

# Rosicrucian Digest

February 1979 • 75c

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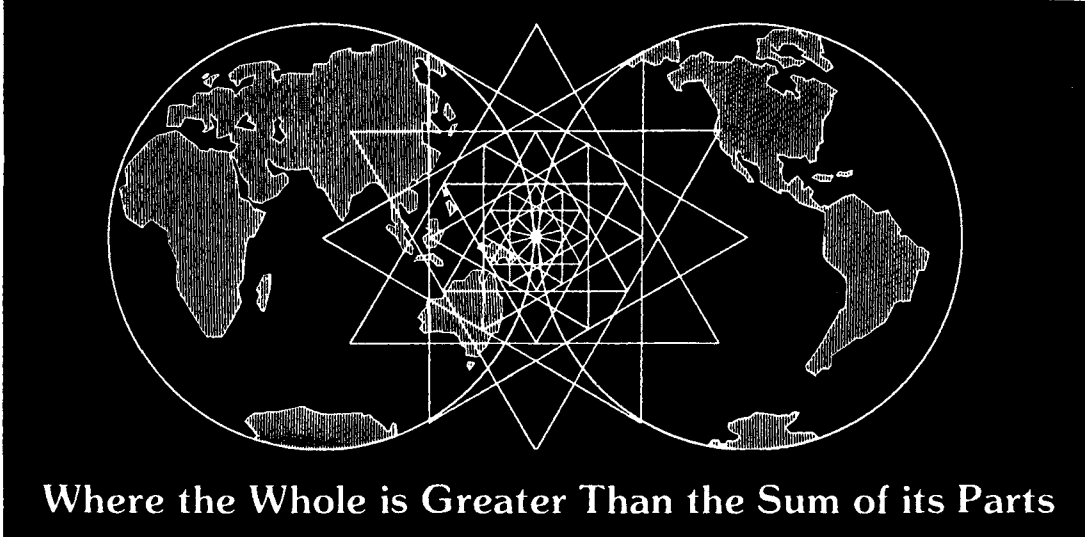
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# Rosicrucian Digest

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

February 1979 Vol. 57, No. 2

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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 R6.10

## TEMPLE OF BACCHUS

The Temple of Bacchus in Baalbek, Lebanon, is the second largest structure in the huge acropolis of Baalbek. It was constructed during the Roman domination in the second century A.D. Baalbek's importance as a religious center, however, vastly predates the invasion of Western culture. The primary god that was worshiped at Baalbek was *Baal*, the sun-god. We see here a number of Corinthian columns which reach over 50 ft. (15 m) in height.

(Photo by AMORC)

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# THOUGHT OF THE MONTH

By THE IMPERATOR

## FREE SPEECH AND PORNOGRAPHY

THE SUPPRESSION OF SPEECH and the restraint of knowledge through the centuries has been a major deterrent to the advancement of culture and civilization. The flow of ideas and their free expression can provide the material that brings about a transition from stagnation to progress. There is no better example of this stagnation than during the early medieval centuries. Such knowledge as did exist was frozen in Latin and Greek literature and limited to the monks and priesthood. There was no attempt to advance beyond it and the masses were neither encouraged nor did they have the opportunity to avail themselves of the heritage of the past centuries.

The attempt to introduce new concepts which deviated from the traditional was condemned as heretical. This was especially so if these concepts contradicted what was declared as sacred. The burning of such condemned works, and of humans who endeavored to distribute them, was common.

There has been a repetition of the suppression of this free speech and thought in modern times. During the era of Stalin in Russia and Hitler in Germany we have the most blatant example. To a lesser degree, we have public libraries in cities whose Boards of Directors are religiously influenced to the extent of rejecting as "unfit" any work, which though factual, is not in agreement with their faith. This is a more common practice than that of which the average citizen is aware.

Political suppression is widely extant today throughout the world. There are a

number of nations whose governments directly control the press and other news media—not for moral reasons, but to conceal revelations of political corruption of the state.

In more recent years there has been, particularly in the nations of the Western world, a gradually increasing rebellion against the abolition of free expression, both in speech and in writing. Those who have been principally the vanguard of this spirit of freedom have been the youth. Their resistance to such restraint became such a dynamic force that it compelled political support of their crusade.

### *Freedom*

The word *freedom* became identified by these youthful crusaders with *modernity* and the "dawn of a new age." Other persons immediately took advantage of this "liberalism" to exploit it, regardless of the consequences. For a growing number of extremists the objective was that there should be no qualification of freedom. It must be *absolute*. Simply, freedom was construed to mean that what one thinks, so shall he speak and act. The traditional ethics and morals obviously seemed an impediment to this spirit of liberality and the new freedom.

Morality is based upon what is expounded as revealed fiats in the sacred writings of religious sects. It is therefore given an aura of divinity. However, there is no universal agreement on the content of *good* in morality. The religions are not in accord with any single creed of

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morality. Some of the moral precepts that have been handed down to us today are based upon the interpretation of the mentalities of those who lived in a society far less learned and enlightened than ours. Therefore, it is apparent that some moral precepts of the past, as proclaimed by certain sects, have little current value today. They have been founded on social and hygienic conditions that no longer prevail.

Nevertheless, there are ethical and moral postulations that, from a pragmatic point of view and quite apart from any religious connotation, have a *permanent* social value. There cannot be such an absolute as *absolute freedom* of human behavior. There are bonds that hold society together. These bonds are not secretive, nor are they merely speculative and arbitrary. For example, a human has a *right* to live in comparative safety of his person and of his property. Obviously then, restraints must be put upon human desires that would tend to threaten or destroy such a human right. In fact, historically society is the unity of persons coming together to *protect* and *preserve* such an innate right.

How can the individual exercise personal freedom without jeopardizing these basic human rights? When we speak of the protection and preservation of society, we do not mean a continuation of a state of inertia. If that were true, man would never have advanced beyond the primitive forms of society. The pursuit of idealism and the improvement of the human self have been the motivating forces behind the advancement of civilization. Some aspects of this self-improvement have been, of course, the lessening of laborious labors, prolongation of life, improvement of living conditions, and the acquisition of food and shelter.

With leisure has come contemplation on the nature of life itself and the attempt to define the purpose for it. The growing *self-analysis* through the centuries has made man conscious of the fact that though he is an animal in the physical sense, there are immanent attributes of his being that transcend this animal nature. He is taught to distinguish between these finer sentiments and the beastly behavior of lower animals. In other words, man in mind and consciousness is something more than any

other life form from which he may have descended.

This realization of a greater self resulted in the forming of codes and edicts of *self-discipline*. Striving for these higher ends seemed more indicative of what the human should be than a free submission to passions and sensuous urges. The intelligent individual, with his sense of greater awareness, was not necessarily an ascetic or a celibate. He did realize, however, that to give himself over completely to sensual desires in any form was not conducive to the advancement of man or his society.

If man wants to denigrate his greater potentiality and misuse his bodily functions, that should be a *private* and not a public affair, as in the Roman orgies. The cry for a freedom that permits *pornographic* films and bookshops is a distortion of the concept of liberalism. Simply, has *decency* no value to a modern progressive society?

Our present society knows what is essential for its growth in a sane way, a way that preserves non-fanatical cleanliness of mind and body. This knowledge should be preserved, expounded, not solely because of any religious dictate but for the pragmatic reason that such is a good in the sense of *necessity*.

### *Value of Idealism*

Society, for analogy, bans theft not just for the reason that it is a proscription appearing in religious creeds, but also because it is obviously a destructive element in society. What *pornography* advocates, under the guise of freedom of speech, is more than moral turpitude or religious violation. It strikes at the very idealism that has lifted man from barbarism.

Pornography is a cancer that eats at the very heart of the necessary discipline of human passions and appetites. Those who want this lifestyle should not be permitted to flaunt it publicly under the guise of a "new freedom."

Society is obliged to confine those who have highly contagious diseases for its protection. Then why not pornography? It is a social disease. It is the lessening of an essential restraint. It is the smothering of decency, and it is being spread through the common acceptance of it in



the public media. *Decency* requires personal restraint. But if "freedom" means the abolition of such restraint in human behavior, then we are on the threshold

of a world without decency. We are then confronted with an eventual decline of society which our increasing technological expertise cannot prevent. Δ

***Public decency is the attempt to preserve that evolved aspect of self to which man has slowly attained.***

**—Validivar**

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Digest  
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1979***



# Brotherhood

by Charles Evans Hughes

I HAVE been asked to write briefly upon *brotherhood*. The word is one of those terse summaries of duty, privilege, and aspiration which largely lose their force by frequent use. We are inclined to look at it so superficially as to miss its depths. Perhaps brotherhood is the greatest of all concepts. It sums up the entire story of human progress, the essential conditions and aims of that progress. It epitomizes our social philosophy, whatever labels we bear. It gives us in a word the secret of happiness in understanding and service.

In the midst of age-long racial antagonisms it recalls to us that, differ as we may in appearance, in language, in traditions, in customs, these differences are not as striking or as significant as the resemblances. Whatever misunderstandings, supposed conflicts of interest, grievances old or new, may lead men to fight each other, it will still be the lamentable war of kindred who are missing the rewards which wait on fraternal cooperation. There is no mechanism or artificial formula that can end war. It is only the fraternal sentiment that can abolish strife.

If we make any real social advance, if we secure higher standards and improve conditions of living, it will not be through the struggle or ambition of any class or set of men to dominate others, but through the spirit of brotherhood which

seeks to give every man and woman a fair chance. Social progress is, after all, progress in self-restraint, by which the strength, which on the lower planes of existence is directed to violence and uncoordinated efforts of pure selfishness, is put under control and directed to aims consistent with the general well-being. It is this self-restraint springing from the sense of common obligation that underlies every successful effort in the interest of what we call liberty, and without it, all constitutional forms are a mockery.

There is no escape from tyranny if the curb of the spirit of brotherhood be lacking. If we stop to reflect, we must realize that justice itself as we administer it, that is, justice according to law, simply registers the extent to which we are dominated by this spirit. It is the sentiment of obligation which saves us, so far as we are saved at all, from arbitrariness in laws and administration. There is thus nothing weak or merely sentimental in the concept of brotherhood. It is well to constantly remember that it is the cohesive power without which democratic institutions would be unworkable.

But we shall never get along simply with ideals of organized justice, of governmental relations, important as these are. The spirit of brotherhood is never content to wait upon the slow operations of government and will never find adequate governmental channels. It is not an abstraction, or a mere intellectual conception, but if it exists at all, it is found permeating individual lives which are rendered beautiful by love of human fellowship and by constant helpfulness. No communal riches can come from the impoverishment of the individual soul. And the wealth of the individual life is always measured by its philanthropic

*Charles Evans Hughes (1862-1948), famous American jurist and statesman, was serving as Secretary of State in the United States Government at the time he penned these thoughts on brotherhood (circa 1923).*



endeavor. It is with this test in mind that we look to the agencies of philanthropy which are striving to bind up the wounds of society, to heal the sick, to lead the blind and to succor all our brethren who are disabled or in distress. It is in these quiet humane efforts that we come to understand and to trust each other.

We celebrate with enthusiasm the victories of war, but the victories of peace are far more important. These are the victories of science, with its conquest of disease, its manifold inventions, its discovery of new applications of natural forces for the protection and enrichment of human life. They are the victories of a discriminating judgment which give us

the better organization, the more perfect methods, the intelligent use of power. They are the victories of sacrifice, of the painstaking, self-denying, individual effort without which all organization is futile.

Most beneficent and most beautiful of all the endeavors prompted by the spirit of brotherhood is the protection and care of child life. Whatever hope there is for the future lies with the children. Whatever spiritual gains there are in the present are attested by our love for the little ones, our younger brothers, of whom is the kingdom of heaven.

*"The crest and crowning of all good,  
Life's final star, is Brotherhood."  
—Edwin Markham*

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# The Privilege of Change

by Faith Brown, F. R. C.

THESE THEY WERE, glistening at my temples, slivers of grey. These signs of the changing seasons were not quite what I wanted, so I enacted change upon change. Now each strand is gilded beneath coats of platinum.

Change is a fact!

Edmund Spenser wrote of "The ever-whirling wheele of *change* the which all mortall things doth sway."

Reaction to change is an option—we may resent it, we may resist it, or we may accept it with resignation. Ascending the scale of our insights, we may welcome change as a privilege.

We can also take action, harmonizing with the rhythm of change to utilize its full potential, and altering the direction of its currents. At times we can accentuate some of its markings, while hiding others. There is much we can do. But one thing we cannot do: We cannot stop the law of change.

The ongoing process of change is the divine constant of natural law with effects ever varied, yet in essence the same. The essence is the spark of life, the fountainhead of being, the intelligence behind all creation, all things visible and invisible.

On the shelf above me is a blank piece of paper, the top sheet on the stack. Suppose I decide not to use it. Instead I shall leave it untouched forever. Will the sheet of paper remain the same? No.

Even in the fraction of the moment of this thought there is a difference—minute, undetectable to the senses. This sheet of paper may yellow in time, become brittle, then crumble to become particles of something new, the dust of the clay of

a new form. It could even burn, turning to smoke and ash.

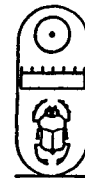
But I have decided I will now work with the paper. In doing so, I exercise my privilege to create change. My brain sends impulses through my nervous system to the muscles of my arms, hands, and fingers. They touch the keys of my typewriter. I direct one form of energy to work on another until one by one the letters appear before me. My efforts bring instant results, clearly perceptible, a contrast to nature's gradual alterations.

Yet no matter what I do, even nothing, this paper will always be something. For there is no destruction, only change—even in devolution.

Tearing down has been spoken of as "the first step in the building process." This occurred in building our Rosicrucian Lodge in Toronto a few years ago. Older houses on a street in east-central Toronto were demolished to make way for our solid modern building. Decaying structures, if left vacant, eventually tumble and disintegrate to become part of the rubble of the earth. But man is privileged to work faster than nature. In just a few days bulldozers levelled the unwanted bricks, wood, steel, and mortar of a by-gone era.



Man is also privileged to work more intensely than nature for his own development. In his book, *The Mysteries of Mind*, Dr. Wilder Penfield, the famous neurosurgeon explained it this way: "Thought and reason and curiosity do cause the stream of consciousness to alter its course, even change its contents completely." (continued overleaf)



Reaction to nature is part of this change. Sight, feeling, hearing, taste, and scent stir us moment by moment according to our responses to these senses. Some impressions move us slightly, no more dramatically than the effect of the atmosphere upon my typing paper.

But in the moment or two of this philosophical comparison there was distinct change. There was a print on the film of my memory; my reason and imagination were employed. If my powers of concentration were weak, my emotion flat, the markings were light. But something registered. Otherwise I would not be conscious of these ideas now. The impingement changed me.

To what extent? That depends on the involvement of the two sides of my consciousness—my outer objective faculties and my inner intuitional responses. My conscious mind focalized its attention on the concept; then related ideas welled up to the surface. Finally I recorded the pattern of this stage of my understanding of the question.

#### *Outworn Attitudes*

The privilege of the maturing process includes discarding the outworn to make way for sounder attitudes. A typical example was related to me by my seat mate on a bus trip a few months ago. She stated that “foggy roads, high places, spiders, bees, slithering snakes, and things like that—they used to send shivers up and down my spine . . . but not now.”

“How come?” I asked.

“Because I’ve studied their place in the scheme of things—and mine.”

“Yours?”

“Yes, mine’s to know when to stay clear of them.”

She had exchanged fear for caution.

Of the many lectures I’ve attended, one of the most moving was very simple in its message: “Employ gratitude; it is a catalyst for your aspirations.” A gentleman who also heard this discourse applied gratitude a few days later to a disappointment. On discovering the loss of his new hearing aid he silently said: “Thank you God for this experience.” And later, telling of the answer to this silent prayer, he said: “I felt emotional release from all sense of futile regret.”

*Forgiveness* is another higher emotion we are privileged to employ for change. Forgiveness of ourselves and others is a healing balm, conserving energy so that thoughts are not wasted on the illusions of past events and conditions. Instead, we are free to focus thoughts on life’s only reality—the eternal now.

Living each moment fully requires creative thinking as contrasted with the dead-end habit of daydreaming. To execute this privilege of creative thinking efficiently, it is helpful to know the difference between short-cuts and blind alleys. It’s not always easy to distinguish this difference. Last week on my way to the gymnasium at our local YWCA I cut across a parking lot to what I thought was an opening between two stores, and found instead a long solid wall. I had to backtrack.

Sometimes short-cuts seem quicker, but are really pitfalls, requiring much effort to make up for lost time. The heavy use of drugs for “instant illumination” is an example of this. A young student explains: “Sound meditative practices for gaining inspiration may be slow and gradual but there is nothing *instant* about months and years in therapy to recuperate from taking chances.” We can learn much by observing others, learning from their mistakes, and taking heart from their successes.

#### *Inner Change*

An exciting aspect of the privilege of change is the opportunity for still greater change. To have seemingly exhausted the possibilities of one form leads to the first step on a higher level.

For example, reason fully employed yet leaving unanswered questions and unfulfilled attainment brings many people to initiation or inner change—the wedding of the dual aspects of consciousness.

The ups and downs of life, the contrasts—folly and wisdom, frustrations and satisfactions, disgust and despair, delight and elation—hone the mental and emotional sensitivities. Without the quickening of these responses, the aspirant would pass untouched through the revelations of the initiatory experience.

To have been initiated means to have been touched, transformed into a finer person. *(continued on page 33)*

# The Continuing Trial

## Tolerance, New Ideas, & Social Evolution

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by Cecil A. Poole, F.R.C.  
Vice-President,  
Supreme Grand Lodge of AMORC

TRIALS AND decisions that have resulted from judicial procedures have always seemed to interest not only those involved but others who either heard of the trial or of its decision. It is well-known that today many of the most popular novels deal with crimes or trials. The readers of such novels are so numerous that the publishing industry continues to be interested in the so-called mystery novels. They are in demand in stores and in libraries. These novels are a type of escape reading and no doubt have a certain value in that particular field, but their appeal is due to the average individual's interest in the procedure of a trial and its outcome.

A trial, however, has repercussions not only on the individual or the group of individuals directly affected, but upon society. One reason for this is that the precedents established by court procedure are the basis upon which many future decisions are made. As our knowledge and learning become more complex, we have more and more history to fall back upon, including our judicial history. Today trials are immensely complicated affairs which go deeply into precedents that deal with similar or related cases.

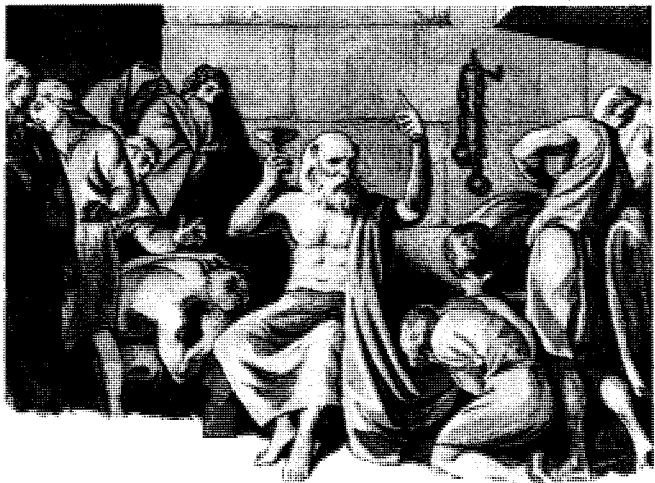
One of the greatest trials of history, and one which is quite well known both by students of history and philosophy, is the trial of Socrates. Socrates was condemned to death, but the members of most generations that have followed in the more than two thousand years since his time have been in disagreement with

the findings of the judicial procedure that led to the final decision that condemned Socrates. There is no doubt that a more forward-looking judicial system would have rendered a different verdict.

Fundamentally, there were three issues involved in the trial of Socrates. The first concerned the search for new truths and new applications of old truths in opposition to the maintaining of the status quo or the orthodox point of view. The second issue of the trial was the consideration of a belief in final or ultimate good, in contrast to upholding the man-made creeds, doctrines, and beliefs of religion and society as they existed at that time. The third issue was the important and always-continuing concept of tolerance versus intolerance.

Socrates had taught in his philosophy—as well as we can know it today through

*Socrates—condemned for his thinking.*



the writings of his contemporaries and those who followed him—that one of the principal purposes of life was to seek truth, even though it contradicted accepted norms or concepts. He was convinced that nothing could stand still, and that man had to adapt his thinking to his knowledge and what he discovered as the result of his thought, concentration, and research.

Whenever the fundamental, accepted beliefs of a society are disturbed, there is always a certain element of that society that stands against him who attempts to question existing standards. Socrates did a lot of disturbing. He caused his listeners to think. He asked them to question any accepted belief to see whether it was valid and applicable to their lives and to the needs of the time.

Today, those who question religious or political orthodoxy are frequently considered to be out of place. While they may not be condemned to death in our society, they may be manipulated into a position where they have little influence and can do very little to upset the thinking of those who might stray from the orthodox standards that a limited group has established for all men.

#### *Search for Ultimate Reality*

One of the principles which Socrates taught was the search that man should make for the ultimate reality or for the realization of the final good in the universe. He believed that man should search within his own consciousness, and through his dealings with other individuals, he should try to arrive at a realization of what is good for man and for society. Today, as well as in the time of Socrates, religion dictates that we may search only in a certain limited area. We may search only along the lines that are established by orthodox belief. An example of this was made recently. Pope Paul VI stated that one reason why he ruled against any type of birth control was that the practice of birth control, according to him, is contrary to natural law.

Now, either Pope Paul VI was ignorant of, or refused to acknowledge, certain advances in biological research that had taken place in comparatively recent years. Over a long period of time there

has been a belief that the primary factors involving life and its continuation revolve around the seeking of food supplies and the sexual behavior of living creatures. Modern biological research has revealed that food and sex are not necessarily considered to be the ultimate or final factors involved in the consideration of the survival and eventual evolution of any living group.

The biological necessities of life are based upon territoriality; that is, the living space within which a species is confined is the key to its behavior. This modern concept of biology has been brought out consistently more and more in recent biological research. When a territory in which a living species can survive becomes limited or in any way restricted, immediate procedures (probably instinctive in origin) go into effect, causing the particular species to limit its continued growth through the limitation of its birth rate.

In other words, birth control is older than man. Ever since living creatures have inhabited the Earth they have attempted, through their own natural processes, to restrict their race and their growth within the territorial limits in which the particular species can live constructively. When the territory in which a living species can exist becomes too restricted, then stress and resulting complications develop that may be mental, physical, or relate to the survival of the species as a whole.

Insofar as the human species is concerned, we are beginning to feel the stress of territorial limitations through our misuse of the environment in which we are placed. As intelligent entities, we are finding it necessary to regulate the size of future populations by controlling the number of individuals to be born. This is a perfectly natural process and should have nothing to do with religious creeds or doctrines, and should not be denied simply because of an attempt to perpetuate an orthodox concept.

The third issue in the trial of Socrates was probably one of the most important, although in a sense it amounted to a summation of the other two. This issue is concerned with tolerance, in contrast to intolerance. As long as man has been a thinking entity, he has had to cope

with and consider the ideas, practices, and beliefs of other members of the society of which he is a part.

Man has always been somewhat jealous of his own ideas. This has restricted his tolerance. To a degree we are all intolerant. We would like to have our own way. We would like to see our own ideas carried out. We would like to achieve our own purposes and our own ends. But the intelligent individual will realize that society is composed of many people who also have aims and ambitions. The members of a good society should practice a fundamental principle known as the *Golden Rule*, which gives other individuals the same right to develop their own ideas and behavior that we ask for ourselves.

The disputed points that revolved around the concepts of Socrates have never been resolved in spite of the decision made in Athens many centuries ago. The world's existence today shows a continuation of intellectual uncertainty as well as social disorganization and international disharmony. We do not, apparently, move together for reflective examination and constructive action. Nations and people are obstinate. They stress differences instead of similarities. They are orthodox to the extent of believing their political points of view are better than anyone else's. In so doing, they tend to perpetuate prejudice and intolerance instead of open-mindedness.

Prejudice has always limited the expansion of a good society and the growth of knowledge. If an opinion is right, it can be tested and examined, and there should be no criticism of those who believe it is right. If an opinion is wrong, it can be eliminated. But whether right or wrong, all opinion needs to be considered and a tolerant decision reached.

Those achievements that can be pointed to on the part of man as being worthwhile, or those achievements that have made a man great have been as a result of his attempt to obtain what he believed to be worthwhile and not due to a struggle to avoid what he feared. In other words, man has not gone ahead by avoiding what he did not like or what he was afraid of. He has evolved because he has stood for what he was convinced was worthwhile.

Tolerance is positive. It tends to make an individual sympathetic with the efforts and purposes of another. It causes one to enter into harmonious relationships with other individuals, to share those individual's beliefs, practices, and habits. This does not mean that we have to accept them or that we need to approve them. We can make allowances for what we believe to be errors in thought and action. But we can also express through tolerance the realization that what others have found to be of value, to be effective, or to be what they think is worthy of consideration, is something that we should also respect.

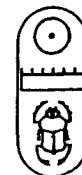
### *Tolerance*

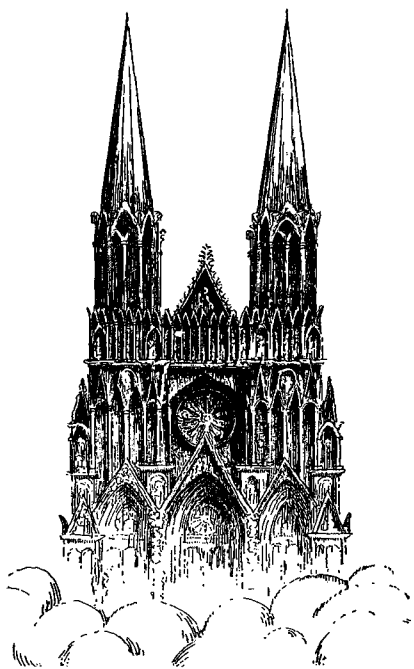
I can think of numerous religious and political theories with which I am in disagreement, but that does not mean my neighbor cannot live beside me, nor that we may not exist side by side. Even though he holds beliefs with which I disagree, we can both be a part of society, and we will both contribute to that society by being considerate and tolerant of each other's point of view.

The tolerant society needs moderation and concession. Moderation concerns itself with putting in its proper place all that is relevant and worthwhile. It does not mean that we have to surrender to other individuals' ideas. It is not necessary for me to subscribe to my neighbor's religion or join his political party in order to be tolerant. I can still adhere to my own convictions and respect my neighbor's right to do the same.

The complications of modern society, resulting from congestion of population and the elimination of many good factors of our environment, have placed stresses upon the individual. The individual in turn carries these uncertainties and stresses into his behavior, which becomes a part of the behavior of the society of which he is a part. In doing so, society appears to become more unstable, more permissive. Society seems to condone the prejudices of individuals who make themselves heard, rather than encouraging those who would give tolerant consideration, yet, as did Socrates, stand firm on their search for the highest good and for the welfare of man.

*(continued on page 33)*





## The Celestial Sanctum

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### THE INFLUENCE OF THE MYSTICAL LIFE

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

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THE MYSTICAL LIFE has an influence all its own. Nothing can compare to the beauty, peace, and harmony pervading the heart and mind of one who comes under this influence.

We all are influenced to a greater or lesser degree by the circumstances in which we find ourselves. Our environment, which we ourselves have helped to create, has much effect upon us all, but the greatest influence is through our own thoughts and conduct. What we think and what we do makes us what we are. Our character is always being molded, for better or worse, by our thoughts and

the predominant feelings we experience each day. Therefore, we must come to realize that our success in life, and the state of happiness or well-being we experience, can be and *is* determined by ourselves each moment of the day.

If we do not actively decide upon our own future and exercise proper control in directing the affairs of our lives, then we are permitting other people—friends, relatives, and others—to determine what our future should be. We must, therefore, make our own judgments and decisions that will affect our daily lives for the better. Even though we may make mistakes, we come to realize that every experience is important in molding our character and helping us to grow a little wiser each day. We will also come to realize that the decisions we make from moment to moment will enable us to truly become the master of our circumstances.

### *Changes*

When we enter into the arena of mystical thought and philosophy, when we allow ourselves to become immersed in the mystical life, when we look at life with all its manifold meaning, we experience definite changes in our inner lives. To enter into the mystical life constitutes a great change. It is like living in a pleasant valley for many years, then one day climbing a nearby mountain, for the first time seeing and experiencing the tremendous panorama that lies all about us. As we consciously step into the mystical life, we begin to see the greatest possibilities that lie before us. It is like pulling aside a veil that has obscured our view for many years.

This expansion of consciousness does not happen by chance—our long history of past lives has decreed the moment of our entrance. It comes after years of aspiration, and not a little confusion about the meaning and value of life. It is to be expected that our first inquiry would be a cautious one but once we have placed ourselves firmly on the esoteric path, in search of the truth of life, there can be no turning back. Our former lives have not always served us best, so we are looking to the newly realized possibilities and potentials of which we have been afforded a glimpse. We have decided to embark on life's

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greatest adventure to seek the light that only mysticism can reveal.

Once we are well into our studies, the influence of the mystical life makes its mark upon us, refining, purifying, enhancing, beautifying, and spiritualizing our character. The changes are slow to take effect, but over the years the impress of the spiritual life begins to grow within and radiate from us.

There is a guiding influence in our lives, often unseen and unknown, which leads us through the turmoil of life into a new way of thinking. The deeper issues of life confront us more often as we enter the mystical life, but we see them with greater clarity. Only when we truly understand life and all it means to us do we come to know its mystical side and its great importance to our consciousness.

The light of the soul within radiates with a new and greater brilliance as the mystical life leaves its mark upon us. The qualities of character we develop distinguish us from those who show no thought for the higher and finer things of life. Yet, we have a duty to use our influence for good in the lives of others.

We can often be surprised at the good we can achieve when we endeavor to render some useful service to others. The mystical life compels us to express ourselves and to give of ourselves that others may benefit. As the influence of the mystical life falls upon us we develop an attitude of quiet introspection and a calmness pervades our personality. Through

the practice of meditation, a deep sense of love grows within and is reflected in our everyday thoughts.

As we lift our thoughts, our consciousness experiences an attunement and harmony with the inner self. The God consciousness within is then expressed in sublime feelings of love and compassion for others. Love is a key to this attunement for when we truly express feelings of love, all thought of self is put aside so that the greater self within can be experienced and understood.

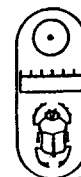
This is the mystical life—the search for an understanding of all that life truly means on the physical, mental, and spiritual planes. When we enter into this life with feeling insight, we will come to realize the significance and beauty of all things.

#### ***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.*

### **Please See AMORC's Directory**

Our readers, members, and friends will be interested in AMORC's *Worldwide Directory* in the back of this issue. The Directory clearly points out that AMORC is *one* international organization with members of all races and with subordinate bodies all over the world. The *Rosicrucian Digest* is published in English, French, Spanish, Portuguese, German, Swedish, Danish, Italian, and Dutch; and there are Grand Lodges helping to facilitate the spreading of Rosicrucian teachings in various areas of the world. All Rosicrucians are affiliated with a Grand Lodge, but more importantly they are members of the International Organization—presided over by the Supreme Grand Lodge. To all Rosicrucians, the brotherhood of man is real and tangible. We hope the Directory will help bring about this realization.





# The Ocean As A Symbol of the Cosmic

by Angela Smith

**C**ONTINUALLY surging; flowing from placid calm to stupendously raging gale, the ocean aptly symbolizes the great collective unconscious. It is as the common denominator of consciousness, the one substance in which we all share origin as do the transitory waves on the surface of the vast watery deep.

Many are the sailors who have felt a mystical attraction to the ocean, a oneness with the cosmos in living harmoniously with its mysteries and seething latent energy. Joshua Sloacum, an eloquent and mystic sailor who sailed alone around the world, wrote of a time when he chose to sail on past land after a month or so at sea, saying he preferred the grander communion of the ocean to the external distractions of land. The mystical attachment that sailors feel for the ocean are common parlance to poets, psychologists, and all who wander along shores and docks, vicariously imagining the mariner's lot.

For eighteen months I sailed on a small yacht across thousands of watery miles in the South Pacific, learning the basics of seamanship, experiencing mystical communion, and discovering a bit about myself.

In the midst of the ocean, many distracting vibrations of the external world are eliminated. The noise and dirty air, along with the sense of overcrowding are left behind; one sails away from the general overstimulation of modern life. Even time loses its fast, regular ticking and space is a vague sense of distance summed up in the question: how many thousand miles downwind and astern is land?

Time and space impress our consciousness to a relative degree dependent upon their importance to the successful functioning of our being. When working at a job for forty hours per week, one must learn to regulate consciousness to efficiently fulfill the necessary obligations, be at the right place at the right time, and generally organize the mind like an alarm clock. But when sailing for thirty days over miles of seemingly unending ocean, one falls into the eternal limbo of being at sea.

## *Harmony*

Harmonizing with the positive vibrations of one's environment is a prerequisite of mystical attunement with the Cosmic. For those first few days on a small ship, the rhythms of the ocean can almost be overwhelming to the physical organism—the initiation and purification. Then, as the being adjusts to the vast rhythms, a state of harmony is experienced that the uninitiated could hardly comprehend.

Sailing over the ocean is like skimming the outer atmosphere of the Earth. At sea I knew there was a world pulsing with life beneath me, but on the surface any sign of living creatures was rare.

People look at the ocean and see the waves of water moving, they see the whitecaps and foam, and they regard this expanse of motion as it laps upon their solid shores. For those enjoying the seashore on a summer's day, the ocean is to be played with. They swim and surf in the waves breaking on the beach and

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frolic along the edge of the ocean's expanse.

Sailors look at the ocean; the waves, the whitecaps, and the foam. They notice the wind as it blows upon the surface—the wind and waves building up. They notice the direction of the wind and whether it holds steady from a particular point of the compass, for the veering of the wind will drastically alter the course they are steering.

The Polynesians, navigators of old, looked upon the waters and saw the many crossed, interconnected rhythms. The maze of interlocking swells and crossing seas—each an impulse set in motion by an exact force. The impulse moving on across vast distances, bending around islands; the clearly defined shape of the original impulse overlaid many times with later impulses as it traveled through time. The vast and heaving ocean was not a sloppy mass periodically splashing at the edges of its container. No, to the Polynesians the ocean was viewed as an intricate world of unvarying truthfulness, revealing its history and incipient future to one who patiently unfolded its layers.

The Southern Swell in the South Pacific is as constant as the crossline of a grid—if the eye and body can read it, the navigator can steer by it. This swell is created in the stormy latitudes farther south where gales are constantly sending forth big waves. Steady, strong vibrations traveling across the ocean formed one of the constant references for the trained senses of the Polynesian navigators.

Breaking upon far shores, the swells ricochet back at definite angles. Thus, the astute voyagers would set their course directly toward the known land a few days before sighting it. One dark night as I sailed steadily along, steering a compass course, an unexpected contrary wave broke over the bow and into my face. The sudden shock held intimations of danger and proof of Polynesian navigating theory. My agitated stomach "knew" there was something hard out there, too close by. In the light of early dawn, intuition proved itself true, for the uncharted currents funneling between two islands had swept us through a three-mile passage that we had not expected to approach till sunrise. Thankful to be sailing safely on, I had learned to pay attention to the messages of the ocean.

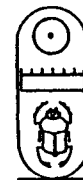
An archipelago of islands will affect the open ocean swells like a colander with water poring through it. After weeks of a few steady swells and overriding wind waves, the sea becomes a confusing, rumpled mass of reacting, rebounding forces. The story of the winds in surrounding areas would often arrive as swells, before their breath touched the here and now. To read the swell preceding a hurricane, is an obvious skill.

There were times, when standing on deck and looking around me, I saw not only the ocean, but perceived also the invisible counterforce, the phantom playmate of the seas—the air. The air lies on the ocean like oil upon the water. Our boat sailed across the surface of one pushed by the force of the other, a force created by the interaction of the two. Look at the ocean, watch it reacting to the air, your eyes may catch the trick.



The ocean is more fluid and flexible than the mass of land, free to interact with the lighter, volatile mass of air. Air, a parent of the wind, grows thinner and thinner as one travels upward until you pass from the Earth's atmosphere into a sea of subtler, lighter substance. Mass, fluid, gas—all are relative by inertia.

This interaction of air and water that I observed and attempt to grasp in words is very difficult to adequately describe, partly because this process is not generally perceived when a person looks at the ocean. It is the weight of air that gives shape to a wave. Imagine yourself on a still mountain-ringed lagoon at sunset. The water is calm and reflects the brilliantly colored clouds drifting overhead. Then a slight puff of wind ap-



proaches, causing a slight rippled disturbance across the waters of the lagoon. Observe the cosmic breaths and see that from the substance causing motion on the water—the wind—also comes the restraint of weight, of density. The watery ripples curl up, but only so far, falling back down into smoothness as gentle “catpaws” of wind play upon the quiet waters of the lagoon.

Even as the ocean is a volatile mass ruled by law expressed as exact cause and effect, so is the great All, that intangible substance in which we all live and work and have our being. Waves

continue on, moving outward from the source of their origin, until such time as they are negated by contrary impulses or their rhythms overridden by a larger and stronger vibration. So the forces within the unconscious mind act, once set in motion. As the bottom of the ocean is stillness and the mystery of constancy within this volatile essence, and the surface is constantly changing in the transitory expression of waves, so is the deep essence of the Cosmic at peace even while we experience our short, separate awareness as transitory impulses upon its surface. △

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## The Message of Ritual Drama . . .

A DRAMATIC highlight of the recent Southern California Conclave was the presentation of the Ritual Drama *Manabus and the Medicine Lodge*. With a cast of Rosicrucians from San Fernando Valley and Hermes Lodges, and expertly staged by Soror Kay Lawrence, this allegory depicts a beautiful and inspiring initiation used by the Algonquin Indians. Concepts of higher understanding presented throughout the initiation parallel similar concepts found in the Egyptian mystery schools and in the Rosicrucian Order's teachings.

In the drama the four “Uncles” of the Indian Lodge call forth the four Powers who present gifts—Fire, Water, Air, Earth—to the young brave to use wisely during his life in the material world, thus repeating the first initiation of the god Manabus, first placed on earth by the Creator to work with the gods above and the gods below.

These ancient rituals were meant to instruct man in certain truths and ideals—raising man's consciousness. From early man on up to our present civilization, forms of drama, allegory, ritual, and initiation have always been used to present higher knowledge and profound truth to man. The *Manabus* allegory, with its wonderfully presented message, was enjoyed and appreciated by all those attending the Southern California Conclave.

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*Kay Lawrence, who staged the Manabus drama, shares a few words with the young brave, played by Zak Klemmer, while Vlc D'Arcy and Gerry Tosco look on.*



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# THE EMPEROR PROCLAIMS

Wednesday, March 21  
Beginning of the Traditional  
Rosicrucian New Year 3332

TRADITIONS and moral codes may have eventually, over centuries of time, become a guideline for human conduct. But the first great teacher that made man aware of an omnipotent transcendent power was *Nature*. The phenomenon of nature, by its vast display of power, awed man and caused his reverence of it as well.

The vastness of space awakened within man the full realization of the finiteness of his own being and its dependence upon powers which he could not fully control or understand. In his attempt to give the phenomena of nature a meaning, man resorted to superstitions for his explanations. He falsely attributed to this infinite *something* his own physical and emotional attributes. His first gods were the forces of nature, and later, when he apotheosized them and conceived them as humanlike, he had them manifest human virtues and weaknesses.

Man symbolized certain mysterious phenomena of nature and caused them to become ritualistic events in his sacred ceremonies. One of the most impressive of such events of nature was the great changes of the seasons. There seemed to be a correspondence between them and human life. It was observed that plant life, at a certain season, gradually withered and appeared to die. Then, in the spring, a rejuvenation occurred, more like a *resurrection* from the dead. Plant life slowly emerged again from the soil, and gradually bloomed into a plethora of life once again.

This phenomenon was taken by man as an assurance that he, too, was *immortal*; that he would again live after death just as plant life returned from dormancy. This lesson—one of many that nature taught early man—was *dramatized* by the mystery schools: the Osirian school of

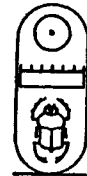
Egypt, and for further example, the Eleusinian school of Greece, and the Pythagorean school of Crotona. Man became aware of an internal element, a part of himself which he believed survived the mystery of death.

This ritualistic event has been transmitted as a beautiful symbolic ceremony to the Rosicrucian Order throughout the centuries. Upon the occasion of each vernal equinox, which occurs on or about March 21, the sun, on its celestial journey, enters the zodiacal sign of Aries. Rosicrucian Lodges, Chapters, and Pronaoi then celebrate the beginning of the *New Year*. Certainly, the coming forth of life in the spring is a more appropriate time to represent the *birth* of a new year than when all plant life, in its appearance, seems moribund.

The *Rosicrucian New Year Ceremony*, held in Rosicrucian Lodges, Chapters, and Pronaoi, includes a ritualistic feast depicting certain elements of man's nature. It is not a religious occasion, but mystical and philosophical in the lessons it teaches. Every Rosicrucian member is entitled to attend such an interesting and inspiring ceremony by merely presenting his Rosicrucian membership credential.

In this issue of the *Rosicrucian Digest*, there is a Worldwide Directory of all the Lodges, Chapters, and Pronaoi. It is suggested that *first* you select the one nearest to you, and then write to the Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, CA 95191, U.S.A., for a complete address. *Second*, upon receipt of same, write to the subordinate body you have selected and ask for the *day and time* that their Rosicrucian New Year Ceremony will be held.

This special ritual will also be held in the Supreme Temple at Rosicrucian Park, San Jose, on Friday evening, March 16,



at 8:00 P.M. Doors will open at 7:00 P.M. Every Rosicrucian member is cordially invited to attend. There are no admission fees; only identification of active membership is required. You will not want to miss this special event!

For those who may not be able to attend a Lodge, Chapter, or Pronaos for the ceremony, a *Sanctum Rosicrucian New Year Ritual* is available. Merely address a letter to the Rosicrucian Order, AMORC, Rosicrucian Park, San Jose,

CA 95191, U.S.A., and ask for a copy of the Sanctum Rosicrucian New Year Ritual. Kindly enclose \$1.95\* to cover postage and handling (if not in the U.S.A., please send postal coupons of equivalent value). We ask that you do not send stamps, and *California residents* are kindly requested to include 6% sales tax.

\*Other Currencies  
 £1.08 A\$1.69 NZ\$1.95  
 ₧1.30 R1.69

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## Intend To Visit Rosicrucian Park?

IT IS disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Library, Museum, Planetarium, Temple, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

|   |   |  |
|---|---|--|
| ADMINISTRATION BUILDINGS                      | 9:00 A.M. to 4:00 P.M.  | Monday through Friday                  |
| EGYPTIAN MUSEUM                               | 9:00 A.M. to 5:00 P.M.<br>Saturday, Sunday, Monday—Noon to 5:00 P.M.  | Tuesday through Friday                 |
| PLANETARIUM                                   | <i>June 15 through September 15:</i> Tuesday through Sunday<br><i>September 15 through June 15:</i> Saturday, Sunday and most holidays<br>Noon to 5:00 P.M. |  |
| RESEARCH LAB TOURS                            | 4:00 P.M.   | Tuesdays and Thursdays                 |
| RESEARCH LIBRARY<br><i>(for members only)</i> | 2:00 P.M. to 5:00 P.M.  | Tuesday, Thursday, Friday,<br>Saturday |
| SUPREME TEMPLE<br><i>(for members only)</i>   | 8:00 P.M. September 19 through May 8  | Convocation every Tuesday              |

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**APPOINTMENTS** If you wish an appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.



# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CRDX UNIVERSITY

## Reality and the Aura

by George F. Buletza, Ph.D., I.R.C.;  
Michael Bukay, M.S.; & June Schaa

**M**ANY PEOPLE have claimed the ability to see auras. Are they seeing psychic impressions, optic perceptions, or both? Rosicrucians define an *aura* as a field of multicolored, luminous radiations realized by active and passive visualization techniques to surround objects, the human body, and other living things.<sup>1</sup> However, there are effects of an optical or physiological nature which might easily be taken for a psychic aura by a careless or uninformed observer.<sup>2</sup>

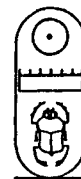
Most people are convinced that their optic perceptions and their inner psychic impressions are separate realities. Yet many scientists have found it can be difficult to experimentally maintain the distinction between inner and outer reality.<sup>3</sup> In a typical investigation, psychologists ask a number of subjects to imagine an object, such as a lemon, while gazing at a blank screen. From the back of this translucent screen experimenters then project at low intensity a similar shape. Most subjects are unable to tell the difference between a visualized image and a shape projected by experimenters. Sometimes the subjects believe they are imagining, when actually they are perceiving projected images. Other times, they believe they see images projected on the screen, when actually the images are their own imagined ones. Finally, subjects at times describe images which involve a combination of their own inner image and a shape the experimenters project. For example, a subject, told to imagine a yellow lemon while shown a barely perceptible image of a purple

flower, might report seeing a purple flower with a yellow center. What is real to these observers is the image they hold within the mind, whether or not an actual object is being perceived.

Like the physicist who has theorized and observed such fluid reality models as the relativity of time, the Heisenberg uncertainty principle, and the particle-wave nature of light—the psychologist, too, is now beginning to discover that there is not just one external fixed reality, but that perceived reality is inseparable from the mind of the observer. Perceived reality can change as our understanding and awareness changes.

To deal with this paradox of inner and outer perception, the psychiatrist Carl Jung developed the concept of *psychic reality*. Carl Jung believed that psychic happenings constitute man's only reality. These psychic happenings, as mental images, can come from either external or internal sources. He said:

"All that I experience is psychic . . . [including] my sense impressions. . . . [Psychic images] alone are my immediate experience, for they alone are the immediate objects of my consciousness . . . it seems to us that certain psychic contents or images are derived from a material environment to which our bodies also belong, while others, which are in no way less real seem to come from a mental source which appears to be very different. . . . If a fire burns me, I do not question the reality of the fire, whereas if I am beset by the fear that a ghost will appear, I take refuge behind the thought that it is only an illusion. But just as the fire is the psychic



| Category of People Who:                                 | WHITE BACKGROUND |         | BLUE BACKGROUND |         | RED BACKGROUND |         |
|---|------------------|---------|-----------------|---------|----------------|---------|
|   | # of People      | % Total | # of People     | % Total | # of People    | % Total |
| Saw an aura   | 40               | 75.5    | 45              | 84.9    | 40             | 75.5    |
| Didn't see an aura                                      | 7                | 13.2    | 2               | 3.8     | 5              | 9.4     |
| Were uncertain  | 6                | 11.3    | 6               | 11.3    | 8              | 15.1    |
| Total   | 53               | 100.0   | 53              | 100.0   | 53             | 100.0   |
| Were uncertain (but reported seeing at least one color) | 5                |         | 4               |         | 5              |         |

**Table 1: The effect of background color on the ability of subjects to "see" an aura.**

image of a physical process whose nature is unknown so the fear of the ghost is a psychic image from a mental source; it is just as real as the fire, for my fear is as real as the pain caused by the fire.<sup>3,4</sup>

To perceive inner impressions of an aura that correspond to the electromagnetic nature of a subject,<sup>5</sup> it is helpful to keep in mind a fluid reality model. Subjects who visualized a lemon while looking at a purple flower, perceived reality as a yellow centered purple flower. Similarly, in realizing an aura, we can see an image involving a combination of an inner impression and external perception. This combination of inner and outer reality is called the *Perky effect* by experimental psychologists.<sup>3</sup>

To study the Perky effect in aura perception we designed an experiment to determine if background color would effect the colors seen in the aura. During the 1978 fall session of Rose-Croix University, fifty-three students simultaneously observed the aura of a subject and identified the colors perceived in the order of their intensity. This procedure was followed with the subject alternately sitting in front of a white, blue, or red background. The background was composed of a white sheet upon which colored lights were projected from behind. The lights were controlled by a switch located eight feet (2.4 m) away from the subject. This procedure allowed the subject to remain seated and undisturbed while the background color was changed. The research participants observed the subject's aura for two minutes per background

**Table 2: Effect of background color on the most intense color perceived in the aura.**

| Most intense color perceived | WHITE BACKGROUND |                                |
|------------------------------|------------------|--------------------------------|
|                              | Number of people | Number of people as % of total |
| White                        | 13               | 28.9                           |
| Yellow                       | 11               | 24.4                           |
| Gray                         | 7                | 15.6                           |
| Blue                         | 7                | 15.6                           |
| Green                        | 3                | 6.7                            |
| Red                          | 1                | 2.2                            |
| Violet                       | 1                | 2.2                            |
| Brown                        | 1                | 2.2                            |
| Pink                         | 1                | 2.2                            |
| Total*                       | 45               | 100                            |

| Most intense color perceived | BLUE BACKGROUND  |                                |
|------------------------------|------------------|--------------------------------|
|                              | Number of people | Number of people as % of total |
| Blue                         | 23               | 46.9                           |
| Violet                       | 7                | 14.3                           |
| Green                        | 6                | 12.2                           |
| Purple                       | 4                | 8.2                            |
| Gray                         | 3                | 6.1                            |
| White                        | 2                | 4.1                            |
| Red                          | 2                | 4.1                            |
| Pink                         | 1                | 2.0                            |
| Yellow                       | 1                | 2.0                            |
| Total*                       | 49               | 100                            |

| Most intense color perceived | RED BACKGROUND   |                                |
|------------------------------|------------------|--------------------------------|
|                              | Number of people | Number of people as % of total |
| Red                          | 28               | 62.2                           |
| Pink                         | 4                | 8.9                            |
| Green                        | 4                | 8.9                            |
| Blue                         | 3                | 6.7                            |
| Yellow                       | 3                | 6.7                            |
| Lavender                     | 1                | 2.2                            |
| Purple                       | 1                | 2.2                            |
| Violet                       | 1                | 2.2                            |
| Total*                       | 45               | 100                            |

\*These totals are not equal because some participants who were uncertain if they saw an aura did report seeing color.



color; then they answered the following questions:

- 1) Do you perceive a visual aura around the subject?  
Yes — No — Uncertain —
- 2) If yes, please identify the color(s) perceived in order of their intensity.

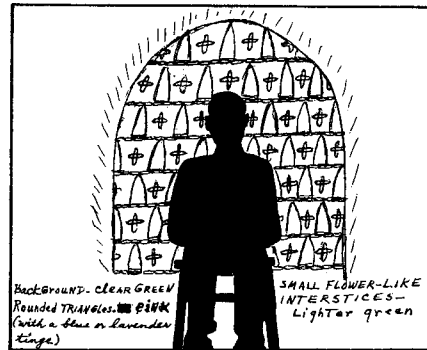
No instructions were given on how to “see” an aura, nor were any suggestions given as to the type of aura the subjects might perceive.

The responses to the first question are summarized in *Table 1*. With both the white and red backgrounds 75.5 percent of the observers reported seeing an aura. This increased to 84.9 percent for the blue background. Some of those who were uncertain whether or not they saw an aura reported seeing at least one color around the subject.

### *Intensity of Aura Color*

The effect of background color on aura perception is summarized in *Table 2*. The most intense color perceived in the aura was the same as the background color. Red was the predominant aura color with the red background, blue with the blue background, and white with the white background. A closer look at *Table 2* indicates that the second most intense aura color for each background was a color *similar* to the background color: yellow for the white background, violet for the blue background, while pink and green tied for second place for the red background (green is the complementary color for red). The data from this experiment provides evidence that aura visualization can be influenced by optic perceptions as well as by inner psychic realities. Our studies suggest that the Perky effect observed by experimental psychologists may apply to perception of the human aura.

The psychic input to aura perception can be demonstrated by aura experiments conducted in the absence of light. Forty people observed a subject’s aura while the light intensity of the room was gradually decreased. When the light intensity was reduced to zero, many people reported that they could still “see” an aura. In yet another exercise the research participants were instructed to close their

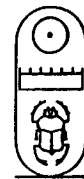


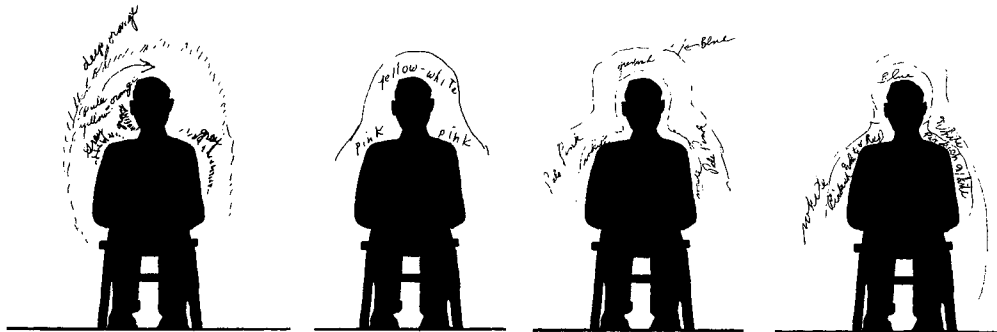
**Figure 1:** Many people report that they can “see” auras in complete darkness. One research participant drew the above diagram to illustrate her individual perception of an aura in a dark room with her eyes closed.

eyes and observe the subject’s aura in complete darkness. Several persons described large colorful auras although they were in a darkened room with their eyes closed. (See *Figure 1*.) Many persons do not “see” auras; rather they psychically perceive auras as sensations of sound, odor, touch, or emotion. Some simply describe their experience of the aura as an intuitive “feeling” or knowledge.

More important than how we perceive an aura is how we interpret what we perceive. With experience we can learn to understand what our individual impressions of auras mean to us. Also, we come to realize that when we perceive another person’s aura, we perceive through our own aura, that is, through our own reality. Our individual biases and preconceptions can influence our perception and interpretation of someone else’s aura.

Experienced aura-visualizers are often able to psychically attune with the electromagnetic fields of another person and perceive an aura that is symbolic of the subject’s electromagnetic condition.<sup>2,5</sup> For example, research participants saw areas of gray or pink around the subject’s shoulders and neck, (see *Figure 2*). After the session, the subject indicated that she had been experiencing much chronic pain in these particular areas. A more detailed correlation between psychic aura diagnosis, metaphysical healing, and the reactivity of the autonomic nervous





**Figure 2:** An aura visualization can be symbolic of a person's electromagnetic or physiologic condition. The above diagrams indicate how four people simultaneously reported viewing the same subject. After the experiment, the subject reported chronic pain in shoulder and neck areas. These sites of pain may correspond to gray areas in aura visualization A, and pink areas in aura visualizations B, C, and D.

system will be reported in a future Mindquest article when the results of a two-year research study are fully evaluated.

Perhaps it should be emphasized again that man's realization of the aura, and even color itself, is a *reality* rather than an actuality. In actuality, the universe is an ocean of vibrations. Some of these vibrations are focused by the lens of the eye upon the retina and are transformed into pulsations of nerve energy. Patterns of nerve energy are conducted along the optic nerve to the brain. Energy patterns in the brain stimulate man's imagination and give rise to the realization of color. This color realization represents or symbolizes to man the actual vibrations present in the universe. In creating a reality of an aura, the nervous system's input to the imagination can come from various sources including optic, sympathetic, and heterodyning psychic vibra-

tions. In other words, the various inputs are blended in the imagination and an aura-reality is created. With practice, the Rosicrucian visualizer can verify and validate the colors of his reality and come to recognize their unique correspondence to the vibrations of the actual world.

**Footnotes:**

- 1The Rosicrucian Manual, (1918; revised 1978), AMORC, San Jose, CA, p. 154.
- 2Bukay, M., Buletza, G., (1977) Mindquest: Aura perception. *Rosicrucian Digest*, LV (12):16; Bukay, M., Buletza, G., (1979) Mindquest: Varieties of aura perception. *Rosicrucian Digest*, LVII(1):17; Buletza, G. F., (1977) Mindquest: Secrets of the brain, *Rosicrucian Digest* LV(10):18; Buletza, G., Bukay, M., & Schaa, J., (1978) Mindquest: Rosicrucians thinking together III The images in man, *Rosicrucian Digest* LVI(8):22.
- 3Segal, S. (1968) The Perky effect: changes in reality judgments with changing methods of inquiry, *Psychom Sci* 12:393-394. Perky, C. W. (1910) An experimental study of imagination, *Amer. J. Psychol.* 21:422-452.
- 4Jung, C. G. (1933), *Modern Man in Search of A Soul*, Harcourt, Brace & World, Inc., New York, p. 190.
- 5Hunt, V. V., Massey, W. W., Weinberg, R., Bryere, R., Hahn, P.M. (1977) A study of structural integration from neuromuscular, energy field, and emotional approaches, *Project Report*, Rolf Institute of Structural Integration, P.O. Box 1868, Boulder, CO 80306.

## Alden Holloway Elected Supreme Treasurer

Effective January 1, 1979, the Secretary-Treasurer responsibilities of the Supreme Grand Lodge were divided between Arthur Piepenbrink, who retains the post of Supreme Secretary, and Alden Holloway, who now serves as Supreme Treasurer. The Supreme Grand Lodge as now constituted is governed by the following five Director-members: Ralph M. Lewis, President; Cecil A. Poole, Vice-President; Arthur C. Piepenbrink, Secretary; Alden Holloway, Treasurer; and Raymond Bernard, Legate for Europe.

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# Personality— Reflection of the Soul

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by Fern Davies, F. R. C.

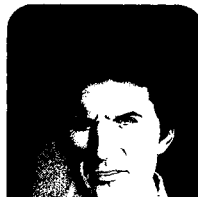
THERE IS but one soul in the universe, the soul of God—one Universal Mind in which we all live, move and have our being. Within each living being, there is an unseparated segment of that Universal Soul, for the soul in man is the God in man that never ceases to be a part of the Universal Soul. It strives to manifest its cosmic qualities through the objective consciousness of man. As man becomes conscious of his soul, so does the personality conform to the soul. Thus the personality is the objective manifestation of one's response to the unseparated part of the Universal Soul.

All of the attributes which have been adopted by the soul are displayed by the personality, thus exhibiting the true nature of the individual. However, individuality refers to the mortal objective side of man. Because its purpose is to function on the material plane it is mundane, while the incorporeal personality functions on the immaterial plane. The two in unison disclose a recognized entity, expressing itself in everyday life both through its individuality and personality.

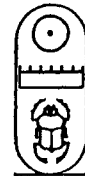
Life has a purpose: a plan to provide a means by which the soul with its personality—the real part of us—can evolve and become conscious of its true being. If man will raise his objective consciousness and become more sensitive to the influences of his soul, the more his thoughts will come to correspond to the spiritual forces of the soul. The truly spiritually enlightened person is one whose personality is more in harmony with the soul. In other words, the image resembles more closely the object—the

soul. However, the personality can never possess the complete knowledge of the soul. But gradually man does expand the personality through evolving the consciousness.

From man's subconscious self, he acquires a wisdom. We do not actually receive a set of facts from the Cosmic. We are more particularly guided by an impression, difficult to define, that motivates us. Under the subtle impressions of this subconscious influence, our judgments prove to be more accurate and dependable than our usual reasoning. Sometimes this cosmic wisdom or intuitive faculty is an inexplicable insight. Usually there is no objective reality to support the feeling we have of the gentle urge for us to act in the way we do.



Actually, reason will often oppose this cosmic guidance. Sometimes, it will seem to us that the guidance impulse is not logical. Many persons disregard these intuitive impulses, thinking of them as being an emotional response to a circumstance that should be treated with cold reason. As a result, these persons lose the advantage which could come to them from such cosmic guidance (not to be confused with



emotionality or instability). Mystical influence is a kind of gentle persuasion for it does not have an intense desire nor does it insist in an irritating way. Since it is a form of higher judgment, there is a plausibility to the persuasion. The reason accompanying the cosmic guidance may actually run counter to our previous experience.

Since by habit we usually conform to our reason and experience, we may think of the cosmic impression as possibly being erroneous, thus disregarding it to our ultimate regret. How many opportunities for improving our conditions have been lost because cosmic impulses were ignored? We might try to remember that the intuitive feelings we at times experience are part of the cosmic experiences of the soul personality . . . through many incarnations. Therefore, it acquired a more profound appreciation of evaluation, becoming a greater useful guide as we advance.

#### *Inflated Ego*

We need to keep one other fact in mind. If an individual has good judgment, and makes numerous correct decisions as a result of cosmic direction, and then becomes egotistical because of this ability, cosmic guidance may be forfeited. Having an inflated ego would mean the individual attributes the exhibited higher judgment and wisdom to a condition entirely centered in his objective self, will, and reason. This very attitude would bring about a separation from the necessary harmonious attunement between the outer and inner states of consciousness—out of which cosmic guidance arises. An individual's lack of humility could figuratively shut the door to the very direction previously received.

The aspiring student is told of the danger of egotism which might arise from the growing power derived from cosmic guidance. One needs only to be humble in the application of this wisdom. If the individual fails to do so, the cessation of impressions becomes a most effective lesson. True cosmic guidance is always for the welfare of the individual.

Mystical tradition teaches that the soul personality retains the experiences which it has had during its cycle of oneness with the Cosmic. This registration is

conveyed into the subconscious upon re-birth. Also carried with it is karma, making it necessary for an individual to have certain experiences. One of the basic principles of karma is that for every affliction or sorrow we cause another, we shall in a similar way suffer at a time when the lesson to be learned will be most impressed on our consciousness. Karma is not a process of revenge. The only purpose of compensation is to teach a lesson, to realize a mistake, to understand and profit so that there is progressive growth or evolution which is a process of orderly change.

#### *Thoughts and Deeds*

Our lives are of our own making. The result of our just compensation will be through our careful or careless thoughts and deeds. One thing we can be sure of: we will not suffer through any requirements of karma and be unconscious of the fact that it is a karmic debt we are paying. Such suffering without a clear realization of why it is so and what we are compensating for would not be consistent with the basic principles of karma. We also need to realize that through the principle of balance, the law of karma works two ways, for we likewise benefit from our past acts which were on the credit side.

Other than debts to be paid and credits to be enjoyed, there are other implanted elements of the soul personality—whether they be the talents of an artist, the dexterity of a surgeon's hands, the knowledge of a scientist, the good deeds of a humanitarian, or the patriot's love of country. All these acts are tied in with karma and help guide us in this life and in the future.

Lest we forget, the Universal Soul is infinite and perfect but man's expression of soul as personality is finite and may be altered. The more evolved the personality, the more illumined it becomes and the more it represents in its expression the qualities of the soul. The natural course of psychic progress and personality evolution is toward an increasingly fuller and more positive expression of the soul. Since the personality, as an image, is but a reflection of the soul, our ultimate goal should be to so perfect our consciousness of soul that we manifest it fully through our personality. △

# What Rosicrucians Are Not

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IT IS to be expected that every organization and society would naturally put its best foot forward and will always speak very positively as to its merits and good points. However, it is also necessary that the inquirer, or the person wishing to know something about an organization or a society, should know *what it is not*. It is for this reason that we have long issued a little booklet which both members and nonmembers should have, entitled *Who and What Are The Rosicrucians*.

Page seven of that booklet has the title, "What Rosicrucians Are *Not*." We quote in full that page:

"The Rosicrucian Order (AMORC) is independent. It never was and is not a part of or sponsored by any other movement or organization. It has at times during the centuries of its existence entered into a federation of orders or fraternities of like nature, but it has never submerged its individuality or forfeited its independent functioning. Regardless of the similarity that some persons believe exists between the honorable Freemasonic Order and the Rosicrucian Order (AMORC), there is, in fact, no relationship between the two orders.

"The Rosicrucian Order does not teach, endorse, or practice astrology, fortunetelling, crystal gazing, or any past or present superstitions, or similar popular pseudo-scientific practices. It is not an occult organization.

"The Order makes no demands upon its members to conduct themselves in any manner that would cause public ridicule or condemnation. The members are not required to dress, eat, or act differently from any intelligent and morally responsible man or woman in conducting his or her ordinary affairs. They resort to no practices or rites which in any sense are injurious to health, family relationships, or morals.

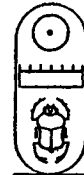
"*No Political Affiliations.* The Rosicrucian Order (AMORC) is non-political, and not aligned or associated with any movement, society, or group having political activities. Political affiliations are considered to be the prerogative of the individual member and not a matter for intervention or counsel by the Order.

"The following, however, is ascertained from each member who desires affiliation with the Rosicrucian Order: 'Do you try to practice good citizenship? Do you value law and order as necessary to the constructive purposes of society?' Also, the Rosicrucian Oath of Membership has for many years exacted the promise—'that I will be a good and useful citizen contributing to the advancement and welfare of the country in which I enjoy the privilege of being a resident.'"

It is imperative that every member should be aware of the above; in fact, should have the booklet in his possession.

**No laws are blinding on the human subject  
which assault the body or violate the con-  
science.**

**—Sir William Blackstone  
1723-1780  
famous English jurist**



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

## Being A Mystic and Being Sane

ANALYZING the nature and practices of a large number of so-called mystical, metaphysical, occult, and "spiritual" movements in America, I asked myself: "Why is it that so many otherwise intelligent, rational human beings seem to believe that a study of metaphysics or of the mystical laws, principles, and facts of life must be accompanied by impossible and often inane assertions, implications, and expectations?"

Is it not possible to be a student of mysticism and still be sane? What is there about these arcane subjects that should warrant any individual's becoming irrational in his thinking and so gullible in the acceptance of principles?

Every one of these new and surprising movements has made unique claims, seized upon unique ideas, offered impossible rewards, and tried to show that new truths, new facts, new marvels have been discovered and are available only through the new organization and the new leader.

The most definite thing that they give to their followers is a list of promises which includes the ability to ascend in holy communication with the saints and spiritual beings of the past and present; the ability to become immune to all earthly problems, trials, and tribulations; the power to be superhuman and supernatural; the "guaranteed" formula for lifting oneself quickly and thoroughly out of the average ordinary routine of life to a high, successful, and prosperous position; to dwell with the great "unseen Masters" in intimate association; and hundreds of other preposterous but alluring promises.

[ 28 ]



It is a fact that through the study of nature's laws and the spiritual laws relating to man's being and his association with the cosmic principles and powers, an individual can so improve himself in his thinking and understanding, in the development of poise, character, latent powers, and abilities, that he can lift himself *gradually* to a higher place in life.

It is true that as one studies and analyzes, becoming intellectually and spiritually familiar with the fundamental laws of the universe, and tries to adjust himself *sanelly* with these laws and live in harmony with divine and cosmic principles, he does develop, awaken, and quicken those essential and God-given traits of character and mental prowess that enable him to change the course of his life and see beyond the everyday horizon. He is enabled to follow a path of development, intellectually, ethically, morally, and spiritually, that will make his life more peaceful, contented, and prosperous than that of the person who lives a life of narrowmindedness, bigotry, hypocritical thinking, and unawakened comprehension.

But the greatest prosperity in life is not that associated with money or even with the worldly things that have no inherent quality but represent a power to buy. Good health, a moderate enjoyment of the necessities of life, a happy and contented mind, . . . a lack of fear regarding the so-called *unknown* probabilities of

life—these are the things that represent the true prosperity of life. A person who has most of these would not abandon, trade, exchange, or sell them for all of the money, gold, and material assets of this earth. He may be a humble worker, even an unskilled laborer or underpaid hireling, living in a small home, in a small village, unacquainted with the scintillating, glamorous artificialities of this life.

### *Inspiration from Study*

We know from our experiences, records, and contacts with thousands of members that men and women of culture, refinement, and intellect can find time and good motive for the study of mystical philosophy and spiritual revelation; and we know that thousands find inspiration and happiness, contentment, peace, and general prosperity in the study of such subjects as are covered in our graded courses of lessons.

We know that their study is like a hobby. It occupies a portion of their spare time and becomes a tempting and inspiring pastime as well as a profitable, intellectual, and spiritual indulgence. We know only too well that they are willing to contribute nominally and conservatively to the upkeep of such an organization as ours.

We know, too, that they take the Rosicrucian teachings, its humanitarian activities, research, scientific explorations and analytical investigations, its promotion of good living and right thinking very seriously, and that with thousands of our members the high ideals and principles of our organization are equivalent to a religious philosophy.

Also, we know that our members are not interested in fanatical claims and promises of becoming superhuman beings or superior creatures equal to God. We know that thousands of them would instantly resign from the organization if we ever attempted to claim for ourselves as directors of the organization the ridiculous and absurd characteristics, abilities, powers, and divine experiences that the leaders of other movements and organizations claim for themselves. . . . We thank God that the average member in our organization is so sane, so rational, so intelligent, and so contented that he is not tempted even to read or listen to the wild

and fantastic stories told or written under the authority of many of these other organizations.

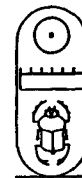
We know that our Order has grown in size more rapidly than any other of the so-called mystical, philosophical, and metaphysical organizations or brotherhoods; but we know that while it has grown in size and prosperity in every sense through the sane and rational support of its members, it has grown in spiritual power, as well, because of sane methods.

Every one of the Supreme officers and department heads would rather resign his position and abandon his connection with AMORC than allow members to believe that he has any specially divine Master, unique, divine powers and abilities, or is the reincarnation of any Great Master, or is in daily or hourly companionship with an invisible Master or group of them to such an extent as to be under their control and direction.

We want our members to look upon us as sane and rational individuals, holding our positions, not by any divine right, but by the right of diligent service, sane thinking, careful management, dignified conduct, and unstinted service to the members. We do not want in our organization as officer or member anyone who is beginning to think that he is developing a unique trait of spirituality, a special form of divine power, or a unique cosmic position.

We want always to be sane and rational human beings, dealing with sane and rational human beings in a sane and rational manner. We hope in this way to continue to serve our membership and to present ourselves to the world in the same honest and sincere manner as have the past officers and directors of the Rosicrucian activities in all parts of the world.

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.



# 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.

**March:** Helmut Schmidt, Chancellor, West Germany, is the personality for the month of January.  
The code word is NAT.

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



JULIUS K. NYERERE

**May:** Julius K. Nyerere, President, Tanzania, will be the personality for March.  
The code word will be NAT.



HELMUT SCHMIDT



FRANCISCO M. BERMUDEZ

**June** Francisco M. Bermudez, President, Peru, will be the personality for April.  
The code word will be JOLE.



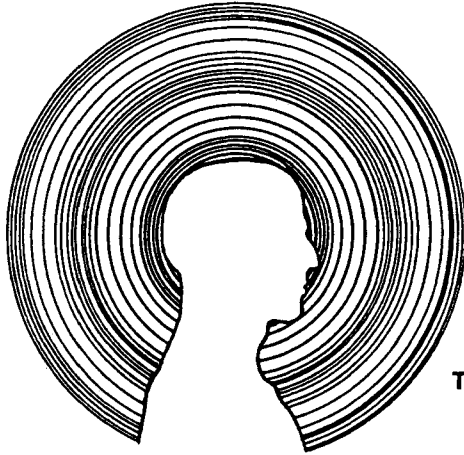
**Cover** Our cover features the attractive island of Curaçao in the Caribbean, with its large fishing fleet. A part of the Dutch Antilles and now semi-independent, Curaçao has access to an excellent food supply, domestically and for export, consisting of varieties of fish found in the Caribbean Sea.

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(Photo by AMORC)







# Mysteries of the Mind

A Seminar  
presented by  
The Rosicrucian Order, AMORC

Edmonton, Canada  
Sunday, April 29, 1979  
Jubilee Auditorium  
114 St. & 87 Ave., Edmonton

*ESP, Auras, Intuition,  
Karma, Energy Fields,  
Meditation, Psychic Phenomena,  
The Mind: Levels of Consciousness*

The Seminar will feature qualified speakers who have worked with the higher powers of the mind. **LEARN HOW TO APPLY NATURAL CREATIVE PSYCHIC LAWS TO BETTER YOUR LIFE!**

Seminar Desk  
The Rosicrucian Order, AMORC  
P.O. Box 8416, Postal Station "F"  
Edmonton, Alberta T6H 4W6  
Phone: (403) 420-0086  
Registration Fee: \$10.00

***Soul is not a thing. It is an experience; an experience for which man ever gropes for words to express it.***

**—Valdivar**

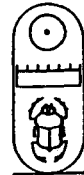
## ***When You Change Your Address . . .***

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.

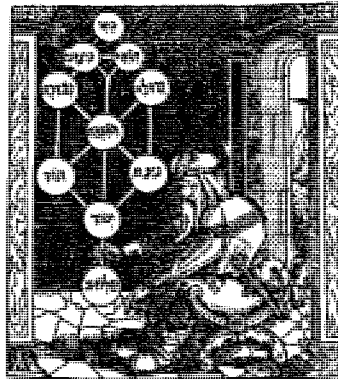


# ROSE-CROIX UNIVERSITY

## Summer Session Samples

### *Kabala*

*June 18-23*

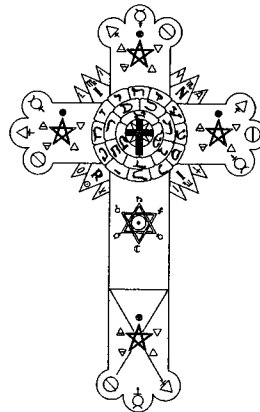


The word "Kabala" means tradition. It is esoteric Jewish mysticism, the basic philosophy of which is rooted in the Biblical Books of Moses, the Talmud, the Sepher Yezirah (Book of Creation), the Zohar (Book of Splendours), and other writings. The course examines the sources, ideas, symbols, and natural laws of Kabbalistic tradition, the symbolic function of which is to attain mystical union.

### *Hermetic Philosophy*

*July 2-7*

This fount of knowledge which arose from the mystery schools of ancient Egypt is amazingly complete in that it embraces the fundamentals of nearly every phase of human endeavor. Alchemy, its historical origins and concepts, support this study as hermetic philosophy and alchemy share many symbols. Finally, the course is completed by a study of Rosicrucian symbolism, linking the Hermetic and Alchemical Rose Cross to the secret symbols of the Rosicrucians.



For more information on 22 other courses offered during Rose-Croix University, as well as an application and fee schedule, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95191, U. S. A.

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# The Continuing Trial

*(continued from page 13)*

Psychic development takes place within the individual. It is man's expanding knowledge of his soul and of his psychic constitution that will cause him individually to evolve. Society can only evolve to the extent that the individual who composes society evolves. Consequently, the ideals that are to be found in man's communication with his maker, with his source, and with the practice of tolerance in his own thinking, can only exist in society to the extent that individuals practice these principles in overt behavior.

If the human condition is going to improve and human society is going to evolve on a parallel with individual involvement, then man must extend his own thinking into the composite thought of society. This goal is very difficult to achieve. Rarely, except in the case of dictators, have ideas grown in society. But social evolution can be accomplished only when more and more individuals become conscious of their own nature, their own obligations and relationships with the Cosmic. When individual consciousness is expanded so that it includes more and more individuals, society in turn will become a better entity than it is today.

Nothing was settled in the trial of Socrates that was really important insofar as the issues are concerned. We must realize that the trial of Socrates is a trial that continues throughout human history and will probably affect human thought as long as human beings are intelligent entities. It is necessary for us also to realize that to bring an improved society into existence, it is necessary that we continue to review the concepts that were the issues of this trial. Tolerance is still the first necessity, and it must be practiced by the individual if he is to contribute to constructive changes in the society of which he is a part.

Socrates made a plea for the consideration of his behavior and his philosophy. Many of the statements Socrates made are as true today as they were when he made them. If individuals are to evolve and affect the whole of society, they must carry over into society the thinking and realization of their inner selves that will cause the individual to evolve. In conclusion, it might be well to examine a few of the statements made by Socrates in his own defense, of which I think the following is a summation of some of his principles:

"A man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doing right or wrong—acting the part of a good man or a bad. For know that this is the command of God: and I believe that no greater good has ever happened in the state than my service to the God. For I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvement of the soul." △

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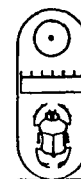
## The Privilege of Change

*(continued from page 10)*

How can one tell that he has had such an experience? Inner change through improvements in everyday action proclaims the initiate.

The splendor of these landmarks never fades. It needs no embellishments. For it is eternal youth and ageless age of the divine self revealed through the privilege of change.

△   △   △   △



# Rosicrucian Activities

## Around the World

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**B**RIGADIER ALFRED DAVEY, 71, of the Salvation Army was recently awarded the Rosicrucian Humanitarian Award by Frater Albert Rasche at a meeting of the Salvation Army Advisory Board in Pickens County, South Carolina.

Mr. Davey, an ex-miner, thinks of his work in the community as "mining for human diamonds." In the many years of his efforts to this end, however, he never earned more than \$77.50 per week. Despite his low wages, the three Davey children are all college graduates. One is a doctor, one a nurse, and the third child is a college professor. "I have completed over 53 years of service in the Salvation Army, working among the under-privileged . . . , and this is the first distinction I have received," explained Mr. Davey. "This award is the result of God and Man uniting for human up-lift."



*Brigadier Alfred Davey (left) of the Salvation Army receives the Rosicrucian Humanitarian Award from Frater Albert Rasche in Pickens County, South Carolina.*

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Mrs. Violet "Vi" Thompson was presented the Rosicrucian Humanitarian Award by Charles Lockhart at a recent meeting of the American Association of Retired Persons in Chimacum, Washington. Mrs. Thompson is the retired director of the Jefferson County Neighborhood Center. She worked with that organization and in the community for

nine years. It is through her efforts that many of the much needed services and neighborhood programs were developed in the center. Known for her hard work and long hours as director of the center, Mrs. Thompson, though retired, continues her fraternal efforts in volunteer service with her church and in her community.

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Frater Harry Bersok, Director of AMORC's Department of Instruction, and his wife, Cherie, recently returned from a lecture tour of several Regional Conclaves.

The Bersoks started with the Caribbean Regional Conclave in Kingston, Jamaica, hosted by St. Christopher Lodge. An excellent feeling of harmony was brought about by inspiring convocations, demonstrations, a ritual drama, and entertainment which proved to be the highlight

of the program. It was a memorable evening for the Bersoks and their new-found friends. They also had the pleasure of an audience with his Excellency the Governor General of Jamaica, the most Honorable Florizel Glasspole, and the mayor of Kingston. Frater Desmond Gordon was chairman for this successful event.

Next stop—New York City and the North Atlantic Conclave. Almost 500 members were entertained by two ex-

cellent ritual dramas and other Rosicrucian activities. The Degree Forum classes were enthusiastically received as were the Artisan class and Temple experiments. A banquet and disco dance topped off the event. Special consideration should be given to Richard Post, Conclave Chairman, for the excellent manner in which all activities were handled.

The last leg of the tour brought the Bersoks to Oklahoma City for the Southwestern Regional Conclave. Frater Bersok was privileged to meet Mayor Patience Latting, who presented him with a proclamation selecting Saturday, October 28,

1978, as "Rosicrucian Day." Radio station KTOK's John Dayle interviewed Frater Bersok on his popular talk show program. His kind consideration and objectivity are appreciated. Les Wilson, chairman of this most successful conclave should be commended. The program included an inspiring lecture by Past Grand Councilor Dr. W. H. Clark, a special Celestial Sanctum exercise, and other outstanding activities.

The Bersoks are grateful for the memories they have brought back with them and wish to extend their personal regards and thanks to all who participated in the conclaves.

### 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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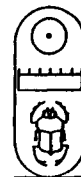
An interesting discourse, "Music For Meditation," will be sent *without cost* when you subscribe or resubscribe to the *Rosicrucian Digest* for one year at the regular rate of \$7.00.\* When writing, ask for the manuscript by name.\*\*

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† Under the Nordic Grand Lodge (See Scandinavia).

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Rouen (Seine-Maritime): Renaissance Pronaos  
Saint-Amand-les-Eaux (Nord): Paix Profonde Pronaos  
Saint-Cloud (Hauts-de-Seine): Marcelle Bellofiore Pronaos  
Saint-Dizier (Haute-Marne): Kappa Pronaos  
Saint-Etienne (Loire): Flamme Chapter  
Saint-Germain-en-Laye (Yvelines): Raymond Andrea Pronaos  
Saint-Fourçain-sur-Sioule (Allier): Ta Noutri Pronaos  
Saint-Quentin (Aisne): Kut-Hu-Mi Pronaos  
Saint-Bambert-d'Albon (Drôme): Tiyi Pronaos  
\*Strasbourg (Bas-Rhin): Galilée Lodge  
Thalré d'Aunis (Charente-Maritime): Osiris Chapter  
Toulon (Var): Hermès Chapter  
Toulouse (Haute-Garonne):  
\*Clemence Isaure Lodge  
\*Raymond VI Lodge  
Touquin (Seine-et-Loire): Khepher Pronaos  
Tours (Indre-et-Loire): Blaise Pascal Chapter  
Troyes (Aube): Aurore Pronaos  
Valence (Drôme): Sapientia Pronaos  
Vannes (Morbihan): Vérité Pronaos  
\*Versailles (Yvelines): Georges Morel Lodge  
Vesoul (Haute-Saône): Lux Rosae Pronaos  
Vienne (Isère): Cybèle Pronaos
- \*Villeneuve-Saint-Georges (Val-de-Marne): Robert Quillé Lodge  
Vitry-sur-Seine (Val-de-Marne): Nout Pronaos  
Viviers (Ardèche): Hugues de Payns Pronaos  
‡ FRENCH GUIANA  
Cayenne: Pythagore Chapter  
‡ GABON  
Lambaréné: Sossa Simawango Maurice Pronaos  
Libreville: Anaxagore Chapter  
Port Gentil: Amenhotep IV Pronaos  
GERMANY  
Grand Lodge of AMORC of Germany, 757 Baden-Baden 2, Lessingstrasse 1, West Germany. Other subordinate bodies of the Grand Lodge of Germany will be indicated under other countries by this symbol §.  
Berlin: Echnaton Pronaos  
Bielefeld: Nikolaus Kopernikus Pronaos  
Bremen: Jakob Böhme Pronaos  
\*Dortmund: Heinrich Khunrath Lodge & Pronaos  
Düsseldorf: Johannes Kepler Pronaos  
\*Frankfurt am Main: Michael Maier Lodge & Pronaos  
Freiburg im Breisgau: Johannes Amos Comenius Pronaos  
\*Hamburg: D.O.M.A. Chapter & Pronaos  
Hannover: Leibniz Pronaos  
Heidelberg: Nofretete Pronaos  
Karlsruhe: Hermes Trismegistos Pronaos  
Kassel: Meister Eckehard Pronaos  
Kiel: Saint Germain Pronaos  
Köln: Empedokles Chapter & Pronaos  
Lübeck: Der Holstentor Pronaos  
Munich: Kut-Hu-Mi Chapter & Pronaos  
Nürnberg: Johannes Kelpius Pronaos  
Saarbrücken: René Descartes Pronaos  
Stuttgart: Simon-Studion Chapter & Pronaos  
Würzburg: Helios Pronaos  
GHANA  
Accra: Accra Chapter  
Kumasi: Kumasi Chapter  
Sekondi-Takoradi: Takoradi Pronaos  
Sunyani: Sunyani Pronaos  
Tamale: Tamale Pronaos  
GREECE  
Athens: Athens Pronaos  
GRENADA  
St. George's: St. George's Pronaos  
‡ GUADELOUPE  
Basse-Terre: Champollion Pronaos  
Pointe-à-Pitre: Parménide Chapter  
GUATEMALA  
\*Guatemala: Zama Lodge  
Quezaltenango: Mahatma Gandhi Pronaos  
GUYANA  
Georgetown: Roraima Pronaos  
‡ HAITI  
\*Cap-Haïtien: Jeanne Guesdon Lodge  
Gonaïves: Akhenaton Pronaos  
Les Cayes: Les Incas Pronaos  
\*Port-au-Prince: Martinez de Pasqually Lodge  
Saint Marc: Saint Marc Pronaos  
‡ HAUTE-VOLTA  
Bobo-Dioulasso: Platon Pronaos  
Ouagadougou: Jeanne Guesdon Pronaos  
HONDURAS  
San Pedro Sula: San Pedro Sula Chapter  
Tegucigalpa: Francisco Morazan Chapter  
‡ ICELAND  
Reykjavik: Atlantic Pronaos  
ISRAEL  
Haifa: Haifa Pronaos  
Tel Aviv: Sinai Pronaos  
ITALY  
Grand Lodge of AMORC of Italy, 7 Via Ximenes, Rome, Italy 00197  
Bologna: Dante Alighieri Pronaos  
Milan: Erba Pronaos  
Palermo: Plotino Pronaos  
Rome: H. Spencer Lewis Pronaos  
Venice: La Serenissima Pronaos  
‡ IVORY COAST  
Abengourou: Alban et Juliette Guedet Chapter  
\*Abidjan: Albert Ahouné Lodge  
Aboisso: Amour Pronaos  
Adzope: Jean-Jacques Rousseau Pronaos  
Agboville: Jacob Boehme Pronaos  
Bondoukou: Démocrite Pronaos  
\*Bongouanou: Lumière Lodge  
\*Bouaké: Louis Koblan Diessy Hudson Lodge  
Dabou: Moria El Chapter  
Daloa: Hieronymus Pronaos  
Dimbokro: Robert Bangert Pronaos  
Divo: Socrate Lodge  
Perkessédougou: Étoile du Nord Pronaos  
\*Gagnoa: Aton Lodge  
Grand Bassam: Adon-Ai Pronaos  
Korhogo: Yves Nadaud Pronaos  
Man: Harmonie Chapter

(Directory Continued on Next Page)



San Pedro: Félicité Chapter  
 Sassandra: Thalès Pronaos  
 Séguéla: Anaximandre Pronaos  
 Tiassale: Vie Pronaos  
 \*Tamoussokro: Edith Lynn Lodge  
 Topoungon: Empédocle Pronaos

**JAMAICA**  
 \*Kingston: Saint Christopher Lodge

**JAPAN**  
 Grand Lodge of Japan, AMORC,  
 49-16, Wakamiya 2-CHOME  
 Nakano-Ku, Tokyo 165 Japan

‡ **LUXEMBOURG**  
 Luxembourg: Aube Pronaos

‡ **MALI**  
 Bamako: Harmonie Pronaos

‡ **MARTINIQUE**  
 \*Port-de-France: Amon-Ra Lodge  
 La Trinité: Fraternité Pronaos  
 Le Marin: Héliopolis Pronaos  
 Saint Pierre: Mont Pelée Pronaos

‡ **MAURITIUS**  
 Rose Hill: Mahé de Labourdonnais Pronaos

**MEXICO**  
 Acapulco, Guerrero: Acapulco Chapter  
 Chihuahua, Chih.: Iluminación Chapter  
 Ensenada, B. C.: Alpha-Omega Chapter  
 Guadalajara, Jalisco: Guadalajara Chapter  
 Hermosillo, Sonora: Hermosillo Pronaos  
 Juárez, Chih.: Juárez Chapter  
 Matamoros, Tamps.: Aristóteles Chapter  
 Mexicali, B. C.: Chichen-Itza Chapter  
 Mexico, D. F.:  
 \*Quetzalcoatl Lodge  
 Teotihuacan Pronaos  
 Monclova, Coah.: Monclova Pronaos  
 \*Monterrey, N. L.: Monterrey Lodge  
 Nueva Rosita, Coah.: Rosita Pronaos  
 Nuevo Laredo, Tamps.: Nuevo Laredo Chapter  
 Poza Rica, Ver.: El Fajín Pronaos  
 Puebla, Pue.: Tomatihu Chapter  
 Reynosa, Tamps.: Reynosa Chapter  
 Saltillo, Coah.: Saltillo Pronaos  
 San Luis Potosí, S.L.P., Evolución Pronaos  
 Tampico, Tamps.: Tampico Chapter  
 \*Tijuana, B.C.: Cosmos Lodge  
 Veracruz, Ver.: Zoroastro Chapter  
 Villahermosa, Tab.: Tabasco Pronaos

**NETHERLANDS**  
 Grand Lodge of AMORC of the Netherlands,  
 Postbus 53031, The Hague—2505  
 AA Holland.  
 Other subordinate bodies of the Grand Lodge of  
 the Netherlands will be indicated under other  
 countries by this symbol ☉.

Alkmaar: Aquarius Pronaos  
 Amersfoort: Osiris Chapter  
 Amsterdam: Jan Coops Chapter  
 Arnhem: Chepera Pronaos  
 Bijlmermeer: Ichnaton Pronaos  
 Dordrecht: De Brug Pronaos  
 Eindhoven: Horus Chapter  
 Groningen: Cheops Pronaos  
 Haarlem: Aton Pronaos  
 Hengelo: Ankh Pronaos  
 Leeuwarden: It Ljocht Pronaos  
 Leiden: Amon-Re Pronaos  
 Maastricht: Maat Chapter  
 Nijmegen: Thot Pronaos  
 Rotterdam: Spinoza Chapter  
 \*The Hague: Isis Chapter  
 Utrecht: Atlantis Chapter

**NETHERLANDS ANTILLES**  
 St. Nicolas, Aruba: Aruba Chapter  
 Willemstad, Curaçao: Curaçao Chapter

‡ **NEW CALEDONIA**  
 Nouméa: Dokamo Chapter

**NEW ZEALAND**  
 \*Auckland: Auckland Lodge

**NICARAGUA**  
 Corinto: Corinto Pronaos  
 León: León Pronaos  
 Managua: Martha Lewis Chapter

**NIGERIA**  
 Aba, Imo: Socrates Chapter  
 Abeokuta, Ogun: Abeokuta Pronaos  
 Abonnema, Rivers: Abonnema Pronaos  
 Asaba, Bendel: Asaba Pronaos  
 Auchi, Bendel: Auchi Pronaos  
 \*Benin City, Bendel: Benin City Lodge  
 Bori, Rivers: Bori Pronaos  
 \*Calabar, Cross River: Apollonius Lodge  
 Eket, Cross River: Eket Pronaos  
 Enugu, Anambra: Kroomata Chapter  
 Ibadan, Oyo: Alcuin Chapter  
 Ibusa, Bendel: Ibusa Pronaos  
 Ihiala, Anambra: Ihiala Pronaos  
 Ikot Abasi, Cross River: Ikot Abasi Pronaos  
 Ilorin, Kwara: Ilorin Pronaos  
 Jos, Plateau: Star of Peace Chapter

Kaduna, Kaduna: Morning Light Chapter  
 Kano, Kano: Kano Chapter  
 Kwale, Bendel: Illuminati Pronaos  
 \*Lagos, Lagos: Isis Lodge  
 Maiduguri, Borno: Maiduguri Pronaos  
 New Bussa, Kwara: New Bussa Pronaos  
 Nsukka, Anambra: Nsukka Chapter  
 Ogoja, Cross River: Ogoja Pronaos  
 Ogwashi-Uku, Bendel: Aniocha Pronaos  
 Okrika, Rivers, Okrika Pronaos  
 Onitsha, Anambra: Onitsha Chapter  
 Orerokpe, Bendel: Orerokpe Pronaos  
 Orlu, Imo: Orlu Pronaos  
 Owerri, Imo: Owerri Chapter  
 Ozoro, Bendel: Ozoro Pronaos  
 \*Port Harcourt, Rivers: Thales Lodge  
 \*Sapele, Bendel: Nirvana Lodge  
 Ughelli, Bendel: Ughelli Pronaos  
 Umuahia, Imo: Umuahia Chapter  
 Umunede, Bendel: Umunede Pronaos  
 Uromi, Bendel: Uromi Pronaos  
 Uyo, Cross River: Uyo Chapter  
 Warri, Bendel: Warri Chapter  
 Zaria, Kaduna: Osiris Chapter

† **NORWAY**  
 Oslo: Marcello Haugen Chapter  
 Trondheim: Nidaros Pronaos

**PANAMA**  
 Changuinola: Changuinola Pronaos  
 Chitré: Centales Pronaos  
 Colón: Arnon Raa Pronaos  
 David: David Chapter  
 \*Panama: Panama Lodge  
 Puerto Armuelles: Puerto Armuelles Pronaos

**PERU**  
 Arequipa: Arequipa Pronaos  
 Chiclayo: Chiclayo Pronaos  
 Iquitos: Iquitos Pronaos  
 \*Lima: AMORC Lodge of Lima

**PHILIPPINES**  
 Manila: Philippine Pronaos

‡ **REUNION**  
 \*Saint-Denis: Maat Lodge  
 Saint-Pierre: Croix du Sud Pronaos

**RHODESIA**  
 Salisbury: Flame Lily Chapter

**SCANDINAVIA**  
 Nordic Grand Lodge, Box 7090 S-40232, Göte-  
 borg 7, Sweden. Other subordinate bodies of the  
 Nordic Grand Lodge in Denmark, Finland, Ice-  
 land, Norway, and Sweden will be indicated by  
 this symbol †.

**SCOTLAND**  
 Edinburgh: Edinburgh Pronaos  
 Glasgow: Clydesdale Pronaos

‡ **SENEGAL**  
 Dakar: Karnak Chapter

**SIERRA LEONE**  
 Freetown: Freetown Pronaos

**SINGAPORE**  
 Singapore: Singapore Chapter

**SOUTH AFRICA**  
 Bloemfontein, O. F. S.: Bloemfontein Pronaos  
 Cape Town, Cape Province: Good Hope Chapter  
 Durban, Natal: Natalia Chapter  
 \*Johannesburg, Transvaal: Southern Cross Lodge  
 Port Elizabeth, Cape Province: Port Elizabeth  
 Pronaos  
 Pretoria, Transvaal: Pretoria Pronaos

**SPAIN**  
 Barcelona: Ramon Llull Pronaos  
 Las Palmas de Gran Canaria: Alcorac Pronaos  
 Madrid: Columbus Pronaos  
 Santa Cruz de Tenerife: Abora Pronaos  
 Tarrasa: Thot Pronaos  
 Zaragoza: Zaragoza Pronaos

☉ **SURINAME**  
 Moengo: Kandra-Faja Pronaos  
 Paramaribo: Paramaribo Chapter

**SWEDEN**  
 Göteborg: Göteborg Chapter  
 Malmö: Heliopolis Chapter  
 Stockholm: Svithjod Pronaos  
 Västerås: Västerås Pronaos  
 Vettlanda: Smolandia Pronaos

**SWITZERLAND**  
 ‡Basel: Dr. Franz Hartmann Pronaos  
 ‡Bellinzona: Léonard de Vinci Pronaos  
 ‡Bern: Ferdinand Hodler Pronaos  
 ‡Bienne: Maître Képlius Pronaos  
 ‡Genève: H. Spencer Lewis Lodge  
 ‡Grandson: Pax Cordis Lodge  
 ‡La Chaux-de-Fonds: Tell-El-Amarna Pronaos  
 ‡Lausanne: Renaissance Pronaos  
 ‡St. Gallen: Pythagoras Pronaos  
 ‡Sion: Gladys Lewis Pronaos  
 ‡Zurich: El Moria Chapter

‡ **TAHITI**  
 Papeete: Lémurie Pronaos

(Directory Continued on Next Page)

‡ TOGO

Anecho: Hiéronymus Pronaos  
 Atakpamé: Vintz Adama Chapter  
 Dapaon: Mahoubezo Pronaos  
 Hahotoe: El Moria Pronaos  
 Lama-Kara: Le Verseau Pronaos  
 \*Lomé: Francis Bacon Lodge  
 Mango: Veritas Pronaos  
 Nuatja: Lumière Pronaos  
 Palimé: Héraclite Pronaos  
 Sokode: H. Spencer Lewis Pronaos  
 Tsévié: Socrate Pronaos

TRINIDAD-TOBAGO

Port-of-Spain: Port-of-Spain Chapter

UNITED STATES

ALABAMA

Birmingham: Birmingham Pronaos

ALASKA

Anchorage: Anchorage Pronaos

ARIZONA

Phoenix: Phoenix Chapter

ARKANSAS

Little Rock: Evolving Rose Pronaos

CALIFORNIA

Bakersfield: Tremblor Pronaos  
 Carmel: Monterey Pronaos  
 Costa Mesa: Pronaos by the Sea  
 Fresno: Fresno Pronaos  
 \*Long Beach: Abdjel Lodge  
 \*Los Angeles: Hermea Lodge  
 \*Oakland: Oakland Lodge  
 Pasadena: Akhnaton Chapter  
 Sacramento: Clement E. Le Brun Chapter  
 San Carlos: Peninsula Chapter  
 San Diego: San Diego Chapter  
 \*San Francisco: Francis Bacon Lodge  
 San Luis Obispo: San Luis Obispo Pronaos  
 Santa Barbara: Santa Barbara Pronaos  
 Santa Cruz: Rose Chapter  
 Santa Rosa: Santa Rosa Pronaos  
 \*Sepulveda: San Fernando Valley Lodge  
 Vallejo: Vallejo Chapter  
 Whittier: Whittier Chapter

COLORADO

Colorado Springs: Pronaos of the Sun  
 \*Denver: Rocky Mountain Lodge

CONNECTICUT

Hartford: Hartford Pronaos  
 Stratford: Pyramid Pronaos

DELAWARE

Wilmington: Wilmington Pronaos

DISTRICT OF COLUMBIA

Washington: Atlantis Chapter

FLORIDA

Fort Lauderdale: Fort Lauderdale Chapter  
 Fort Myers: Fort Myers Pronaos  
 Jacksonville: Jacksonville Pronaos  
 \*Miami: Miami Lodge  
 Miami Beach: Miami Chapter  
 Orlando: Orlando Pronaos  
 St. Petersburg: Aquarian Chapter  
 West Palm Beach: West Palm Beach Pronaos

GEORGIA

Atlanta: Atlanta Chapter

HAWAII

Honolulu: Honolulu Pronaos

ILLINOIS

\*Chicago: Nefertiti Lodge

INDIANA

Evansville: Evansville Pronaos  
 Hammond: Calumet Chapter  
 Indianapolis: Indianapolis Pronaos  
 Terre Haute: Franz Hartmann Pronaos

KENTUCKY

Louisville: Bluegrass Pronaos

LOUISIANA

Baton Rouge: Baton Rouge Pronaos  
 New Orleans: New Orleans Chapter

MARYLAND

Baltimore: Chesapeake Pronaos

MASSACHUSETTS

\*Boston (Allston): Johannes Kelpius Lodge

MICHIGAN

\*Detroit: Thebes Lodge  
 Flint: Moria El Chapter  
 Grand Rapids: Grand Rapids Pronaos  
 Kalamazoo: Kalamazoo Pronaos  
 Lansing: Leonardo da Vinci Chapter

MINNESOTA

Minneapolis: Essene Chapter

MISSOURI

Kansas City: Kansas City Pronaos  
 \*Saint Louis: Saint Louis Lodge

NEVADA

Las Vegas: Las Vegas Pronaos  
 Reno: Reno Pronaos

NEW JERSEY

Union City: H. Spencer Lewis Chapter

NEW MEXICO

Albuquerque: Desert Rose Pronaos

NEW YORK

Buffalo: Rama Chapter  
 Jamestown: Jamestown Pronaos  
 Latham: Albany Pronaos  
 \*New York: New York City Lodge  
 Rochester: Cromaat Pronaos  
 Staten Island: Staten Island Pronaos  
 Syracuse: Syracuse Pronaos  
 Westbury, Long Island: Sunrise Chapter  
 White Plains: Thomas Paine Chapter

NORTH CAROLINA

Charlotte: Charlotte Pronaos  
 Raleigh: Triangle Rose Pronaos

OHIO

Akron: Akron Pronaos  
 Cincinnati: Cincinnati Chapter  
 Cleveland: Aton-Ra Chapter  
 Columbus: Helios Chapter  
 Dayton: Elbert Hubbard Chapter  
 Struthers: Youngstown Chapter  
 Toledo: Toledo Pronaos

OKLAHOMA

\*Oklahoma City: Amenhotep Lodge

OREGON

Eugene: Emerald Pronaos  
 Medford: Rose Mountain Pronaos  
 \*Portland: Enneadic Star Lodge

PENNSYLVANIA

Allentown: Allentown Chapter  
 \*Philadelphia: Benjamin Franklin Lodge  
 \*Pittsburgh: First Pennsylvania Lodge

PUERTO RICO

Arecibo: Arecibo Chapter  
 Caguas: Caguas Pronaos  
 Guayama: Guayama Pronaos  
 Mayaguez: Mayaguez Pronaos  
 Ponce: Ponce Chapter  
 \*Sanurce: Luz de AMORC Lodge

RHODE ISLAND

North Cumberland: Roger Williams Chapter

TENNESSEE

Chattanooga: Chattanooga Pronaos  
 Knoxville: Knoxville Pronaos  
 Memphis: Memphis Pronaos  
 Nashville: Zoroaster Pronaos

TEXAS

Austin: Sa Ankh Pronaos  
 Bryan: Alpha Draconis Pronaos  
 Corpus Christi: Corpus Christi Chapter  
 \*Dallas: Triangle Lodge  
 \*Houston: New Atlantis Lodge  
 Lubbock: Llano Estacado Pronaos  
 Odessa: Permian Basin Pronaos  
 San Antonio:  
 Mystical Rose Pronaos  
 Universo Pronaos

UTAH

Salt Lake City: Diana Chapter

VIRGINIA

Norfolk: Tidewater Pronaos  
 Richmond: Richmond Pronaos

WASHINGTON

\*Seattle: Michael Maier Lodge  
 Spokane: Spokane Pronaos

WISCONSIN

Madison: Madison Pronaos  
 Milwaukee: Karnak Chapter

URUGUAY

\*Montevideo: Titurel Lodge

VENEZUELA

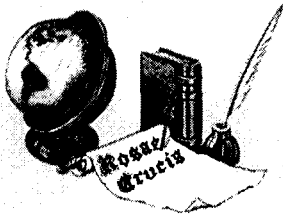
Acarigua, Portuguesa: Luz de Portuguesa Pronaos  
 \*Barquisimeto, Lara: Barquisimeto Lodge  
 Bolívar, Bolívar: Angostura Pronaos  
 \*Caracas, D.F.: Alden Lodge  
 Cumaná, Sucre: Luz de Oriente Pronaos  
 El Venado, Zulia: El Venado Pronaos  
 Guatire, Miranda: Guatire Pronaos  
 La Victoria, Aragua: Luz y Armonia Pronaos  
 Maiquetia, D.F.: Plotino-Maiquetia Chapter  
 \*Maracaibo, Zulia: Cenit Lodge  
 Maracay, Aragua: Lewis Chapter  
 Mérida, Mérida: Dalmau Pronaos  
 Puerto Cabello, Carabobo: Puerto Cabello Chapter  
 Puerto La Cruz, Anzoátegui: Delta Pronaos  
 Punto Fijo, Falcón: Punto Fijo Pronaos  
 San Cristóbal, Tachira: Kut-Hu-Mi Pronaos  
 San Felipe, Yaracuy: Yaracuy Pronaos  
 San Felix, Bolívar: Luz de Guayana Pronaos  
 \*Valencia, Carabobo: Valdivar Lodge  
 Valera, Trujillo: Menes Pronaos  
 Valle de la Pascua, Guárico: La Pascua Pronaos

WALES

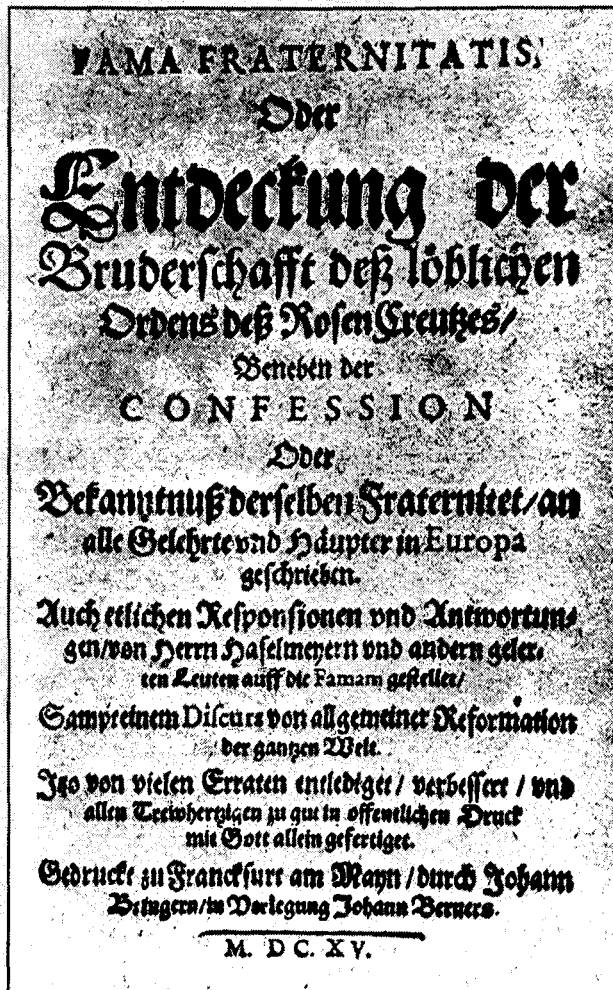
Cardiff: Cardiff Pronaos

‡ ZAIRE

\*Kinshasa: H. Spencer Lewis Lodge  
 Lubumbashi: St. Yves d'Alveydre Pronaos  
 Matadi: Henri Kunrath Pronaos  
 Mbanza-Ngungu: Grotte Dimba Pronaos



# From the Archives



Shown here is the title page from a combined edition of two very old and important Rosicrucian manuscripts—the Fama Fraternitatis and Confession. These two Rosicrucian manifestoes were printed together in this 1615 edition. For more information about these two manifestoes, please see the accompanying text.

This is one of a series of authentic works found in the archives of the Rosicrucian Order, AMORC.

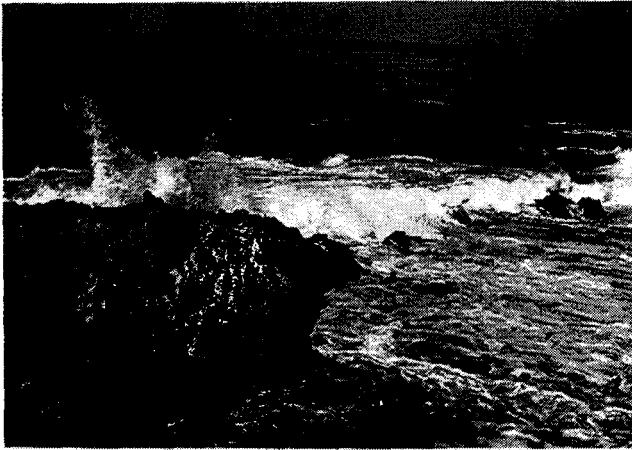
Two ROSICRUCIAN Manifestoes were printed together in this 1615 edition.

They are the *Fama of the Fraternity or the Discovery of the Brotherhood of the Commendable Order of the Rosy Cross and the Confession or Acknowledgement of the Same Fraternity.*

Together with the *Chymical Marriage of C. R. C.* they are an allegory of Christian Rosencreutz, the traditional founder of the Fraternity. In the Fama he went to the Holy Land and became acquainted with the wise men, and he went to Egypt and Fez where he found better grounds of his faith agreeable with the harmony of the whole world.

He went to Spain to show them what he had learned, but they rejected it. Finally he returned to Germany and built a fitting habitation on a little hill where rested a cloud. He bound three of his brethren to him to be faithful and secret. After this manner began the Fraternity of the Rosy Cross. They received four more into the Fraternity, their work being to commit to writing what C. R. C. taught them. They separated and went to several countries so that their Axiomata might be examined by the learned.

The third succession of members found the tomb of C. R. C. on which were engraved the words, "I have made this sepulcher for me a compendium of the one universe." The Confession was addressed to the learned who were to consider whether they would take part in the Fraternity, a brotherhood in learning and illumination with a philosophy which is the sum and foundation of all sciences and arts. These teachings are symbolized by the tomb.—RP



# ODYSSEY

## The Open Door

ON JUNE 27, 1880, a bright, blue-eyed baby girl was born to a Tuscumbia, Alabama, newspaper editor and his young wife. Nineteen months later, the child became ill with a high fever—and the dark, silent world of Helen Keller began.

Later, Helen was able to write of her early life as “a phantom living in a no-world,” but during that time, she had no real means of communication and her frustration expressed itself in violent temper tantrums. Relatives begged the Kellers to “put the child away,” but Helen’s mother especially was convinced of her daughter’s intelligence and she continued to seek help for her.

In 1887, a stubborn, half-blind, 21-year-old Irish girl was sent to the Kellers to be Helen’s teacher. She was never to leave her. Anne Sullivan brought language to the blind, deaf child, but more than that, she brought her life. Helen called her Teacher, and her arrival, the “birthday of my soul.”

The Kellers gained faith in Teacher’s ability as Helen progressed rapidly in her studies. She learned the manual alphabet, Braille, and in 1890 she actually spoke her first words, “I am not dumb now.” After much hard work and preparation, Helen graduated *cum laude* from Radcliffe College in 1904. By this time, she had already published her first book, *The Story of My Life*. At Helen’s insistence, Teacher married the man who helped edit the book, John Macy.

It was then that the young woman wondered what she should do with her life. Helen did not want to take charity, stay at home, feel useless. The answer came to her as she remembered a party she gave as a child to help Tommy Stringer, a blind eight-year-old. Helen’s dream took form—she would help the blind as she herself had been helped. Thus began a life of endless devotion to her purpose. Helen and Teacher traveled all over the world, visiting children, soldiers, hospitals, and schools for the blind, leaving love and comfort in their wake. They were assisted by Polly Thomson, an energetic, young Scottish woman. John Macy had died, Teacher’s health was failing and Polly often took her place as Helen lectured, wrote, taught, and raised money to provide books, records, aids, and schools for those to whom she gave her life. One wounded soldier wrote a poem:

*Fools, they! They call her blind!  
They call her blind, yet she can lead  
A thousand soul-sick men  
From cold gray stones and make  
them heed  
The song of wind and rain.*

Anne Sullivan Macy died in 1936, yet as her heart was crying, Helen knew she must continue her work. Her faith in God supported her spirits and Helen remarked to a friend, “People think Teacher has left me, but she is with me all the time.” Polly took over full-time as Helen’s companion, interpreter, and secretary. She guarded Helen’s privacy, organized her tours, and was her closest friend.

Helen was 88 years old when she died in 1968. She opened the door to life for countless disabled persons and her example continues today in a world where more and more people are pushing aside their handicaps and building useful, satisfying lives. *The Open Door*, a compilation of Helen’s richest thoughts, begins with this quotation: “When one door of happiness closes, another opens, but often we look so long at the closed door that we do not see the one which has been opened for us.”—LBS

