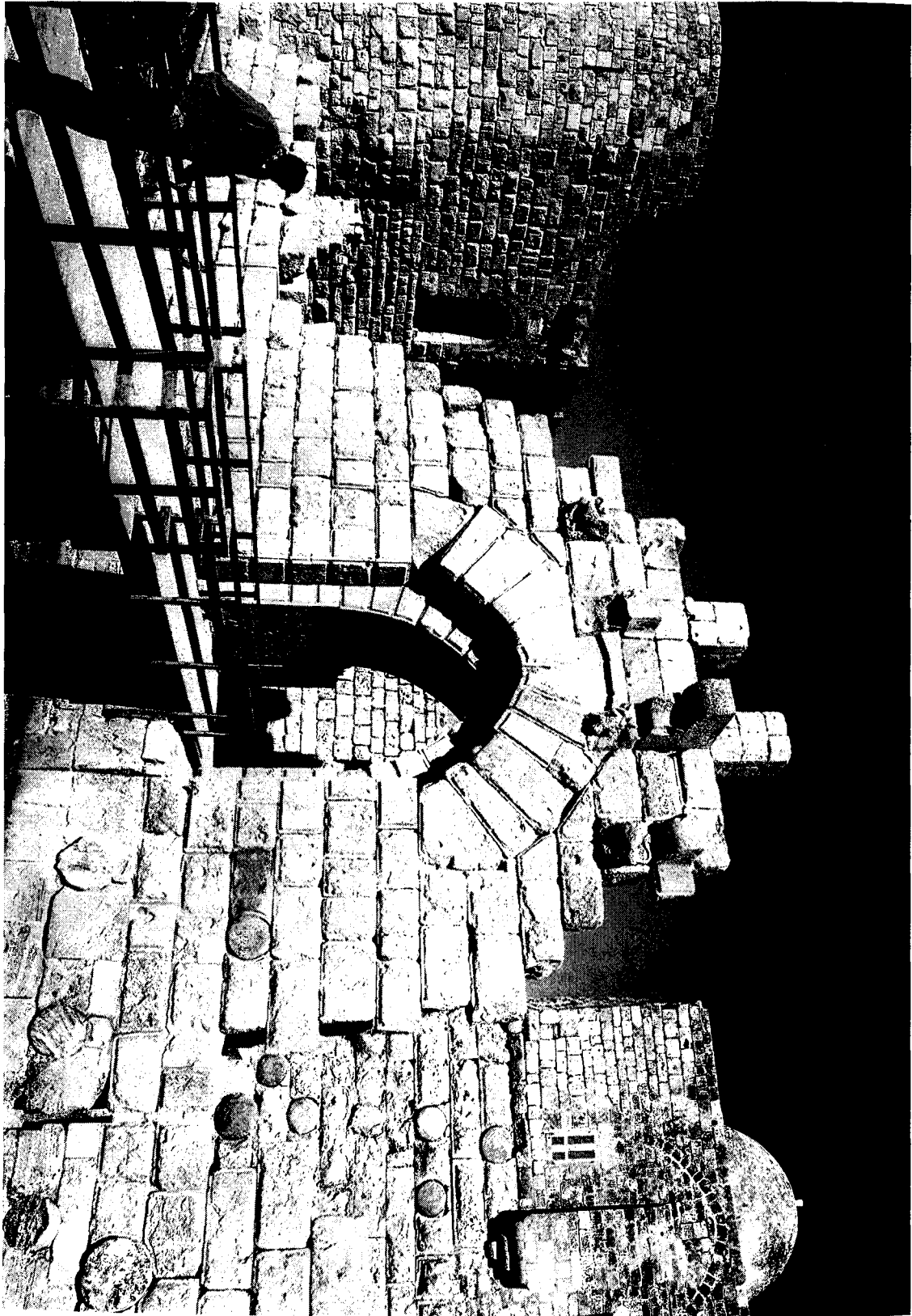
## CRUSADERS' FORTRESS (overleaf)

This fortress of the Crusaders extends into the Mediterranean off the coast of ancient Sidon, Lebanon. Sidon, the chief city of the ancient Phoenicians, is located 26 miles (42 km) south of Beirut. It was destroyed by the Assyrians but retained its ancient name, which is mentioned in the Old Testament. The city suffered further damage during the Crusader period. Today it is again a center of war and strife.

(Photo by AMORC)

**The  
Rosicrucian  
Digest  
October  
1978**







# The Seal of Pharaoh Thutmose III

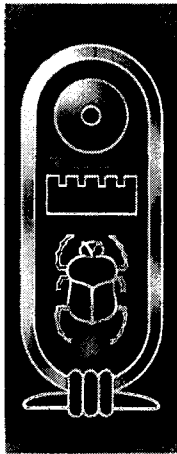
## Founder of Ancient Mystery School

This photograph is of the original cartouche (seal) appearing on the obelisk of Thutmose III erected in the Temple at Karnak, Egypt. Its meaning refers to "creation," or "beginning."



Pharaoh Thutmose III (1500-1447 B.C.) organized the first physical form of the mystery schools whose doctrines were later enlarged upon by the renowned Pharaoh Akhnaton. Thutmose III had a mystical experience in a temple ceremony that transformed his militant character. He stated that he was "raised" to sublime divine heights and then was given his royal name by the Supreme Deity. He had this account engraved upon the walls of the temple "that all might know it for all time."

## Now available as a pin-pendant and rings



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This cartouche is a historical memento to all Rosicrucians. It appears on the pages of the *Rosicrucian Digest* and elsewhere in Rosicrucian literature. Now it can be worn as a handsome emblem by all Rosicrucians. The cartouche can be worn either as a medallion, attached to a chain; or as a pin or tie tack, using its back clasp. This attractive symbol comes in several colors, in your choice of simulated gold, gold-filled, or sterling silver. Actual size is 2 inches (7 cm).

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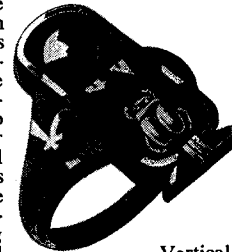
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## TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child so that he may adapt himself acceptably in the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry, fear, and anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to consider seriously the important period *before and after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

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# BRAVE NEW ERA

**A** biologist has reported previously unknown information about krill, small shrimp-like animals which abound in the cold seas surrounding Antarctica. Her findings may play an important role in setting international regulations on the harvesting of this important source of protein.

The krill is considered a potential rival of the soybean as a protein source for humans and livestock. It is also a primary food source for some whales, seals, and penguins, as well as squid and fish. Because of the important role krill play in the Antarctic food chain, many scientists have said that the unregulated harvesting of this tiny crustacean could have a serious adverse impact on almost all life in the Antarctic waters.

Dr. Mary Alice McWhinnie, of De Paul University in Chicago, one of the world's few authorities on krill, reported that contrary to what had been believed, female krill do not die after spawning. Instead, she determined, they shed their skins, continue feeding and "revert to a younger-maturity stage" to have additional spawning periods. Moreover, she added, krill spawn an average of 2,000 to 3,000 eggs and not 300 to 600 as previously thought.

Dr. McWhinnie's research findings were obtained during the United States' first intensive study of krill conducted at sea, and in a special laboratory at Palmer Station, a small scientific outpost on Anvers Island on the west coast of the Antarctic Peninsula. She reported her findings to the National Science Foundation's Division of Polar Programs, of the United States.

Another finding Dr. McWhinnie reported is that krill do not feed exclusively on phytoplankton (small sea plants), but also eat small animals and even other krill.

"This will change our ideas of the krill's growth during winter which had been considered to be negligible due to an absence of phytoplankton in the under-ice atmosphere in which they live," said Dr. McWhinnie. "If they were dependent solely on plants for food, the krill would have little to eat part of the year because the ice cover and long, dark Antarctic winters would not allow a renewable food supply."

Krill spawn and develop at any depth without any requirement for hydrostatic (water) pressure, according to the scientist. Her studies also suggest that krill's life span is at least three years.

Dr. McWhinnie has also found differences in growth patterns, respiratory patterns and temperature tolerances between krill in the Bransfield Strait, near the tip of the Antarctic Peninsula, and those in the Bellingshausen Sea. This could mean two different racial stocks or widely different age classes.

Krill, whose scientific name is *Euphausia superba*, have been attracting the attention of several fishing nations for many years. Among the countries harvesting Antarctic krill are the Soviet Union, Japan, Chile, Taiwan, Republic of Korea, the Federal Republic of Germany, Poland, and Norway. The potential annual harvest of krill has been estimated at between 50 and 200 million tons, compared with the world's total annual catch of all marine animals of about 65 million tons.

Many countries are currently experimenting with better ways to harvest krill and to develop ways to prepare it for eating. Krill are harvested now the same way that shrimp are gathered. However, a major problem for fishermen is the long, costly voyage to Antarctic waters, the cold weather, the world's stormiest seas, and the very short "keep" period of fresh krill. Once these problems are solved—and this is potentially within the reach of available technology—a very abundant source of protein will be available for the world's hungry billions during the course of this, our brave new era.—AEB

(This article is being offered as a point of news but does not involve AMORC, nor necessarily represent the organization's viewpoint)





# ODYSSEY

*Jacob Boehme*

**J**ACOB BOEHME was born the son of poor country people in 1575 at Alt Seidenburg, a small village near Goerlitz, Germany. His youth was spent herding his parent's cattle and, after being sent to school where he learned to read and write, he became an apprentice in a shoemaker's shop. During his youth he experienced several divine illuminations which revealed to him certain insights. These illuminations made a great impression on the mind of young Jacob Boehme and he sought to comprehend their true meaning.

In time he became a master shoemaker, was married, and became a respected member of the community. But he felt the need to write about the things which he saw in the light of his own divine spirit. It was his book **Aurora** ("the beginning of the new day"), that angered the narrow-minded clergy. Thus began a series of attacks on Boehme by the Goerlitz City Council, which was led by the head parson. These constant attacks, insults, and denunciations were tolerated by the meek and modest writer, even when his entire family was ostracized by the townspeople.

The city council decided that Boehme should be banished from the town. He quietly submitted to this unjust decree, and left his family. The councilmen reconsidered, proposing that Boehme could return home, but only if he would cease his writing. Against his better judgment Jacob Boehme accepted. For seven years he restrained himself from his beloved writing and contented himself with the mending of shoes.

Jacob Boehme valiantly tried to adhere to the restrictions placed upon him by the city council, but finally, encouraged by friends to no longer resist the impulse coming from God to bring light to mankind, Boehme resumed his writing. His books made their way into the world and attracted the attention of many people who realized and appreciated their true character.

Again the clergy was enraged and resumed their persecution of Jacob. From the pulpit, the angry parson of Goerlitz cursed and damned him. Boehme had to endure personal insults and vulgar epithets, which contained neither reason nor logic. This time Boehme did not remain as passive as he had been previously. He presented the city council and the head parson with a written defense, answering the accusations and annihilating their arguments with the force of his logic and the power of truth. Boehme was ordered to take part in a discussion between himself and several noted theologians of those times. He astonished them with the depth of his ideas and his knowledge in regards to divine and natural things. These theologians agreed that they had no right to condemn Boehme. Nevertheless, the powerful and bigoted head parson continued his persecution of Jacob Boehme.

Eventually the constant struggle to defend himself took its toll on Jacob. He was taken sick with fever and passed into transition at the age of 49, amidst continuing controversy over his many books and articles. His spirit is still battling with the powers of darkness, and the Light which was kindled in the soul of Jacob Boehme is still illuminating the world, growing brighter as mankind becomes more capable of receiving and grasping his ideas.—JLD

