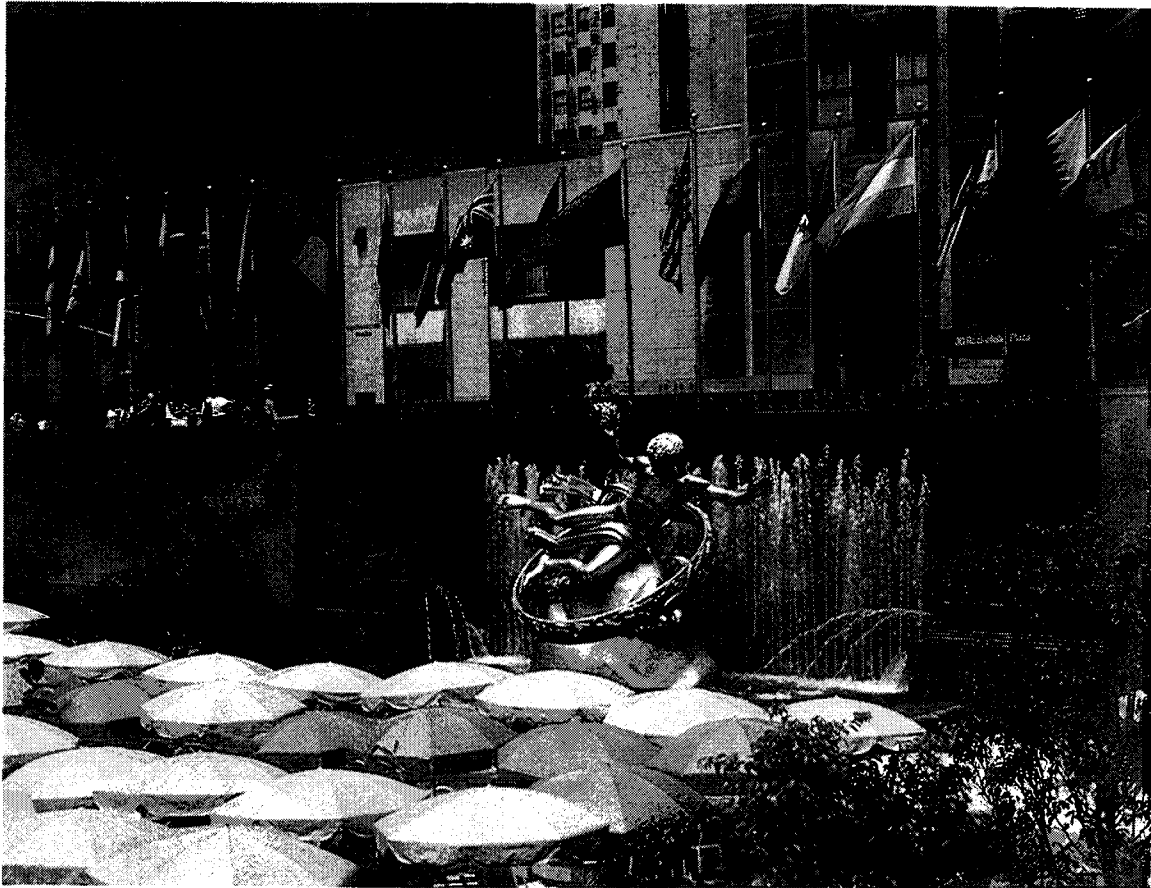


Rosicrucian Digest

February 1980 • \$1.00



Featuring:

- **Mysticism**
- **Science**
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Development of Psychic Sight

**Imagination: the Inward
Dream of the Soul**

AMORC Worldwide Directory

The Seal of Pharaoh Thutmose III

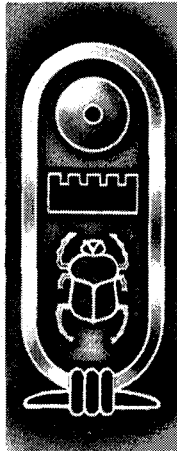
Founder of Ancient Mystery School

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



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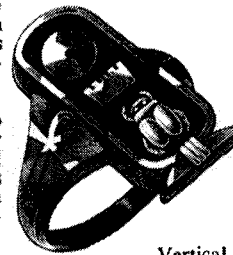
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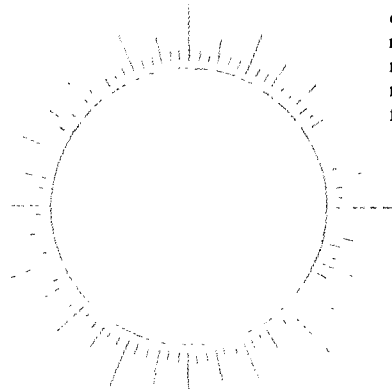
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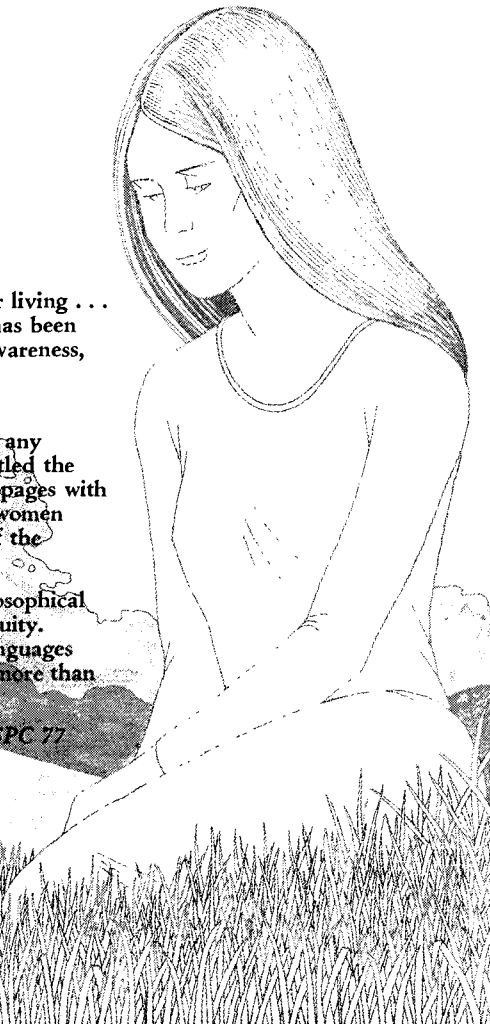
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NEW SUPREME COLOMBE » » »

AMORC's New Supreme Colombe, Donna L. Morgan, was duly installed November 20 in the Supreme Temple of the Rosicrucian Order (AMORC), San Jose, in accordance with the traditional ceremony. The Supreme Colombe functions primarily in the Supreme Grand Lodge Rosicrucian rituals.

Colombes are installed after attaining an age between ten and fourteen years and serve until the age of sixteen. Symbolically each Colombe represents *conscience* and *moral purity*. Their ritualistic robes are white, depicting this purity. The young girls selected have been trained for their ritualistic function. The Rosicrucian Order is not a religious sect, and therefore the rites are of a mystical, fraternal nature and perpetuate the traditions of the vestals of ancient Greece and Rome.

(Photo by AMORC)

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The Nature of Experience

THE WORD "EXPERIENCE" is one in common usage. However, this word has far greater depth of meaning than we ordinarily attribute to it. We are made aware of this when endeavoring to define just what *experience* is. Our first conclusion might be that experience is a state of realization, or an awareness of something. But let us look at that notion more critically. It is generally conceived that the phenomenon of consciousness is awareness and realization. Are consciousness and experience then identical? For example, would we say the sensation of warmth is an experience? Is an itch an experience? Every waking moment we are having such sense impressions as sights, sounds, and feelings. Do we ordinarily consider all of these as experiences?

Actually, however, when we refer to an experience we are concerned with differentiated states of consciousness, consisting of one or more impressions we have singled out from all else. By separating these sensations or ideas from others, we give them a distinct identity. Those sensations or ideas which we call experiences are, however, no different in essence than any other state of consciousness. We have merely conferred a prominence upon them because of their effect upon us—in other words, the attention they have attracted.

Our whole relationship to life depends upon these experiences, these forceful states of consciousness. They possess a definite intimacy, a very different relationship. These experiences may produce a specific emotional response such as love, fear, hatred, compassion, or an intellectual stimulus, causing a chain of contemplation and reasoning. These effects cause us to single out certain impressions from the whole stream of consciousness as an experience.

An experience, then, has other values to the self than just the sensations which are perceived. For example, in itself the sensation of cold is not an experience. But relating cold to an event connected with cold—that is, time, place, and the thoughts and emotions had—these elements make it an experience. Consequently, the experience is not a single sensation one has perceived, but part of a chain of thought aroused by sensations which then become an integral part of the experience.

Central Idea

Predetermined, that is, *purposeful* action may cause a series of sensations and perceptions to combine in a way that may be termed experience. For analogy, assume that one plans an adventure, a hazardous journey. Everything occurring within the time, space, and thought frame of that event, and thus related to it, composes an experience. In other words, a *central* idea must attach itself to other ideas for it to be termed an experience.

The central idea may either precede or follow the elements of sensation and perception which become attached to it. For example, let us say a person is a public health inspector assigned to investigate alleged unsanitary conditions in a public building. The initial purpose of his activity—the *central idea*—is the investigation of alleged unsanitary conditions. Whatever the inspector eventually exposes, what he finds, is related to his initial purpose—the central idea which motivated him. The central idea, therefore, expands by accretion to become an experience.

Conversely, one may have a number of perceptions that are quite diverse yet so related in time, place, and thought as to engender a central idea which represents them. This also constitutes an experience.





rience. To further clarify, let us assume that a manufacturer experiences a number of sudden cancellations of orders for his products and there is also a large return of shipments which he has made. Let us further assume that no explanation accompanied such occurrences. The idea arising from these circumstances is that something is seriously at fault with his product. This belief, be it right or wrong, becomes the *central idea* out of which combination of elements is born the *experience*.

Most of what we term experiences are but adventitious, haphazard occurrences. In other words, there is no predetermined or *willed* order by which the happenings are made to fall into place. One is therefore not the direct cause of such impressions entering his consciousness. From such dissimilar, unexpected impressions the individual may try to form a central idea, to piece them together into an understandable whole. However, the central idea arrived at in such an occurrence can be erroneous. This is especially detrimental if the central idea is used as a basis for future desired experiences.

Let us use another simple analogy to clarify this point. A number of unanticipated events may in their entirety be realized as pleasurable. From them one may develop a central idea as to how the events contributed to the pleasure had. Actually, however, the central idea may be quite *unrelated* to the events, and if it is used to cause similar pleasant experiences, it can result in failure.

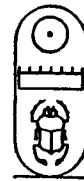
We often hear the expressions “learn from experience” and “profit by experience.” This immediately suggests that such experiences have a central idea. The individual, it is presumed, goes forth in the world to draw conclusions from phenomena and events which he encounters. He then learns that these occurrences were either beneficial or detrimental to him, and from such he forms a central idea that becomes the experience.

Planned Experience

A *planned experience* has far greater probability of becoming profitable in the sense of the personal satisfaction it may provide. In this instance the individual begins with a central point—that which is to be attained. The idea has never been objectified, but the individual hopes to substantiate it and have it become reality to him. The central idea he has established *suggests* to him possible elements, things, or conditions, which will bring it into existence as a reality. By having such a *planned* central idea he is then more conscious of those things which obviously would be unrelated to his goal or would obstruct it. Nevertheless, beginning a search for “profitable” experience with a central idea is no assurance that adverse, unexpected occurrences may arise, thus causing failure.

Many things learned from experience, though personally not harmful, are likewise of no great value in attaining intellectual or economic success, or happiness. Especially is this so if one does not at first proceed with a central idea. Many events are realized which bring about a seeming good in terms of essential or other satisfactions. However, they contribute little to the formation of a central idea that would qualify them as a “worthy, fruitful experience.”

In connection with the subject of *mysticism*, there is common reference to the



"mystical experience." Does the mystical aspirant have a *central idea* of specific phenomena that he desires to realize? Or are those things he perceives during his state of meditation to be just accepted as a mystical experience?

The mystical aspirant, if he has studied the basic principles of mysticism, would only have acquired an idea of what the experience *in general* should consist. For example, he may know that it should transcend any objective or common subjective state of consciousness. He may also expect it to be an unusual, emotional, and intellectual stimulus.

However, the mystical aspirant will have no previous idea as to the actual *particulars* that the hoped-for experience would reveal. Therefore, the experience is incomplete until impressions are realized which are thought to be *related* to the central idea of what the experience should consist. However, many attempting a mystical experience are often deluded by natural phenomena in their meditations. If, for example, they are staring fixedly at a bright light and then turn their eyes away, they may see complementary bright colors. This, however, is the visual phenomenon of *afterimages*—a phenomenon *not* caused psychically. Intense concentration (which should not occur during meditation), if sustained for a long period of time, can cause a nervous reaction

such as a twitching of the muscles. This too is often mistakenly construed as an aspect of the mystical experience.

For one who enters meditation with the purpose of having a mystical experience, what should be his *guide* as to its authenticity? The particular elements about the phenomenon vary with the individual. However, if these elements constitute a true mystical experience, they will fall into a certain general category which is accepted as a mystical state of consciousness.

Three Elements

The following is a simple guide to the reliability of such impressions—helping one to determine if they are the true elements of mystical experience. These elements are *beauty*, *tranquility*, and *illumination*. These three elements should compose the *central idea* of the mystical experience. But they should not be preconceived as particulars, in other words, imagined as specific things. One should not, for example, have in mind a definite image of mystical beauty. It should not consist of a particular form or of colors. Rather, the idea of beauty should be abstract. It should be a *harmony* of the senses—the visual, auditory, tactile, and olfactory. Such abstraction is like experiencing the totality of impressions composing a magnificent scenic vista. It is a

The Purpose of the Rosicrucian Order

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

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coalescence of the many particulars that make up the whole sensation of the beautiful.

The element of *tranquility* in meditation should also not be represented by any one thing or sensation. Mystical tranquility, in fact, should be a falling away of all individual things as the singleness of feelings or sensations. It is a state of absolute *imperturbability* of both body and mind, a kind of inexplicable bliss.

The third guide in the mystical experience, as said, is *illumination*. This is realized as a distinct clarity of the intellect. All doubt disappears; there is an

effusion of confidence that whatever is to be encountered intellectually the mind will be capable of coping with it. Subsequently, following the mystical experience the illumination may be objectified. It may take a noetic form, that is, as a great influx of intuitive ideas, of knowledge. This may be perhaps a clarification of what was once thought perplexing to the mind.

In conclusion, only when the elements of time, place, and the impressions of perception and conception are related to a *central idea*, do they become an experience. △

Order is but an accepted persistence of an act or arrangement.

—*Valdivar*



Cover One of the principal points of interest to the tourist in New York City is the famed Rockefeller Center. The attractive little oasis—Rockefeller Center Plaza—featured on our cover is located in a virtual canyon caused by the surrounding skyscrapers. In the summer a floral display, fountain, and colorful awnings invite the visitor to dine along the sunken plaza's perimeter, or stand along the nearby walls and photograph its

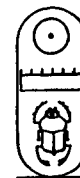
varying contrasts. In winter the central area is converted into an ice-skating rink upon which many celebrities perform. Along the rear wall is a figure in gold of the mythological character Prometheus, who stole fire from heaven for mankind.

The center derives its name from the famous industrialist, John D. Rockefeller, whose benefaction made it possible.

(Photo by AMORC)

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.



Ancient Egypt's Greatest Gift? The Memphite Stone

—by Dr. John Palo, B.S., D.C., F.R.C.—

WE THRILL over the artifacts of King Tut's tomb, stand in awe before the Sphinx, and the Gizeh pyramids overwhelm us—justly so. However, standing in the British Museum is a very old, black Egyptian stone slab that may be more important than all the above wonders. It is the Memphite creation stone. According to Egyptologist Dr. James H. Breasted, it contains "the oldest thoughts of men that have anywhere come down to us in written form." The Memphite stone tells the story of how creation takes place. Egyptologists agree this story was current in ancient Memphis as long as 5000 years ago.

The stone itself has seen hard times. For untold years this great document had been used as a bottom grinding stone for grain. Years of flour-making upon the stone obliterated the middle third of its inscribed message. Yet, that which is still legible succinctly presents man's earliest thoughts about how God creates, how man can create, the Logos, etc. Truly, this is one of our most important human documents.

But for the insight of one man, this ancient philosophical writing would have been lost to us. An eternal debt of gratitude is owed to the Ethiopian Egyptian Pharaoh Shabaka who made this writing available to us and those who follow us.

Shabaka ruled Egypt in the eighth century B.C. The stone states, "His majesty [meaning himself] wrote out this writing anew in the house of his father

Ptah-South-Of-His-Wall. His majesty had found it as a work of the ancestors, it having been eaten of worms and not legible from beginning to end. Then his majesty wrote it out anew, so that it was more beautiful than it was before." Shabaka's "eaten of worms" copy was probably of papyrus. Thanks to this Egyptian king's sense of value and foresight, he had the new copy etched into something more permanent—stone.

The Memphite Drama

Many of us may miss the mystical importance of the Memphite statement at first reading. It may take several readings and some mystical training to appreciate its message more fully. Following is a translation of its most important segment from Breasted's *Dawn of Conscience*:

"It came to pass that heart and tongue gained the power over every member, teaching that he (Ptah) was (in the form of the heart) in every breast and (in the form of the tongue) in every mouth, of all gods, all men, all cattle, all reptiles, (all) living, while he (Ptah) thinks and while he commands everything that he desires."

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Dr. John Palo, a Rosicrucian for many years, is a member of AMORC's International Research Council.

We are then told that the lesser gods, as forms of the great god Ptah "created the sight of the eyes, the hearing of the ears, the breathing of the nose, that they may transmit to the heart. It is he (the heart) who causes that every conclusion should come forth, it is the tongue which announces the thought of the heart. Thus all gods were fashioned, Atum and his Divine Ennead (group of nine gods), while every divine word came into being through that which the heart thought and the tongue command. . . ."

A careful reading of the Memphite statement reveals a mystical process of creation. It simply states the heart gives birth to ideas or thoughts which are voiced, and creative actions follow.

Ptah, the Memphite creator god, did this originally. Mystics, through the centuries, have sought an in-depth attunement with the God of their hearts to partake in this creative process. Note, the heart and tongue are united. Both are God imbued.

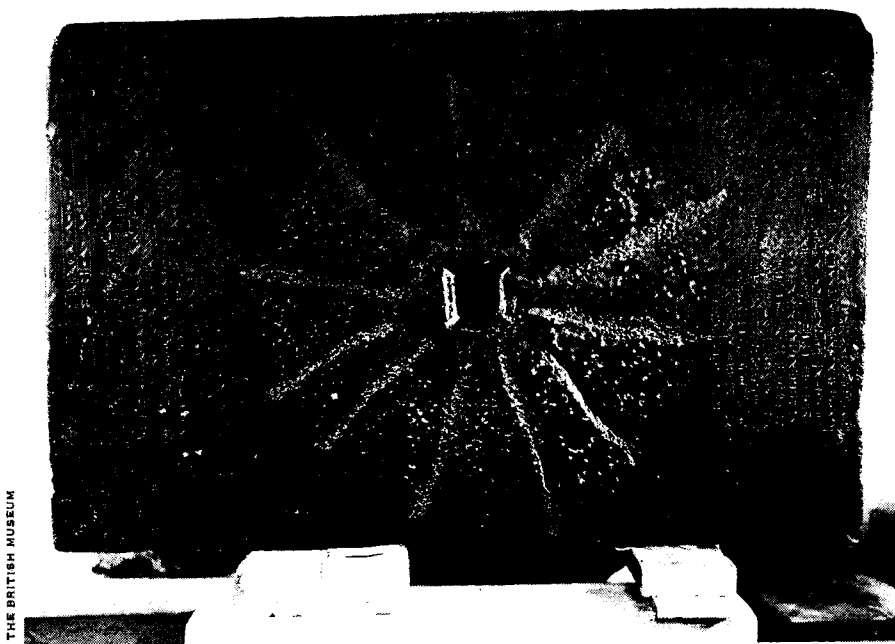
Rosicrucians, whose traditional roots are in the ancient mystery schools of Egypt, can immediately see a source of

their repeated ritualistic admonitions to *love, light, and life*. Modern mystics have further characterized this concept as heart, head, and hand.

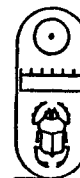
Heart—Seat of the Soul

Modern science has been thoroughly confused as to what part of the body is the center of one's being. Even Descartes thought the soul might stem from the pineal gland. Others have stressed other areas as the possible seat of the soul. The ancient Egyptians believed it was the heart. The heart was the seat of the soul. The heart survived death and was accountable for the deeds of life. Modern society with its great concentration on the intellect continues to seek the center core of one's being somewhere in the brain. Yet, if we simply ask anyone to point to themselves, the results are truly amazing. Each one of us, including scientists, raises a hand and touches the heart area. Scientific findings to the contrary, we still think of ourselves basically as heart oriented.

Science has led us to think of the heart solely as a blood pump. However, mys-



THE BRITISH MUSEUM



tics also look to the heart as a great psychic center. It is considered the God-center of man. It is here that mystics attune to the universal God—the God of our hearts.

Tongue—Seat of the Mind

Neurologists are amazed at the huge amount of brain area involved with our speech. This makes the brain, especially its left side, a great instrument of the tongue. Further, memory experts constantly tell us that speech (the use of tongue) is one of the best sharpeners of our minds and memories. Is it at all strange that mystery schools use *mantras* or vowel sounds to heighten psychic sensitivities?

Perhaps we should take more seriously an almost humorous response to the question, "What do you think?" "I don't know. I haven't had a chance to talk about it yet." Are words, tongue, and mind somewhat synonymous?

Hand—Seat of Creation

Finally, the Memphite drama tells us when heart speaks through tongue, *creation* takes place. The statement does not assign a body part to creation. However, as man creates mostly through his hands, we can easily assign hands as the final symbol of this triune creative process.

Heart, Head, Hand An Ancient Mystical Process

Again, mystics will quickly recognize the involvement of heart, head, and hand. Truly, the creation story is retold in numerous mystical rituals and mystical initiations. The temple itself is built around this idea of the heart center and the light from the East.

In a mystical sense, the Memphite drama may be telling us, the greater the heart consciousness, the greater the potential for cosmic enlightenment. The greater the cosmic illumination, the greater the creative potential. Truly, the greatest works of mystics have usually followed from those illuminations inspired by great heart contacts. Great writers, musicians, and artisans of every endeavor admonish us, to "write, sing, play, create from your heart!" A person who so lived from his/her heart was

called, by the Egyptians, a true person. He or she was called a *Makaru*.

Is the Creator a huge psychic heart? Does He/She create through a huge psychic voice? Further, are we the Creator's instruments for creation?

Certainly our contact with God seems to involve our heart deeply. For centuries mystics have justly referred to the God of the heart. They have constantly sought this direct contact with the God of their heart.

So, in fact, do we find we are more creative when we heighten our contact with the God of our heart? Does this, then, give us more attunement with the Creator? Are we then inspired with good constructive ideas and speech to convey to hands capable of accomplishment or creation? I think so.

A 5000 Year Bond

All this and more is raised by the ideas expressed on the ancient Memphite stone. All this and more links the Rosicrucian Order (AMORC) to the ancient Egyptian mystery schools. The Memphite stone creates a 5000 year bond between ancient and modern mystics.

Heart, Tongue, Creation Love, Light, Life Heart, Head, Hand

Truly, we cannot help but wonder. Is the awe-inspiring mysterious Sphinx ancient Egypt's greatest gift to us? Are the overwhelming pyramids, with their mysterious chambers, or the beautiful remnants of Pharaoh Tutankhamon's tomb ancient Egypt's greatest gifts? What about the Rosetta Stone which opened for us the meaning of all those ancient hieroglyphs? Is that stone ancient Egypt's greatest gift to mankind?

Or, as we read more and more into that old black, deeply worn Memphite stone slab—as we cull from it ideas that are vibrant at this very moment—are we not tempted to state, "Truly, this is ancient Egypt's greatest gift"?

References:

The Dawn of Conscience, James H. Breasted, Charles Scribner's Sons, New York, 1933.
The Culture of Ancient Egypt, John A. Wilson, The University of Chicago Press, Chicago, 1957.

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The Human Energy Field

by Thomas Parker, Ph.D.

IN the last fifty years, and increasingly in the last five or ten years, scientists have begun to record the energy that we call the human body. We have slowly freed ourselves of the concept that the body *contains* energy, thoughts, and consciousness. Instead, we have come to realize that energy fields permeate and support the entire structure we call the body rather than being contained by it.

Think of the electrical and energetic structure of the universe with its flow of energy. We can also think of the energy structure of the human body. Behind physical appearance is really an underlying energetic structure. As we begin to understand the body, we can see the importance of controlling and changing the energy flow. As we do so, we are automatically changing the structure, because the structure is really the result of the energy.

Scientists have looked for ways to record these energy fields. At the University of California in Los Angeles, the Department of Kinesiology has been successful in recording energy currents from the spine. These currents are especially important because they affect the entire physical and energetic structure. The spine is a central structure for the distribution of energy. As the energy flows into

various parts of the body, the spine is continuously involved.

In the old view of the universe, the physical was considered to be the basic cause, with everything else only an epiphenomenon arising from it. Many physicists no longer see the world in this way. They see it the other way around—the physical world as the result of an energy field. Some thinkers apply this same concept to the human body—that it is the result of the energy, rather than the energy being a result of the body.

Others go further. They say that *thought*, together with will, creates and changes the body *through* the energy field. Present technology has no way of directly recording thought or will, but we can record energy. When we consider the possibility that thought and will directly affect and change that energy field, we can see the importance of the dynamics of the control and flow of energy. These dynamics primarily involve thinking and conscious application of energy through the will.

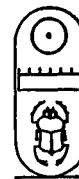
In this view of the human body, one's thinking alters one's energy, and therefore the physical structure. Thus, the human being will be seen as an epiphenomenon of an energy field. This energy field in turn will be subject to one's thought and will. The *initial* impulse comes from the thought, which affects the energy field and then the physical.

Thought and Energy

Let us take two examples of the effects of thought on the energy of the body. Late one night you are tired and have little energy, yet if an old friend appears at the door, you might spend the rest of the night and well into the morning filled with energy, talking and renewing acquaintance. Your thoughts have changed so that the energy available has changed.

In another example, a person may be eating a bowl of soup and eat a worm without knowing it. This will have little if any effect on his body or thoughts, but if the person sees the worm in the soup, he may become nauseated, maybe even to the point of rejecting from the body what he's already eaten, and yet he has not even eaten the worm. The sight and thought of the worm controlled the bodily function.

(continued overleaf)



We have many thoughts and expectations of which we are unaware. If thought patterns are unconscious, they are out of our control. Without our knowing it, they may cause problems with the body. If unconscious thought patterns are in opposition to the conscious ones, they will render ineffective our control over the energy field. It is only if we have conscious control over the energy field that we can consciously heal and change the structure of the physical body. If an individual had complete control over his thoughts, and therefore over the energy of the body, even the strongest poison could be neutralized. To neutralize the poison, thoughts must operate through the energy fields.

Some people are able to see the aura that surrounds and permeates the body. Most of us are unable to see this auric field without special training or assistance. We can, however, electronically record the energy from this field. Some observations indicate that a change or disturbance in an auric field often precedes a breakdown or disease in the physical body. This phenomenon allows scientists to study the effect of the energy field on the human body.

Healing Energy

If energy is withheld from a certain part of the body, disease or structural breakdown can occur. This withholding of energy can be physical, such as breaking an arm, but it can also be caused by *thought*. Sometimes we withhold energy from a particular body part by certain fears or disturbing emotions. By training the will, it is possible to send energy to any part of the body. If one is able to will enough energy to all parts of the body, disease can be healed. If we keep a balanced flow of energy to all bodily parts, disease could be controlled, but unconscious thoughts and emotions can interfere with this energy flow and cause disease without our being aware of it.

Our usual way of healing is through drugs. Drugs change the flow of energy and therefore affect the physical body.

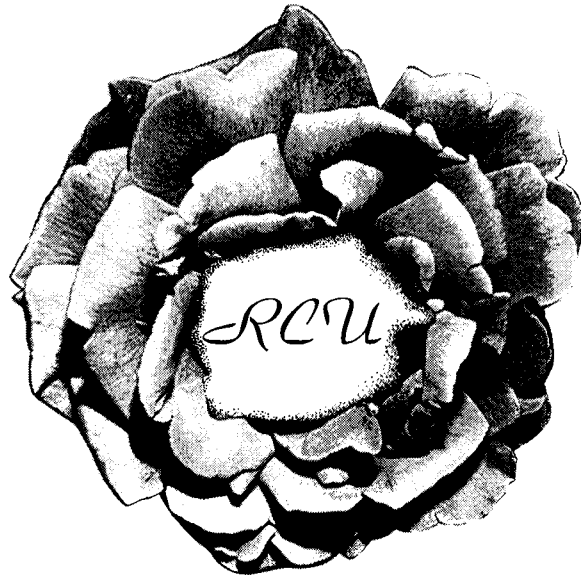
The next major step in healing is to apply this flow of energy directly to the body. For example, radiation or x-rays, massage, acupressure, acupuncture, and so on, have been found to heal certain conditions. It is claimed by some that energy flows from certain gems and herbs, and if these are in direct contact with the body, they can heal it. Eventually, other means of applying energy directly to the body will be developed and recorded.

All of these methods require someone to do something to us. These methods are useful, but if we are able to control our thoughts, a higher order of healing becomes possible. Then we can heal the physical body through the intermediary of energy by the process of thought and will. All thoughts affect the flow of energy. Therefore, if we have conflicting thoughts, the energy is either neutralized or flows much less strongly.

To heal the body with thought and will, we must not entertain anywhere in our mind, consciously or unconsciously, a thought opposed to that healing. The failure to heal through our thought and will stems primarily from these contradictions. Even without contradictions, it takes deep concentration and will to cause enough energy flow to heal the body. If we have oneness of thought without the ability to concentrate on that thought, we are not able to heal by thought.

When we are not able to heal by thought, it makes sense to use other means of healing. The actual flow of energy goes from subtle to gross, rather than gross to subtle, but it is difficult to convince the mind that we are energy or thought when we are so filled with experiences through the senses. Unless we can provide the mind with actual experiences to the contrary, it will not be convinced. To the senses, the body is what seems real, not energy or thoughts. Only as we find ways of recording the energy directly will we be able to change our view, because this recording allows us to have the perception and experience of that energy, which then permits us to see its relation to the body. △

Petals of Understanding Unfold at Rose-Croix University



First Week

June 23 - 27

*Your Personal Cosmic
Bridge
Color and Everyday
Living
Employment of Reason
Communication & Self
Expression
The Alchemy of Spirit
Energy
Music for Modern Mystics*

Second Week

June 30 - July 4

*History & Mystery of
Initiation
Mirror of the Mind
Mysticism & Poetry
Great Cycles of Earth &
Mankind
Evolution & Consciousness
Mental World*

Third Week

July 7 - 11

*Hermetic Philosophy
Man's Psychic Structure
Modern Philosophy
Creative Writing
Rosicrucian Principles in
Health & Healing
Creativity Through Art*

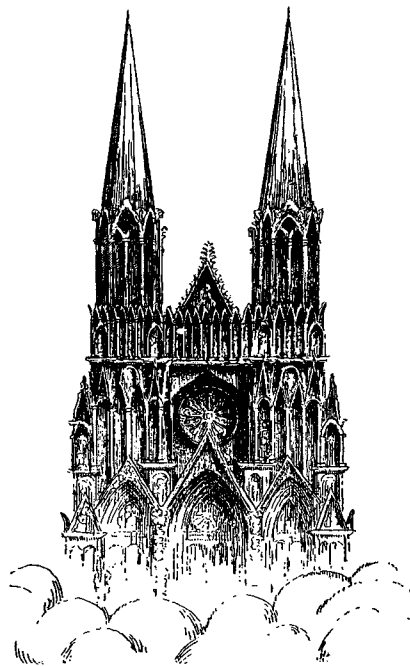
One, two, or all three weeks may be attended. No previous college experience required. For an application and fee schedule write to the Registrar, Rosicrucian Park, San Jose, CA 95191, U.S.A.

NOTE: Due to a low response to the "Activity Week" program previously advertised in the July issue of the Rosicrucian Digest, we are discontinuing these events, and reverting to the usual Summer R.C.U. scheduling as described above. Meanwhile, we are considering some alternate mid-year activities which will be announced as they become available.

The Celestial Sanctum

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

The Elements of Character



"Character is the product of daily, hourly actions and words and thoughts; daily forgiveness, unselfishness, kindness, sympathies, charities, sacrifices for the good of others, struggles against temptations, submissiveness under trial. Oh, it is these, like the blending of colors in a picture or the blending of notes of music which constitutes the man."

—J. R. Macduff

WE ARE what we think. In our thoughts lie all the possibilities for success in life. The past has gone and the present was created by the thoughts and actions of the past. Our tomorrows will be what we make them by the thoughts we have today. Therefore, great and noble thoughts will make a great and noble future.

There is a popular opinion that all one needs to do is visualize and hold constructive thoughts in order to create the right future, but it is not such a simple procedure. Rather, the character of our thoughts and ideals will influence our future. Therefore, nobility of character and high moral ideals strongly influence the way we approach life.

In the mystical life, our character and moral standards strongly affect our progress and inner development. Unless we

dedicate ourselves to strive for the best we know in thought and action, our progress will be slow and unrewarding. This is not to say that we must be perfect in our thoughts and actions, but rather that we should strive to improve ourselves in every way possible.

It is amazing how much we restrict our own progress through our concepts of right and wrong, good and evil, so the real self within does not get a chance to reveal the truth of life to us. We must endeavor to follow our own light without bias and with a real perspective of ourselves in relation to our studies and mystical aspirations. We so often hinder our own progress on all planes of life because of our misconceptions of right and wrong. Nothing is so necessary to dispel these as a true perspective of life.

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Our character is always in the making. Our dominant thoughts, our inner ideals and aspirations, as well as our behavior are constantly molding our character into newer and finer forms—as long as we are following the ideals of the mystical life. However, we so often are diverted from our aims in life, allowing lesser aims and daily problems to become dominant in our consciousness. This strongly influences our character in a way which we later regret.

Advantages of Association

When we associate with others in a group, many aspects of our character and personality are brought quickly to the fore, due to the increased stimulating etheric vibrations. There is a challenge to the inner self to reveal the best we know and can do. We endeavor to be on our best behavior and put aside many of the petty idiosyncracies of our nature. We feel a special responsibility to excel and this is an important feature of our group work. There should be a striving on the part of everyone to be at his best, because the esoteric atmosphere created in a harmonious group association is very effective in stimulating and developing the best aspects of our character. It is surprising how much rapid development takes place when a student joins a group of fellow Rosicrucians, especially among those who are early in their studies.

It must be remembered, however, that owing to the nature of these etheric vibrations in a group, there is a temptation for some to react in a way which we must all be watchful for, since there is an inclination for one to become proud and boastful of his or her attainments on the Path. We must therefore be ever cautious not to become self-centered, all-knowing, and boring to others. In fact, a particular rule in the "Rosicrucian Code of Life" suitably expresses the Rosicrucian point of view on this matter. I refer to rule Number 11 of the Code, which states:

"Flaunt not your attainments, nor boast of your Rosicrucian knowledge. You may be a Rosicrucian as a member of the brotherhood, but as a Rosicrucian in knowledge and power, the greatest and highest among us is but a child of the studies and unworthy of a Rosicrucian recognition. Pro-

claim yourself, not as a Master, but as a Rosicrucian student—ever a student—eternally."

This rule of the code infers quite clearly that in esoteric and inner development, *humility* is the one paramount and guiding rule in all our thoughts and actions. To sin against this rule only brings a lesson from the Cosmic—for humility of character is a cardinal virtue on the Rosicrucian path. It is an indispensable characteristic requirement for advancement and true service.

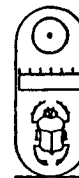
We so often mistake the end and purpose of the studies to which we have devoted our lives. The ultimate end of knowledge on the Path is to render effective service to mankind, and the only thing which will hold us fast to that goal is a dedicated heart, full of love and humility, to God and mankind.

Therefore, let us ever be mindful of the responsibilities we have to learn and understand, and to serve with humility. May the radiant beauty and love-filled harmony of our character ever shine forth to illuminate the path ahead and may the service we humbly give truly reflect the spiritual qualities of our being. May the God of our hearts always bless and guide each of us that we may reflect the harmony of the Cosmic and reveal our love of life and our love for each other.



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.



Birth of A New Consciousness

by Martha Jane Fast

THE DICTIONARY DEFINES "birth pang" as one of the regularly recurrent pains that are characteristic of childbirth or as disorder and distress incident especially to a major social change. We are poised on the brink of great universal change which will affect all of humanity. Our world is experiencing birth pangs of a new consciousness that will penetrate every aspect of creation, on levels seen and unseen, and for which we are responsible. Indeed, we are the midwives helping to bring forth a new impulse for universal brotherhood into a world somewhat barren and thirsty for light while at the same time fighting against the unfamiliar and the new.

This birthing involves conscious and unconscious realms; areas where we can act immediately and those which require patience; matters personal, social, individual, group oriented, physical, psychological, scientific, mundane, and spiritual. In short, our world is being turned inside-out.

The emergence of this new impulse is not just suddenly happening without warning. It has been incubating and growing in a kind of universal womb, the all-knowing consciousness of God. Those who have come before us and those who come after us are, as we are, a continuation of the flow of life which is recycled and reborn in successive rounds, spiraling upward through endless cycles of creation, preservation, and regeneration. We are at a point where humanity must take another step in consciousness to synthesize the physical and the spiritual elements common to us all. This birthing is asking us to bridge the gaps in our lower natures so that we operate from the spiritual energy centers within each of

us—using our hearts as well as our minds as we grow into this new responsibility.

What does all this talk of birth have to do with us, here, today?

We may not remember, but at some point we agreed to go along with this program, and now that we're here it may seem like a pretty crazy contract to have signed. However, we're stuck—with ourselves, each other, and our world. It is our responsibility to do everything we can to upgrade humanity, starting with ourselves. It is a tall order, but we need to take it only one step at a time, finding out about our relationship with the universe by learning about ourselves. We are part of the universe, and if we can understand our inner selves, we can begin to perceive the myriad ways in which the Supreme Intelligence is manifested throughout all creation.

Basic Characteristics

To understand what makes us tick, and how we are involved in this process of parturition, perhaps we should identify

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some basic characteristics inherent in each one of us.

First of all, we are not just male or female, but a wondrous blend of both masculine and feminine attributes. We are physically formed from a fertilized egg containing both male and female components. On a psychic level, we contain the abilities to give birth to and nurture an idea on what we call the form-building planes, as well as to protect and defend it once it is born. In this respect each of us, male and female alike, has a womb, and each of us can incubate new directions for the soul and the spirit.

Likewise, each one of us can plant the seeds for these changes. It is the anima (feminine) nature in man, and the animus (masculine) nature in woman, working together in balance, which form a complete human being, an androgynous organism which both natures can function. The feminine aspect of your nature is what initially makes you aware of a thing, and it is the masculine ability that focuses in on the precise nature of that thing. We need both aspects. Working together in harmony, this duality can lead us forward through the four steps of change—attention, awareness, conscious thought, and conscious action—as we deal with our life processes.

Our minds are very much connected to this anima-animus duality. Thus our impressions of the world come to us through matrixes that are both masculine and feminine. The ways differ in which we perceive the world, gather information, make decisions, and handle pressures. To collect data, some of us use mostly the five senses, while others make more use of intuition. Some logically think out decisions, where others “feel” their way through alternatives. Some people tend toward introversion, concern with internal events, and others are extroverted and absorbed in what occurs outside and around them. There is no right or wrong way to be—all of us use all ways each day—but we tend to depend more on one means than another. We can develop each type of perception to a certain degree, and ought to, because use of one type of perception to the exclusion of another eliminates much information from the consciousness and can lead to tunnel vision.

Add to these characteristics the dual nature of the masculine and feminine

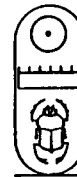


attributes discussed earlier, and one can see that we are a complicated combination of qualities that interact and react constantly, forging the individual natures of each of us.

The Holistic Approach

Modern psychology has aided us in our discovery of the make-up of the psyche. Psychology has grown to encompass the spirit as well as the mind, and has encouraged our exploration of inner territories in an effort to help us realize that we are not made up of separate, unconnected aspects. On the contrary, modern psychology embraces a holistic approach toward the unity of mind, body, and soul. The mystery schools have told us this for ages. Modern man, having finally reached the point in time where these traits are comprehensible and understandable, is now able to incorporate them into his daily life. We are thus a part of the birth of the child of science and religion: *psychology*, the study of the soul or spirit. Modern psychology is linking itself more closely to the spiritual as it discovers that humans are primarily spiritual beings.

This modern search for meaning is all the more intriguing as it bridges the gap between science and the spiritual—two areas that were, and still are, separated by a chasm of ignorance and nonaccept-



ance. We are realizing that body, mind, and spirit cannot be disjoined—they are all part of the same package. It is our limited vision which is expanding to incorporate what has always been inseparable. In the birth of this new soul knowledge we are finally seeing the *light* that has always been.

One of the light bearers in this field of spiritual psychology, Dr. Carl Gustav Jung, sums up one of his dissertations with this quote:

"I hope therefore, that a psychiatrist who in the course of a long life has devoted himself to the causes and consequences of psychic disorders, may be permitted to express his opinions, in all the modesty joined upon him as an individual, about the question raised by the world situation today. I am neither spurred on by excessive optimism nor in love with high ideals, but merely concerned with the fate of the individual human being—that infinitesimal unit on whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal."

Our attention having been turned to the many facets of the individual through religion, psychology, and/or self-encounter, we begin to become aware of the infinite number of responses to the stimuli we perceive. These responses become "little births" which occur constantly as we continually augment our pictures of the world and change to meet its demands. One of these demands is to live with others who, like us, are perceiving, responding, changing, and learning about the responsibilities of life.

As unique and evolving individuals, we have a responsibility to ourselves to recognize what transitions are occurring, as well as the responsibility to our fellow human beings, allowing them the right to change. Not one of us has the corner on the market for perfection, and so we must live with our own and everyone else's quirks and imperfections. We are learning to live with one another in a more loving way, and that involves acceptance of whoever and whatever we are.

Who and what we are includes our thoughts and beliefs. Many times we find something that is right for us, so we feel it is right for all. We find a truth for us, and feel it is "The Truth" for all. We must accept the fact that each individual

wears different shoes and bears different trials, and that truth for one may not be truth for another. If we can accept that we are all heading the same way, only on different roads, we can allow ourselves and our brothers and sisters the right to believe in what has been found to be true and good by each, instead of forcing our own restrictions upon the rest of the world.

We can take control of our lives if we encounter ourselves and our component parts honestly, by recognizing and dealing with the positive and negative aspects of our personalities. We can also choose to ignore and not deal with anything distasteful in ourselves. This is called repression. Repression stunts our growth, fosters denial, and generates physical malaise because it ultimately shuts out the *light* from our inner and outer lives. We have probably all observed the contrast between those who seem to be walking in darkness, individuals who seem to be aware of only the negative in the world, and other individuals who are radiant with light and joy.

Looking Within

Constant encounters with the many facets of oneself, both good and bad, throw light on and make us aware of our potentials and our shortcomings. We can deal with what we are aware of, but if we are fearful of even looking, the road is far longer and darker. We become strangers to ourselves, and living out lonely lives because we have chosen to. One can just as easily choose to look, but that involves risk—of discovery, of change, of transformation. An often used quote says that "we prefer familiar darkness to unfamiliar light." When we see the risk we must take when choosing to change, we sometimes balk, denying ourselves the growth so near at hand.

How does one take the risk to become more fully developed? First we need to entrust ourselves to the Cosmic, and turn ourselves over to the Higher Law. Second, we must be willing to change and be different—wanting to discover who else we are. We are more than we know. Third, we must hold before ourselves our one-sidedness. If we've always done things the same way, set the same limits, imposed the same boundaries on ourselves, we can risk change by using parts

of ourselves we have never used before. This kind of birth is exciting and rewarding, but it takes much effort, trust, and hopefully, the acceptance of those closest to us.

What if somebody important to us dares to change? Our tolerance may drop to a new low. Consciousness raising is no place for a double standard, and we must practice the Golden Rule most especially here. When one close to us is confronting new parts of the psyche, they are responding in new ways to their daily life events. Then they respond differently to us, and our habit patterns are no longer valid. So we need to start paying attention again, responding in new ways, and perhaps discovering more about ourselves in the process. What matters is how we choose to accept the new. We can accept or deny change—we can encounter or repress it. Our responsibility to humanity is to bring all the light we can into the world, and to yield with grace to the holy change and growth which touches us through ourselves and our brothers and sisters. That means accepting them as they accept us—sort of trying to be like the Father, who must live with us all, and yet loves us just the same.

On a world scale, the entity called humanity is experiencing birth pangs. These pains are evident in the wars being fought, governmental upheavals, energy crises, treaties in the balance, efforts for peace negotiations, concern for the ecology of our Mother Earth—all are the pains of a hard labor, the tension of situations about to change. By holding our own, standing poised and firm in the knowledge that the Law is at work, we can help with this new impulse. And help we must.

Our earth is no longer a collection of separate societies and nations. It is what has been called a “global village”—through improved communication a much

smaller entity than it once was. Our awareness is expanding to include all the nations of the world, and it is our responsibility to understand and accept each other as citizens of the world. Speed, communication, and technology have shrunk the globe and magnified our responsibility to our fellow men. International affairs affect us constantly, and we are being tested in our ability to get along with other governments and nations. Just as we are discovering new facets of ourselves as individuals, so we are discovering new facets of a kind of “world psyche.” As we learn more about our solar system and our universe, it will be even more advantageous to develop a consciousness where we perceive our world as a whole, integrated within a celestial whole. We are one with the Earth—one with all creation—whether we are one atom or one galaxy. We are One Consciousness.

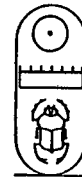
As we learn to live a life centered around a spiritual way, we will see yet more diverse births. Being spiritual does not mean retreating from life and its difficulties, but living life from the inside out. This inner sight allows us to perceive even more, and adds greater scope to what we are already aware of. This inner vision also makes keenly clear the fact that responsibility for all that we are conscious of is growing with our expanded awareness. We are the embryo, the womb, the midwife, the parent, the new impulse. We are one with all life, we are responsible for all life, we *are* all life.

I would like to close with a prayer from Hilarion:

*To the Infinite Father of us all,
From our inmost hearts we plead
For power to love unselfishly;
For wisdom to perceive aright;
For perception of righteous course;
For determination of purpose;
For power of action according to Thy Will.*

△

Medifocus: Due to certain changes which will be made in Medifocus, this feature is being temporarily suspended and will appear again at a later date. Meanwhile, Rosicrucians should direct constructive thoughts of peace, harmony, and goodwill to our world leaders.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Imagination: The Inward Dream of the Soul

WHY IS IT that we cannot foresee clearly, definitely, and without limit into the future? Perhaps we limit imagination to the simple reproductions of what we already know. But true imagination is the inward dream of Soul; it is the poet's mirror in which the Cosmic is reflected. Rosicrucians have long taught that imagination is the divine gift of Soul. It is the principle which is behind aspiration, the basis for the four perfect states of being.¹ All aspiration is concerned with things that are conceived but not yet attained. Through this sublime idealism—this creative imagination—we can transform the world, converting it from what we conceive it to be. Imagination sheds illumination on the everyday world. With its wisdom Benjamin Franklin invented bifocal eyeglasses and Einstein discovered relativity.

Before we attempt to understand the ways we may use imagination, let's first distinguish it from other forms of the mental process. To begin with, imagination is often mistaken for *imaging*, a form of visualization that reproduces mental images.² Imagination includes imaging, but imaging and visualization need not be a form of imagination; they are, instead, related to "memory classification." As an illustration: Concentrate your awareness on a nearby object. If it is a tree, for example, notice its colors, textures, odors, sounds. Now close your eyes. *Recollect in detail the object you observed.* This is imaging. On the other hand, if we conceive a different use, an alteration or a transformation of our tree or favorite object, then we would be using imagination.

Imagination is also mistaken at times for the active inductive and deductive

reasoning powers. Minute by minute we are going backward or forward, or both, in thought. Consciousness is *never* stationary when awake. Through the use of these subjective powers of reasoning we are enabled to ask questions, classify, and evaluate our perceptions. The more we reason or contemplate on either the sensory or imaginative information coming to us from without or within, the better we come to understand and utilize what we experience.

We have pointed out that imagination uses but is not the same thing as imaging, visualization, inductive, or deductive thinking. Imagination is not the product of concentration or contemplation, nor is it the passive state of awareness that leads to meditation. Instead, imagination reaches us through these three major channels of thought. If not these things, what, then *is* imagination? Whence does it come?

Akashic Records

According to Rosicrucian tradition, imagination is the supreme acting factor within the subconscious mind. It allows us to go beyond the limitation of space and time. Unlimited imagination uses a vast subconscious storehouse of memory which we refer to as "complete memory" or "Akashic Records."³ Creative imagination occurs when Akashic memory combines with intuition to bring together unrelated but known elements in a new and surprising manner.

Complete memory, intuition, and imagination form a supernal triangle on the immaterial plane. Ideal images appear upon the mirror of the meditative mind, are processed by reason, there to become

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J. CHAPMAN

the objects of the future. As illustration: In his imagination during 1865 Jules Verne took a well-planned mechanical trip to the moon 100 years in advance of an actual U.S. moon landing. But futuristic ideas can also start with past events. Suppose I were to imagine how the earliest humans lived in prehistoric times. Here I am, then, imagining what seems to belong to the past. But—if in my conception my imagined idea were to become a reality by means of scientific research, then my idea of the past would also be a present event, and any proof that would substantiate my imagined idea would make it a reality in the future. Schliemann uncovered Troy because he first imagined it to be a city that had physical existence.

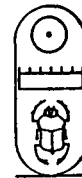
How may we encourage the inspiration that comes from the use of higher imagination? There are several methods and a few simple exercises we will now explore. The first, *spontaneous imagination*, begins with an instant impression out of nowhere—one that suddenly “pops” into mind in connection to what we are doing at

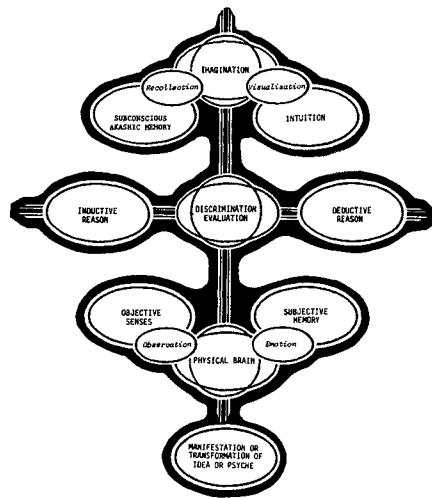
the moment. In order to stimulate spontaneous imagination, try the following exercise sometime today and frequently during the next week. *Become especially aware of your surroundings.* See yourself realizing what you perceive. This is good observation. As you see something while walking, be aware of what it is that you perceive. Discover the meaning it has for you. Total concentration on what we observe will open the door for subtle impressions to appear spontaneously. Suddenly we will become aware of a way to improve what we observe.

Intuitive Ideas

This profound exercise of becoming observant of the external world, while passively registering any intuitive impressions that may come, is not done necessarily to bring about changes in what we perceive. Rather, the exercise is intended to help us develop a healthy memory of everyday things, as well as building up an association of intuitive ideas. By continuous and concentrated observation, we will ultimately bring forth in the imagination, out of such experiences, a fruitful idea. Such ideas may be practical or inspiring; something that will in some way improve the lot of others while adding to the universal harmony.

You may recall that while observing an apple fall from a tree, Newton had an intuitive idea that led to the law of gravity. Newton combined spontaneous imagination with the second type of creative imagining called *determinative*. Determinative imagination is directly related to creative effort. It is used when we deliberately plan to bring about a change or transformation in something: i.e., when we set out to find a new source of energy. Before activating determinative imagination we should be clear in our minds about *why* we desire to bring about a new idea or transformation in something. Defining motives and establishing goals may eliminate building a future problem instead of a boon for humanity. The next step involves conducting exhaustive researches into the subject in general, thus allowing spontaneous imagination to add changes to the existing object. When the necessary concentration and contemplation upon the desired subject has been fulfilled, the mind will





naturally seek diversion. Now is the time to “let go” of our mental work and allow higher imagination to take over. And what better place to “let go” than in the midst of nature—the infinite source of cosmic correspondences! Newton sat, simply admiring nature, when an apple fell along with the answer to a temporarily forgotten question he had determined to solve.

Many of our great and cultural advances have come about through the use of spontaneous and determinative imagination. However, not everything we imagine is capable of becoming an inner and then an outer reality. The vivifying power of imagination also lies behind fantasy, a word that has been widely misunderstood. In the past we have tended to equate fantasy with the unfulfilled, repressed, or dream-like character of subjective memory which is no longer conscious (see diagram). Instead, true fantasy, as mystics know it, has its roots in the higher Akashic memory of the subconscious. Today medical science is augmenting the traditional thought about fantasy. For example: the meaning and importance of fairy tales in the lives of children is being stressed by such noted psychiatrists as Bruno Bettelheim.⁴ How-

ever, fantasy is not only a healthy form of imagination for children alone. It can also be used constructively by adults to bring about a desired transformation of personality. Psychologist J. M. Spiegelman adds new light to an old concept that when we direct our *visualization* from the psychological truth of imagination, we release a type of fantasy that reaches the universal, archetypal, and mythological level.⁵

New meanings and understanding come when we are not afraid to experiment with the images that the subconscious presents to us. Inspired ideas contain a secret connection which the seeker will always find hidden within nature or history.

Perhaps you have noticed that imagination—whether spontaneous, determinative, or mythological—requires the creative use of all faculties of mind working in harmony. This proper use of imagination is well illustrated by the medieval alchemists’ pursuit of the Philosopher’s Stone. They taught that the process of creation is performed outwardly through a chemical operation and inwardly through active imagination. “Old legend read in this new light reveals new possibilities; old dreams are rapidly passing into realities. The domain of the mystic is an unexplored dreamland, an endless wonderworld—the synthesis of the beautiful and the true: And the magical moon, whose golden orb illuminates it, is the ‘shaping spirit of imagination.’”¹

—June Schaa, F. R. C.
Staff Research Associate

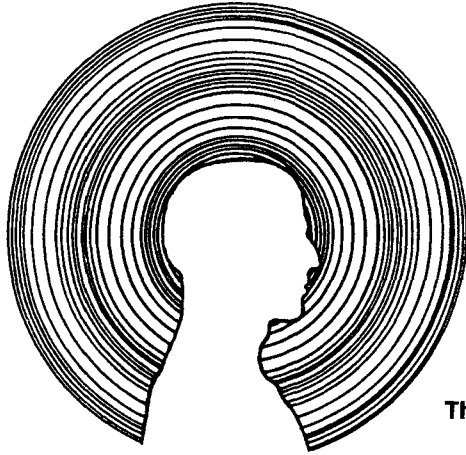
Footnotes:

- ¹AMORC members may wish to review the monographs of the Third Temple Degree.
- ²Rosicrucian Manual (1918; revised 1978) AMORC, San Jose, CA, pp. 170 & 176.
- ³Ibid., p. 152.
- ⁴Bettelheim B. (1977) *The Uses of Enchantment: The Meaning & Importance of Fairy Tales*; Vantage Books, New York.
- ⁵Spiegelman J. M. (1974) *The Tree: tales in psycho-mythology*; Phoenix House, Inc. Publishers, Los Angeles, CA.

**The
Rosicrucian
Digest
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1980**

WE THANK YOU!

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



Mysteries of the Mind

SEMINARS
presented by
The Rosicrucian Order, AMORC

ESP Auras Intuition Karma Energy Fields
Meditation Psychic Phenomena Levels of Consciousness

Washington, D. C. Seminar
Saturday, March 22, 1980
10:00 a.m. to 3:00 p.m.

DAR Constitution Hall
18th and D St., N.W.
Washington, D. C.

Presented by:
Atlantis Chapter, AMORC

For more information:
Seminar Desk
Atlantis Chapter, AMORC
P.O. Box 640
Washington, D.C. 20044

New York City Seminar
Sunday, March 30, 1980
10:00 a.m. to 3:00 p.m.

The Beacon Theatre
2124 Broadway at 74th St.
New York

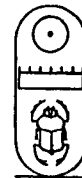
Presented by:
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Opportunities are made, not found. Don't miss MYSTERIES OF THE MIND. The Seminar will feature qualified speakers who have worked with the higher powers of the mind. LEARN HOW TO APPLY NATURAL CREATIVE PSYCHIC LAWS TO BETTER YOUR LIFE!



The Meaning of Valentine's Day

by Vivian Buchan

HAVE YOU ever wondered why you send valentines on February 14 and not some other day of the year? Or why you observe Valentine's Day at all? Last year over 300 million valentines were bought and sold—and who knows how many more thousands were made by children at home or school. How did Valentine's Day have its beginnings?

Apparently it all began with Roman pagans who set aside a day in mid-February for fun and frolic to celebrate Lupercalia—a Roman fertility festival. It was also the day when the birds began their spring mating—along with the young folk who began their spring mating on that day, too!

One of the highlights of the day was the drawing of names. From a large urn, young men drew slips of paper on which unwed maidens had written their names. The girl whose name a suitor drew became his one-and-only for an entire year. It was his privilege and obligation to court her until the next Feast of Lupercalia. If the one-year courtship didn't result in marriage, the couple started all over next year with new partners. The number of marriages resulting from this random matching, however, was so remarkably high it is no



wonder the custom spread to England, Scotland, and finally to the New World.

Classic historians believe Valentine's Day originated with a young priest, Valentinus, who went from England to Italy in the third century to convert the pagans. The expression "from your Valentine" can be traced to young Valentinus. Persecuted and condemned to die by the emperor Claudius II, Valentinus languished in jail. While waiting for his execution, he reportedly performed a miracle by restoring sight to the jailer's blind daughter who fell deeply in love with him—and he with her. On February 14, 270 A.D., at the exact moment he was to die, a messenger handed the girl a bouquet of violets Valentinus had somehow managed to pluck through his cell window with a note signed, *From your Valentine*. A short time later, a pink almond tree sprang up and blossomed on Valentinus' grave—and this was considered a symbol of abiding love.

"Be my Valentine" has been said and written for centuries longer than "Merry Christmas," for Christmas greetings were

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*American historical valentines (c. 1890s)
courtesy Hallmark Historical Collection.*

not exchanged much before the mid-19th century. Valentines, on the other hand, have been exchanged since the 14th century although the custom did not gain popularity in the United States until the mid-19th century.

When Americans did discover valentines, they were wildly enthusiastic. From 1840 to 1860, the country was literally snowed by cuttings, scraps of paper, and flakes from the tons of lace paper used to create the lavishly designed valentines sought by collectors today.

It was during this period, known as the Golden Age of Valentines, that Esther Howland established herself as the Great Lady of the Valentine world and the first American manufacturer of lace-paper valentines. She was probably the first unliberated woman in the 19th century to conduct herself as a liberated female.

When Esther, the daughter of a stationer and bookseller in Worcester, Massachusetts, graduated from Mount Holyoke in 1847, she returned to her father's home to live decorously as a stay-at-home Victorian lady. But through a seemingly unfateful incident, she became a business-woman. On Valentine's Day, a year after

her graduation, she received an elegant valentine from a friend in England that delighted her so much she made plans to send her own valentines the next year. Her father obligingly ordered cutouts, lace-paper blanks, paper flowers, and stick-ons with high-quality envelopes from London. Esther's dozen or so exquisite valentines were so impressive that her brother, a salesman for the family firm, showed them to a number of his customers.

Lace and Ribbons

The valentines were such a sensation that Esther's brother received orders totaling more than \$5000. Impressed with his daughter's success, Mr. Howland ordered huge quantities of materials from London and New York and turned over one room in the home for Esther's workshop. She set up an assembly-line procedure employing young ladies to perform the various tasks—cutting out pictures, working with lace paper, sticking on ribbons and paper flowers, and pasting lithographed verses to the valentines.

By 1850, Esther Howland's valentines were the rage of New England. Moving to the third floor of her home, she expanded her production and became the valentine queen of America. Esther's valentines sold for as much as \$35 each 125 years ago, and who would venture a guess as to what one of her valentines, in its original box marked with the identifying red letter H, would command today?

Naturally, her success stimulated competition. Undoubtedly, the most successful competitor was George C. Whitney whose valentines were distinguished, refined, and exquisite. In 1881, Whitney bought Esther's business and continued to manufacture elegant valentines. Even during the World War I period, his valentines were selling for as much as \$50 each.

After 1870, however, machine-made valentines encroached on the handcrafted valentine market, thus driving down the prices. Although Whitney continued his business until 1942, competition had driven the price of his valentines down to as little as 5¢ with none selling for over \$5.

It was during this period when the Howland and Whitney valentines were



captivating the carriage trade that another type of valentine zoomed into popularity attracting a far different type of buyer. Originating in England in the early 1840s, the "penny-dreadfuls" (sometimes called Vinegar Valentines or Rudes and Crudes) found a ready market for sadistic persons seeking ways to insult acquaintances they didn't like.

Around 1890, an innovation from Germany introduced the "mechanical" valentine with pull-out tabs that made figures move, fans open, and doors or windows operate. These stand-up valentines could be opened to three-dimensional scenes with people and animals appearing in depth. Valentines that "did something" were first made possible by the use of honeycomb paper that acted as a hinge or unfolding fan so the card could be opened, stood up, and admired.

Because the valentines were so intricate and elaborate, many of them had only simple greetings such as,

*Pretty one!
I hope you know
This is from
Your little beau.*

The sending of valentines continues unabated, with millions bought, sold, or created at home and school, being mailed each year.

Just who buys and receives the most valentines? Sweethearts, right? Wrong. Sally Hopkins, a researcher at Hallmark Greetings Cards, explodes that popular

belief by saying, "Sons and daughters and husbands send more valentines than sweethearts. As a result, mothers receive three times as many cards as sweethearts and fiancés." But even more surprising—teachers, aunts, sisters, brothers, and even uncles receive more valentines than sweethearts.

The Gibson Card Company reported the sales of comics and sentimental cards are about equal in number bought and the price paid. Dolores Anderson, editor-in-chief at Rust Craft Cards, said, "Public taste does seem to be veering away from the heavily sentimental messages toward a more informal (but not less loving) approach."

Who buys the most valentines? Women do buy more and pay an average of 25¢ to 35¢ for their cards, but men select the frankly sentimental one and two dollar cards. And it makes no difference where they live, for all geographical areas report the same trend in the prices paid and the types selected.

Now you know why you send valentines on February 14th, how the custom began with the ancient Romans, and that the expression, "From your Valentine," originated with a young priest in love with with a jailer's daughter. It's not by accident that Valentine's Day comes just before spring and that it all began with young friends and lovers. After all, sending loving greetings to those we care for is what Valentine's Day is all about. ♥

Like a light in the dark of a dismal night, let your self stand out as glowing, warm, and welcome.

—Valdvar

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When You Change Your Address . . .

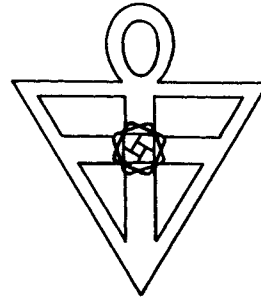
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Please include your key number or subscription number. This *one* notice will change your master file and be made available to all departments. May we also remind you to be sure that you notify your local post office.

AMORC—

A Unique Brotherhood



by Dr. W. H. Clark, F. R. C.

THE CONCEPT of brotherhood shines forth against the background of this sad and confused world of selfishness, hate, distrust, and brutality like an oasis to the weary traveler in the heart of a burning desert.

The word "brotherhood" implies a relationship, and connotes a feeling of warmth and kindly affection toward the related individual. In Chinese philosophy, we encounter the term *Li* which means propriety, or correct behavior that gives outward expression to an inner harmony with the ethical principles of nature. According to *Li*, one should not be called a brother unless he acts like a brother. In other words, the term "brotherhood" becomes meaningful only when love, kindness, and all the qualities implicated by that term find appropriate expression within the relationship.

Mahatma Gandhi once said, "There are two aspects of things—the outward and the inward. . . . The outward has no meaning except in so far as it helps the inward. All true art is thus the expression of the soul. The outward forms have value only in so far as they are the expression of the inner spirit of man."

The above statement reveals the secret of true brotherhood. In the Rosicrucian Order, we speak of "fratres" and "sorores" in a special manner of reference to those individuals who participate in the study and practice of Rosicrucian principles. Yet, in another sense, it is a basic thesis of that tradition that all men are brothers. This wider concept of brotherhood finds expression through AMORC by its recognition and citation of

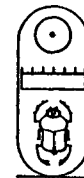
certain men and women who have distinguished themselves through humanitarian acts in the spirit of true brotherhood.

Brotherhood, in the truly Rosicrucian sense of that term, implies human relationship at its deepest and most significant level. It relates to a depth of insight and communication that reaches beyond the strife and confusion of ordinary human transactions.

For more than half a century, philosophy, as taught in our colleges and universities, has placed great emphasis on such subjects as semantics, logic, and linguistic analysis. Despite this highly technical attention given to the meaning of words and propositions, people generally are not understanding each other. Their messages are not getting through, and dialogue fails. All this seems so ironic at a time when the media for communication have never before been so diversified as they are today, nor have the various languages of the world ever been more universally and effectively taught than presently. While we witness this general breakdown in the lines of world communication, Rosicrucians, by contrast, are understanding each other in a unique way within the community of our fraternal Order.

Search for Truth

AMORC is unique in the depth and manner of its instructional method. From the very beginning of study, the serious student is impressed by the thoroughness of the teaching technique. The unbiased search for truth, the sincere and accurate correlation between theory and practice, along with other essential elements constitute the heart of the instructional method. It is a well-established principle that the only way true knowledge can be



acquired is through *being* and *doing*. Appeal to experience is the ultimate test for any claim. The Rosicrucian student is not asked to accept anything as true that cannot be confirmed in his own personal experience. This thoroughgoing pedagogical technique explains why through the centuries this distinguished brotherhood has been able to accumulate such a vast, rich, and varied body of advanced knowledge in all the areas of research.

To be an active participant in such a fellowship enriches an individual's life beyond measure. Through association with kindred minds of common interest and purpose, the seeker is assisted in his quest for truth. The deep truths to which the student is exposed tend to develop within him many hidden and unrealized potentialities. The true mystic possesses a high sense of mission, for he realizes that he is in harmony with cosmic forces; and through such means, he joins others in the noble enterprise of human betterment.

The very essence of brotherhood is easier to practice than explain. When the mind and heart are properly oriented, the practice of brotherhood becomes a spontaneous exercise. Just as it is easier to fall in love than to describe the psychology of love, it is much easier and simpler to act like a brother when we are conditioned for it than it is to explain the intricate psychological processes and emotional involvements in the experience. Many profound and complex activities—both physical and mental—have been performed long before an explanation of the same was given. For example, logical reasoning was the practice of some people many centuries before such practice was explained in terms of formal logic or was made clear through conceptual analysis.

The true Rosicrucian sees himself and all others in proper perspective. He is sensitive to a sublime relationship which he sustains with all other human beings. To him, everyone is important. Most people sense this relationship to a certain degree, but for many, their vision is too limited. Everyone understands and can appreciate the fact that if one member of a well-organized family gets hurt, the injury affects all members of that home. If a friend experiences some misfortune, or has serious difficulty along the way, all his friends will feel the sting. And

what applies to pain and misfortune also applies to the experiences of joy and pleasure.

There is an ancient injunction which says: "Rejoice with them that do rejoice, and weep with them that weep." True brotherhood does not restrict love and concern to the small family group, circle of friends, community, or even to one's country. Love reaches out to embrace the whole world of humanity, regardless of race, color, social status, nationality, or political and religious affiliations.

John Donne, English poet of the seventeenth century, expressed the spirit of true brotherhood: "No man is an island, entire of itself, every man is a piece of the continent, a part of the main . . . any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

Initiation

One does not become a member of that most ancient fraternal Order by learning a particular password or the proper manner of handclasp. Such things have their rightful place in fraternal decorum. But these outward details of social behavior may become known and practiced by anyone, worthy or unworthy. However, the real values of that fraternity are known only to those who have passed through a *genuine initiation*, an inner and vital practice of the discipline.

There is an important distinction between comprehending a truth or principle intellectually and the integration of that principle into the life and personality of the individual. It has been well said: "The degree to which our experience is productive of practice shows the degree in which our experience is spiritual and divine."

It often happens that as one applies a certain principle in the solution of a problem in his personal or social life, he discovers that through the light revealed by that experience, problems in other areas of his life are also solved by extension of the same principle to them. He is unconsciously advancing along many other fronts as he moves toward a complete understanding of the nature and meaning of his total existence.

As I reflect upon my years of affiliation with the Rosicrucian Order, AMORC, four things, especially, impress me. They are: (1) the lasting soundness of the lessons taught, (2) effectiveness of the methodology employed in teaching

the principles, (3) the fruitful and gratifying results obtained through faithful and consistent application of the teachings and exercises outlined in this unique discipline, and (4) the high quality of fellowship within the Order. Δ

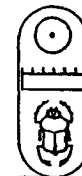


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Dr. H. Spencer Lewis, F. R. C.

Psychic Sight

PSYCHIC SEEING is not an unusual, or extraordinary, functioning of some mysterious center of the psychic consciousness, but a normal one when it is at its best. In other words, the inability to see psychically is an abnormal condition of the human ego.

This claim may be disputed by many and will be denied by those who scoff at all serious consideration of psychic phenomena. In fact the ability to see independently of the physical eyes was long improperly dubbed *clairvoyance* and at once classified among the many peculiar attributes of the professional and questionable miracle worker and witch. However, while *clairvoyance* implies a clearer vision and penetrating sight of the past and future, psychic sight has a very definite and practical field of its own.

As already stated, true psychic seeing is a very normal, natural, and rational faculty of our psychic consciousness. Practically every man, woman, and child has experienced true psychic seeing in those periods of psychic consciousness called *dreams*.

Have you ever thought of dreams in a really serious way, independent of the nature of them? Have you realized that while objectively asleep with all objective channels of impression closed against hearing, seeing, feeling, tasting, and smelling, you have nevertheless seen vividly, heard clearly, felt keenly, and otherwise so experienced impressions that they have left indelible records on your memory?

What "eyes" saw those beautiful—or horrible—scenes of the dream? What



"ears" heard the sweet music or brought fear to your mind by conveying the impression of a weird cry? To say that these impressions were mere figments of the mind, brain, or dream consciousness, is to simply dismiss the big problem by insincerely substituting a bigger one.

What Do We See?

Argues the material scientist: "In your dreams you do not actually *see*, but simply imagine that you do. You have *impressions* which you interpret when awake as seeing, hearing, feeling, etc." He places emphasis on the word *see* whereas he should place it on the word *actually*. If his argument was that in a dream or psychic state we do not see actually (or see *actualities*), his statement would be in agreement with the mystic's viewpoint—especially the Rosicrucian's!

"But," adds this same follower of the Rosy Cross, "we do not *see actualities* when we receive impressions through our *eyes* either. Seeing, so far as our consciousness of sight is concerned, is not a mere physical process of optics."

And the Rosicrucian will not confine his support of this contention to the trite illustration of optical illusion wherein man is often deceived into believing that he is, or is not, seeing *actualities*. He is

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aware of the *fact* that seeing is a process of psychic functioning and that the physical eye is but an important organ with a limited use. Limited? The physical eye at its very best does not see one fifth of the real number of shades or grades of color that are possible of being "seen" by the psychic eye; it is not able to see through the densities nor to the distances possible with the "inner" eye. Even many lower types of animals see more, see clearer, and at greater distance than does man!

The consciousness of man, by which he knows anything, is that which we conveniently call *psychic* because of our knowledge that it is an essential attribute of the soul. In the purely chemical process of the body of man—as in the natural activity of the cells themselves—there is a form of consciousness related to, but not a real part of, the higher consciousness which we call the psychic, or soul, part of man.

The purpose of this sublime or psychic consciousness is to make man a sentient, knowing being. Without it, he might live and pass through every stage of development, growth, and reproduction, as do the trees and flowers, but with as little knowledge of his existence!

Hence, seeing, hearing, or feeling, as categorical forms of impressions and understanding, are essentially functionings of the psychic consciousness. To believe that the organ of physical sight, the eye, is the real faculty of seeing, is to place undue emphasis upon an incidental phase in one form of impressionism. More emphasis, according to such means of reasoning, should be placed upon the intangible waves of vibrations that travel from the material objects to the lens of the eye or the similar wave impulses which pass from the retina of the eye to the proper area of the brain for translation into psychic impulses upon the psychic consciousness.

Dreams

That the psychic consciousness can "see" independently of the physical eye is proved not only by the demonstrations of visions during dreams, but also by those rarer occurrences when in a wakened state we have momentary "sights" of persons, places, and things

not within range of the optical field of the eye.

The development of this natural, normal ability to see psychically becomes reasonably and understandingly simple when we realize that its absence in our individual cases is due to neglect, negation, and consequent underdevelopment of it as a faculty.

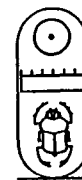
If one closeted himself in a sound-proof chamber for a period beginning with early childhood and lasting until adulthood, one would find the faculty of hearing underdeveloped and limited. The nonuse of any faculty or function of the body or the inner self lessens its usefulness and competency. The reverse of this is true as well as logical.

What, then, should be the means for developing the psychic sense of seeing? First of all, the eliminating from our minds and from our conduct in life of the false conviction and established habit of reliance for vision solely upon our physical eyes. This alone, when once accomplished, will remove the great obstacle to true psychic sight.

The second step is to strengthen and encourage the psychic faculty itself. With the obstacle removed, we should find no mental or physical reason for our hesitancy in adopting any means for the development of a neglected, slighted—and insulted—faculty!

Therefore, proceed with daily or hourly practices of the following experiments or tests:

1. Close the eyelids for two or three minutes at a time and remain relaxed: wait for sight impressions.
2. Sit in an absolutely dark or deeply shaded place, with eyes open, and wait for the impression of colors or light.
3. Sit in a comfortable, relaxed position, with the eyes turned away from all bright lights; close your eyelids and press lightly upon the eyeballs with the tip of the right forefinger until colors appear on the dark field before the eyes.
4. Sit in a softly lighted place and pick out a bright point of light (such as reflection on a piece of silver or glass) at some little distance from you; concentrate your gaze on it until you no



longer see its proper color but notice its color changing.

5. Lie down in a relaxed condition (at night), close the eyes as for sleep, but select a distant city or locality or room as the thing you desire to see, and wait until you see some part of it. Repeated tests for the same "vision" will eventually bring clearer and more distinct pictures to your consciousness.
6. Then try this last step by selecting a person at a distant place, at an hour you know will find him or her up and doing; remain in concentration with the eyes closed until you "see" the person and can note what he or she is doing. Eventually you will be able to reach persons with your psychic "sight" and know what they are doing almost any hour of the day.

Bear in mind that the better the physical health, the better the ability to see by any means. Drink plenty of water during the

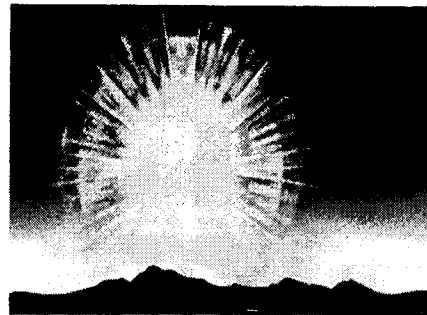
days of development. Keep the body well and strong, and if you are wearing eyeglasses leave them off when doing any of these tests. You will find your physical eyes improving as your psychic sight develops.

The results do not depend on faith, but the mind must be open to conviction or at least free from the false conviction that all "seeing" is through the eyes. Practice alone will bring the gradual development. The testimony of hundreds verifies the excellency of this system and the claim made for it.

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.

Metaphysics and Mysticism

CAN MAN ever know what lies beyond the border of this world? What is he striving for? Must the human being always look upon the universe as the great unknown? In the course of human experience have there ever been any who have had a glimpse behind the veil?



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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 4:45 P.M. Saturday, Sunday, Monday—Noon to 4:45 P.M.	Tuesday through Friday
PLANETARIUM	<i>June 15 through September 3: Every day September 3 through June 15: Saturday, Sunday and most holidays</i> Noon to 5:00 P.M.	
RESEARCH LAB TOURS	4:00 P.M.	Tuesdays and Thursdays
RESEARCH LIBRARY <i>(for members only)</i>	1:45 P.M. to 4:45 P.M.	Tuesday, Thursday, Friday, Saturday
SUPREME TEMPLE <i>(for members only)</i>	8:00 P.M. September 4 through May 13	Convocation every Tuesday

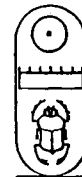
APPOINTMENTS If you wish an appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be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

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 thirtieth 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.

California residents, please
add 6% sales tax

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Rosicrucian Activities Around the World

RECENTLY Grand Chaplain Harry J. Kellem returned from a Conclave tour. The first stop was the English Caribbean Regional Conclave hosted by Conclave Chairman Headley Nugent, St. Christopher Lodge, Kingston, Jamaica. During his visit to Jamaica, Frater Kellem, Regional Monitor W. St. Louis Williams and three sorores were received by His Worship the Mayor of Kingston, Mr. Jones. The well-attended North Atlantic Regional Conclave was Frater Kellem's second stop. Several subordinate bodies under the direction of Conclave Chairman Bernard Sopko presented an innovative three-day program in the New York Sheraton Hotel. The Southwest Regional Conclave in Houston, Texas, completed the triangular journey for our Grand Chaplain. Robert H. Carle, Conclave



AMORC's Grand Chaplain, Harry Kellem, recently visited Jamaica for the English Caribbean Regional Conclave. Shown here (from right to left) are: His Worship the Mayor of Kingston, Mr. Jones; Frater Kellem; Rosicrucian sorores attending Conclave; and W. St. Louis Williams, Regional Monitor.

Chairman, guided members through a very successful program. Warm fellowship and the cooperation of members working together made these events a rich experience for all who attended.

Mrs. Helen Simpkins of Ontario, Canada, was presented the Rosicrucian Humanitarian Award. Soror Beatrice A. Brown of Rosedale, who nominated Mrs. Simpkins for the Award, arranged for Mr. Mac Peters, Deputy Reeve for the Township of Cardiff, to make the presentation. Mrs. Simpkins' parents hosted the event at their home in Wilberforce.

Two years ago, Mrs. Simpkins witnessed a fatal accident on the Grace River bridge near Wilberforce. She felt that she must do something about the dangerous traffic situation that caused the accident—a narrow, one-lane road. Fired with enthusiasm, she made up posters and urged people to sign a petition for a new, two-lane road. She worked tirelessly to achieve her goal, gathering 400 signatures. Now her dream has been realized—a new, safer bridge has been constructed.

Mrs. Simpkins campaigned for this bridge in a true humanitarian spirit, and



Mrs. Helen Simpkins, Ontario, Canada, is presented the Rosicrucian Humanitarian Award. Mrs. Simpkins (center) campaigned for the construction of a new, safer bridge after witnessing a fatal traffic accident.

we are sure the Township of Cardiff is proud of such a very concerned young woman.

*The
Rosicrucian
Digest
February
1980*

THE MYSTIC WAY

While digging through piles of old manuscripts in a musty closet, a carefully wrapped package, bound and sealed with an unfamiliar wax seal, took our eyes. On opening, there were six typed manuscripts within, now somewhat yellowing with age. On the cover of each was an illustration of a great and mighty mystic. The author's name on each of what proved to be a biographical sketch was that of the distinguished Rosicrucian Grand Master, Frater Raymond Andree.



Jakob Böhme



Paracelsus

We read of the lives and works of these giants of mystical thought, as they were seen by someone closer to their time. The tales unravelled, and we were enraptured.



Swedenborg



Goethe

There are few things we would rather share with our members and readers than these magnificent portrayals. They have been reproduced in much the same



Emerson

style as we found them, a total of 142 pages of the *Mystic Way*. They are available as a set of six separate biographical sketches for only \$12.50. Order from Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, CA 95191.



Pascal

only \$12.50

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ANY MEMBER of the Order in good standing, having planned a visit to a specific subordinate body listed below, may write for information about contacting an officer of that body. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95191, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons.

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Ballarat, Victoria: Roy Eva Pronaos
 Blacktown (Sydney), N.S.W.: Spanish Speaking Pronaos
 Brisbane, Queensland: Brisbane Chapter
 Canberra, A.C.T.: Canberra Pronaos
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 Mayfield (Newcastle), N.S.W.: Newcastle Chapter
 *Ormond (Melbourne), Victoria: Harmony Lodge
 Perth, Western Australia: Lemuria Chapter
 Prospect (Adelaide), South Australia: Light Chapter
 *Redfern (Sydney), N.S.W.: Sydney Lodge

§ AUSTRIA

Graz: Der Styria Pronaos
 Salzburg: Paracelsus Pronaos
 Vienna: Gustav Meyrink Pronaos

BARBADOS

Bridgetown: Barbados Chapter

BELGIUM

♣Antwerp: Dr. H. Spencer Lewis Chapter
 ♣Brugge: Jan van Ruusbroec Pronaos
 †Bruxelles: San José Lodge
 ♣Gent: Alexa Middelaer Pronaos
 ♣Kortrijk: Hadewych Pronaos
 †Liège: Aldin Lodge
 †Mons: Gizeh Pronaos

‡ BENIN

*Abomey: Néfertiti Lodge
 *Cotonou: Cheops Lodge
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 Djougou: Agni Pronaos
 Lokossa: Chephren Pronaos
 Parakou: Spinoza Pronaos
 *Porto Novo: Pythagore Lodge
 Savalou: Akhenaton Pronaos

BOLIVIA

La Paz: La Paz Pronaos
 Santa Cruz de la Sierra: Santa Cruz Pronaos

BRAZIL

Grand Lodge of AMORC of Brazil, Bosque Rosacruz, Caixa Postal 307, Curitiba, Paraná
 Anápolis, Goiás: Anápolis Pronaos
 Apucarana, Paraná: Apucarana Pronaos
 Aracaju, Sergipe: Aracaju Pronaos
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 *Curitiba, Paraná: Curitiba Lodge
 Duque de Caxias, Rio de Janeiro: Duque de Caxias Chapter
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 *Goiania, Goiás: Goiania Lodge
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 Ilhéus, Bahia: Ilhéus Pronaos
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 Itajubá, Minas Gerais: Itajubá Pronaos
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 Itulubate, Minas Gerais: Itulubate Pronaos
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 Jaú, São Paulo: Jaú Pronaos
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 Juiz de Fora, Minas Gerais: Juiz de Fora Chapter
 Jundiá, São Paulo: Jundiá Chapter
 Lages, Santa Catarina: Lages Pronaos
 *Londrina, Paraná: Londrina Lodge
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 Maceió, Alagoas: Maceió Pronaos
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 Natal, Rio Grande do Norte: Natal Chapter
 *Nilópolis, Rio de Janeiro: Nilópolis Lodge
 *Niterói, Rio de Janeiro: Niterói Lodge
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 *Recife, Pernambuco: Recife Lodge
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 *Ribeirão Preto, São Paulo: Ribeirão Preto Lodge
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 Campo Grande Chapter
 *Guanabara Lodge
 *Ilha do Governador Lodge
 Jacarepagua Chapter
 Leblon Chapter
 *Leopoldinense Lodge
 Madureira Chapter
 Mêier Chapter
 *Rio de Janeiro Lodge
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 *Salvador, Bahia, Salvador Lodge
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 Santa Rosa, Rio Grande do Sul: Santa Rosa Pronaos
 Santo Antônio da Platina, Paraná: Santo Antônio da Platina Pronaos

* Initiations are performed.

‡ French-speaking, under the Grand Lodge of France.

§ German-speaking, under the Grand Lodge of Germany.

♣ Dutch-speaking, under the Grand Lodge of the Netherlands.

† Under the Nordic Grand Lodge (See Scandinavia).

(Directory Continued on Next Page)

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 São Bernardo do Campo, São Paulo: São Bernardo do Campo Chapter
 São Caetano do Sul, São Paulo: ABC Chapter
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- *São Paulo, São Paulo: São Paulo Lodge
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 Taguatinga, D. P. F. Taguatinga Pronaos
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 †Edéa: Salomon Pronaos
 †Eseka: Mont Carmel Pronaos
 †Garoua: Ra Ma Pronaos
 †Kribi: Océan de Lumière Pronaos
 Kumba: Kumba Pronaos
 †Makak: Aum Pronaos
 †Ngaoundéré: Mont Sinaí Pronaos
 †Nkongsamba: Esson Pronaos
 †Yaoundé: Aristote Chapter
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 †Windsor, Ont.: Windsor Pronaos
 †Winnipeg, Man.: Charles Dana Dean Chapter
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 †Valparaíso: Akhetaton Chapter
- COLOMBIA**
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 †Brazzaville: Karnak Lodge
 †Jacob-Nkayi: Rose Dorée Pronaos
 †Louba: Jeanne Guesdon Pronaos
 †Makabana: Aton Pronaos
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 †San José: San José Pronaos
- CUBA**
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 †Holguin, Oriente: Oriente Chapter
 †Santa Clara, Las Villas: Santa Clara Chapter
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 †Nicosia: Nicosia Pronaos
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 †Aarhus: Aarhus Pronaos
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 †Santo Domingo de Guzman: Santo Domingo Lodge
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 †Guayaquil: Guayaquil Pronaos
 †Quito: Quito Chapter
- EL SALVADOR**
 †San Salvador: San Salvador Lodge
 †Santa Ana: Vida Amor Luz Pronaos
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 †Helsingfors: Finlandia Pronaos
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 †Ajaccio (Corse-du-Sud): Atlantide Pronaos
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 †Amiens (Somme): Samarobrive Pronaos
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 †Anney (Haute-Savoie): Amatu Chapter
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 †Auch (Gers): Shakti Pronaos
 †Auxerre (Yonne): Melchisedech Chapter
 †Avignon (Vaucluse): Plutarque Chapter
 †Avranches (Manche): Fiat Lux Chapter
 †Bagnole (Seine-St.-Denis): Lux Aeterna Chapter
 †Bastia (Haute-Corse): U Libecciu Pronaos
 †Beaune (Côte-d'Or): Le Verseau Chapter
 †Beauvais (Oise): Lumen Chapter
 †Bergerac (Dordogne): Francis Bacon Pronaos
 †Besançon (Doubs): Akhenaton Pronaos
 †Béziers (Hérault): De l'Epi Chapter
 †Biarritz (Pyrénées-Atlantique): Thalès Chapter
 †Blois (Loir-et-Cher): Eurydice Pronaos
 †Bordeaux (Gironde): Léonard de Vinci Lodge
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 †Bourges (Cher): Nicolas Flamel Pronaos
 †Bourgoin (Isère): Iris Pronaos
 †Brest (Finistère): Amentet Pronaos
 †Brive-la-Gaillarde (Corrèze): Charles Dana Dean Pronaos
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 †Cahors (Lot): Harmakhis Pronaos
 †Cannes (Alpes-Maritimes): Amon-Râ Chapter
 †Carcassonne (Aude): Imhotep Pronaos
 †Chambéry (Savoie): Thot Hermès Lodge
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 †Féteigny (Jura): L'Eau Vive Pronaos
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 †Le Havre (Seine-Maritime): Michael Maier Chapter
 †Le Mans (Sarthe): Jacob Boehme Pronaos
 †Le Tell (Ardèche): Hugues de Payns Pronaos
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 †Lyon (Rhône):
 †El Fayoum Lodge
 †Moeris Lodge
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 †Mantes-la-Jolie (Yvelines): Apollonius de Tyane Pronaos

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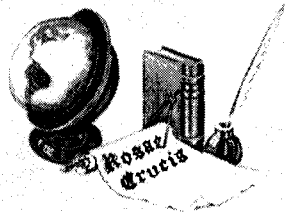
- ***Marseille** (Bouches-du-Rhône): La Provence Mystique Lodge
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Montauban (Tarn et Garonne): Shambala Pronaos
Mont-de-Marsan (Landes): Karnak Pronaos
Montbéliard (Doubs): Humilitas Pronaos
Montpellier (Hérault): Via Nova Lodge
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Saint-Rambert-d'Albon (Drôme): Tjyi Pronaos
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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
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‡ **GABON**
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 Libreville: Anaxagore Chapter
 Port Gentil: Amenhotep IV Pronaos
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 Dortmund: Heinrich Khunrath Lodge & Pronaos
 Düsseldorf: Johannes Kepler Chapter & Pronaos
 Frankfurt am Main: Michael Maier Lodge & Pronaos
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 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 Kelplus Pronaos
 Saarbrücken: René Descartes Pronaos
 Stuttgart: Simon-Studion Chapter & Pronaos
 Würzburg: Helios Pronaos
- GHANA**
 Accra: Accra Chapter
 Akuse: Akuse Pronaos
 Bolgatanga: Bolgatanga Pronaos
 Kumasi: Kumasi Chapter
 Sekondi-Takoradi: Takoradi Pronaos
 Sunyani: Sunyani Pronaos
 Tamale: Tamale Pronaos
GREECE
 Athens: Athens Chapter
GRENADE
 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: Roralma Pronaos
‡ **HAITI**
 *Cap-Haitien: Jeanne Guesdon Lodge
 Gonaïves: Akhenaton Pronaos
 Les Cayes: Les Incas Pronaos
 *Port-au-Prince: Martinez de Pasqually Lodge
 Saint Marc: Saint Marc Pronaos
HONDURAS
 San Pedro Sula: San Pedro Sula Chapter
 Tegucigalpa: Francisco Morazán Chapter
‡ **ICELAND**
 Reykjavik: Atlantus 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: Gladys Lewis Chapter
 Palermo: Plotino Pronaos
 Rome: H. Spencer Lewis Pronaos
 Venice: La Serenissima Pronaos
‡ **IVORY COAST**
 Abengourou: Alban et Juliette Gueudet Pronaos
 *Abidjan: Albert Ahouné Lodge
 Cheops Lodge
 Jeanne Guesdon Lodge
 Aboho Garé: Sénèque Pronaos
 Aboisso: Amour Pronaos
 Adzopé: Jean-Jacques Rousseau Pronaos
 Agboville: Jacob Boehme Pronaos
 Agnibilékrou: Rose Mystique Pronaos
 Béoumi: Isaac Newton Pronaos
 Bingerville: Epicure Pronaos
 Bondoukou: Démocratie Chapter
 *Bongouanou: Lumière Lodge
 Bouaflé: Paracelse Pronaos
 *Bouaké: Joseph N'Guessan Bongo Lodge
 Louis Koblan Diessy Hudson Lodge
 Dabou: Moria El Chapter
 Daloa: Hieronymus Chapter
 Dimbokro: Robert Bangert Chapter
 *Divo: Socrate Lodge
 Ferkessedougou: Étoile du Nord Pronaos
 *Gagnoa: Aton Lodge
 Grand-Bassam: Adon Ai Chapter
 Katiola: Plotin Pronaos
 Korhogo: Yves Nadaud Pronaos
 Man: Harmonie Chapter
 Odienné: René Descartes Pronaos
 Oumé: Le Verseau Pronaos
 San Pédro: Félicité Chapter
 Sassandra: Thalès Pronaos
 Séguéla: Anaximandre Pronaos
 Tassalé: Vie Pronaos
 *Yamoussokro: Edith Lynn Lodge
 Yopougon: Empédocle Chapter
JAMAICA
 *Kingston: Saint Christopher Lodge
JAPAN
 Grand Lodge of Japan AMORC, 49-16, Wakamiya 2-CHOME, Nakano-Ku, Tokyo 165 Japan
 Tokyo: Validivar Pronaos
‡ **LUXEMBOURG**
 Luxembourg: Aube Pronaos
MALAYSIA
 Kuala Lumpur: Kuala Lumpur Pronaos
‡ **MALI**
 Bamako: Harmonie Pronaos
‡ **MARTINIQUE**
 *Fort-de-France: Amon-Râ Lodge
 La Trinité: Fraternité Chapter
 Le Marin: Heliopolis Pronaos
 Saint Pierre: Mont Pelée Pronaos
‡ **MARTINUS**
 Rose Hill: Mahé de Labourdonnais Pronaos
MEXICO
 Acapulco, Gro.: Acapulco Chapter
 Aguascalientes: Ags.: Aguascalientes Pronaos
 Chihuahua, Chih.: Iluminación Chapter
 Ciudad Juárez, Chih.: Juárez Chapter
 Ciudad Victoria, Tamps.: Ciudad Victoria Pronaos
 Cuernavaca, Mor.: Xochicalco Pronaos
 Culiacán, Sin.: Culiacán Pronaos

(Directory Continued on Next Page)

Maidstone: Maidstone Pronaos
Manchester: John Dalton Chapter
Newcastle upon Tyne: Tyneside Pronaos
Nottingham: Byron Chapter
Portsmouth: Portsmouth Pronaos
Preston: Preston Pronaos
Sheffield: Sheffield Pronaos
Scotland
Edinburgh: Edinburgh Pronaos
Glasgow: Clydesdale Pronaos
Wales
Cardiff: Cardiff Pronaos
UNITED STATES
ALABAMA
Birmingham: Birmingham Pronaos
Huntsville: Huntsville Pronaos
ARIZONA
Phoenix: Phoenix Chapter
Tucson: Tucson Pronaos
ARKANSAS
Little Rock: Evolving Rose Pronaos
CALIFORNIA
Bakersfield: Tremblor Pronaos
Carmel: Monterey Pronaos
Costa Mesa: Pronaos by the Sea
Fresno: Fresno Pronaos
***Long Beach:** Abdiel Lodge
Los Angeles:
***Hermes Lodge**
Pitágoras Chapter
***Oakland:** Oakland Lodge
Pasadena: Akimaton 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 Chapter
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
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**
Spanish Chapter of New York
Rochester: Cromaat Pronaos
Staten Island: Staten Island Pronaos
Westbury, Long Island: Sunrise Chapter
White Plains: Thomas Paine Chapter
NORTH CAROLINA
Charlotte: Charlotte Pronaos
Raleigh: Triangle Rose Pronaos
Winston-Salem: Piedmont 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
Tulsa: Tulsa Pronaos
OREGON
Eugene: Emerald Pronaos
Medford: Rose Mountain Pronaos
Portland: Enneadic Star Chapter
PENNSYLVANIA
Allentown: Allentown Chapter
Glennville: Gladys Lewis Pronaos
***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
***Santurce:** 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
Clear Lake: Apollo Pronaos
Corpus Christi: Corpus Christi Chapter
***Dallas:** Triangle Lodge
Del Rio: Amanecer Pronaos
Fort Worth: Solering Pronaos
Houston:
Armonia Pronaos
***New Atlantis Lodge**
Lubbock: Llano Estacado Pronaos
Odessa: Permian Basin Pronaos
San Antonio:
Mystical Rose Chapter
Universo Chapter
UTAH
Salt Lake City: Diana Chapter
VIRGINIA
Norfolk: Tidewater Pronaos
WASHINGTON
Port Angeles: Olympic Pronaos
***Seattle:** Michael Maier Lodge
Spokane: Spokane Pronaos
Tacoma: Tacoma Pronaos
WISCONSIN
Madison: Madison Pronaos
Milwaukee: Karnak Chapter
† UPPER VOLTA
Bobo-Dioulasso: Platon Pronaos
Ouagadougou: Jeanne Guesdon Pronaos
URUGUAY
***Montevideo:** Titurel Lodge
VENEZUELA
Acarigua, Portuguesa: Luz de Portuguesa
Pronaos
Bachaquero, Zulia: El Venado Pronaos
***Barquisimeto, Lara:** Barquisimeto Lodge
Bolivar, Bolivar: Angostura Pronaos
***Caracas, D.F.:** Alden Lodge
Cumaná, Sucre: Luz de Oriente Pronaos
Guárico, Miranda: Calcaño Pronaos
La Victoria, Aragua: Luz y Armonía Pronaos
Los Teques, Miranda: Los Teques Pronaos
Maiquetía, D.F.: Plotino Chapter
***Maracaibo, Zulia:** Cenit Lodge
Maracay, Aragua: Lewis Chapter
Mérida, Mérida: Dalmatiano Pronaos
Fuerte Cabello, Carabobo: Fuerte 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, Bolivar: Luz de Guayana Pronaos
***Valencia, Carabobo:** Valdivar Lodge
Vaterra, Trujillo: Menes Pronaos
Valle de la Pascua, Guárico: La Pascua Pronaos
† ZAIRE
***Kinshasa:** H. Spencer Lewis Lodge
Lubumbashi: St. Yves d'Alveydre Pronaos
Mataadi: Henri Kunrath Pronaos
Mbanza-Ngungu: Grotte Dimba Pronaos
Ndjili: Louxor Pronaos

- Durango, Dgo.:** Durango Pronaos
- ***Ensenada, B.C.:** Alpha-Omega Lodge
- Guadalajara, Jal.:** Guadalajara Chapter
- Hermosillo, Son.:** Hermosillo Pronaos
- Matamoros, Tamps.:** Aristóteles Chapter
- Mexicali, B.C.:** Chichen-Itza Chapter
- ***México, D.F.:** Quetzalcóatl Lodge
- Teotihuacan Pronaos
- Monclova, Coah.:** Monclova Chapter
- ***Monterrey, N.L.:** Monterrey Lodge
- Morelia, Mich.:** Morelia Pronaos
- Nueva Rosita, Coah.:** Rosita Pronaos
- Nuevo Laredo, Tamps.:** Nuevo Laredo Chapter
- Poza Rica, Ver.:** El Tajin Pronaos
- Puebla, Pue.:** Tonatiuh Chapter
- Queretaro, Oro.:** Queretaro Pronaos
- 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
- Veraacruz, Ver.:** Zoroastro Chapter
- Villahermosa, Tab.:** Tabasco Pronaos
- ‡ **MOROCCO**
- Casablanca:** Nova Atlantis 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
- Biljmermeer:** Ichmaton Pronaos
- Bordrecht:** De Brug Pronaos
- Eindhoven:** Horus Chapter
- Groningen:** Cheops Chapter
- Haarlem:** Aton Pronaos
- Hengelo:** Ankh Pronaos
- Leeuwarden:** It Licht 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
- NGERIA**
- Aba, Imo:** Socrates Chapter
- Abakaliki, Anambra:** Abakaliki Pronaos
- Abokuta, Ogun:** Abokuta Pronaos
- Abonnema, Rivers:** Abonnema Pronaos
- Ahoada, Rivers:** Alga Pronaos
- Apapa, Lagos:** Apapa Chapter
- Asaba, Bendel:** Asaba Pronaos
- Auchi, Bendel:** Auchi Pronaos
- Awka, Anambra:** Awka Pronaos
- Bauchi, Bauchi:** Bauchi 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:** Alcin 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:** Antocha 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
- Sokoto, Sokoto:** Sokoto Pronaos
- Ughelli, Bendel:** Ughelli Chapter
- 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
- Tromsheim:** Nidaros Pronaos
- PANAMA**
- Changuinola:** Changuinola Pronaos
- Chitré:** Centrales Pronaos
- Colón:** Amon Ra Pronaos
- David:** David Chapter
- La Chorrera:** La Chorrera Pronaos
- ***Panama:** Panama Lodge
- Puerto Armuelles:** Puerto Armuelles Pronaos
- PARAGUAY**
- Asunción:** Asunción Pronaos
- PERU**
- Arequipa:** Arequipa Pronaos
- Chiclayo:** Chiclayo Pronaos
- Iquitos:** Iquitos Pronaos
- ***Lima:** AMORC Lodge of Lima
- PHILIPPINES**
- Manila:** Philippine Pronaos
- PORTUGAL (under Grand Lodge of Brazil)**
- Lisbon:** Lisbon Chapter
- ‡ **REUNION**
- ***Saint-Denis:** Maat Lodge
- Saint-Pierre:** Croix du Sud Pronaos
- RHODESIA**
- Salisbury:** Flame Lily Chapter
- SCANDINAVIA**
- Nordic Grand Lodge, Box 7090 S-40232, Göteborg 7, Sweden. Other subordinate bodies of the Nordic Grand Lodge in Denmark, Finland, Iceland, Norway, and Sweden will be indicated by this symbol †.
- ‡ **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
- Palma de Mallorca:** Mallorca Pronaos
- Santa Cruz de Tenerife:** Abora Pronaos
- Zaragoza:** Zaragoza Pronaos
- ☉ **SURINAME**
- Moengo:** Landra-Faja Pronaos
- Paramaribo:** Paramaribo Chapter
- SWEDEN**
- Göteborg:** Göteborg Chapter
- Malmö:** Heliopolis Chapter
- Stockholm:** Svithjod Pronaos
- Västerås:** Västerås Pronaos
- Vetlanda:** Smolandia Pronaos
- SWITZERLAND**
- §**Basel:** Dr. Franz Hartmann Pronaos
- ‡**Bellinzona:** Léonard de Vinci Chapter
- §**Bern:** Ferdinand Hodler Pronaos
- ‡**Bienne:** Maître Kelpius Pronaos
- ‡**Delémont:** Crux Ansata Pronaos
- ‡**Fribourg:** Knapout Pronaos
- ‡***Genève:** H. Spencer Lewis Lodge
- ‡***Grandson:** Pax Cordis Lodge
- ‡**La Chaux-de-Fonds:** Tell-El-Amarna Pronaos
- ‡**Lausanne:** Renaissance Pronaos
- ‡**Neuchâtel:** Khepera Pronaos
- §**St. Gallen:** Pythagoras Pronaos
- ‡**Sion:** Gladys Lewis Pronaos
- §***Vevey-Montreux:** Neith Pronaos
- §***Zürich:** El Moria Pronaos
- ‡ **TAHITI**
- Papeete:** Lémurie Pronaos
- ‡ **TOGO**
- Aneho:** Hiéronymus Pronaos
- Atakpamé:** Vintz Adama Chapter
- Dapaon:** Mahoubezo Pronaos
- Hahote:** El Moria Pronaos
- Lama-Kara:** Le Verseau Pronaos
- ***Lomé:** Francis Bacon Lodge
- Manjo:** Veritas Pronaos
- Nuakja:** Lumière Pronaos
- Palimé:** Héraclite Pronaos
- Sokode:** H. Spencer Lewis Pronaos
- Tsévié:** Socrate Pronaos
- TRINIDAD-TOBAGO**
- Port-of-Spain:** Port-of-Spain Chapter
- UNITED KINGDOM**
- England**
- Birmingham:** Birmingham Pronaos
- Bournemouth:** Bournemouth Pronaos
- Brighton:** Raymond Andrea Chapter
- Bristol:** Bristol Pronaos
- Leeds:** Joseph Priestley Chapter
- Liverpool:** Pythagoras Chapter
- ***London:** Francis Bacon Lodge
- London Chapter
- Luton:** Luton Pronaos

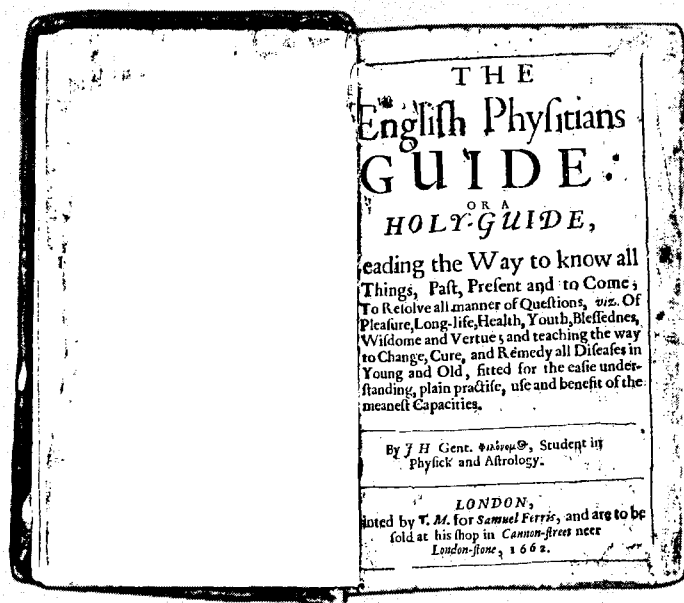
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From the Archives

JOHN HEYDON'S *English Physicians Guide: or, a Holy-guide*, published in London in 1662, is usually known as *The Holy Guide*. Heydon lived from about 1620 to 1667. He refers to himself as Philonomos, A Servant of God, and a Secretary of Nature.

The Preface of the book is a version of Francis Bacon's *New Atlantis*; however, it has no other title than Preface, so that if the reader had not known Bacon's work he would not appreciate the differences in Heydon's version, which is more



Title page of John Heydon's *English Physicians Guide*, usually known as *The Holy Guide*, published in London in 1662.

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

Rosicrucian. Heydon also speaks of himself as "being now one of the fraternity."

The book covers a wide variety of subjects such as number symbolism; the correspondences between letters and numbers; magic—which he says is the sincere consecrating a man's soul to God; and mystical philosophy.

"I would have you know my philosophy is to know God himself, the worker of all things, and to pass into him by a whole image of likeness, whereby we may be transformed and made as God. This is the true Rosie Crucian philosophy of wonderful works." Then Heydon asks, "How shall we apprehend spiritual things when we are swallowed up in flesh and blood?" And he answers, "We must die to the world, to the flesh and all senses who would enter those closets of secrets, because the soul leaves the body." This happens to those that are born, not of flesh and blood, but of God, or in our words, to those who attune themselves with the Cosmic. We must subdue the physical and the objective mind in order to do this.

Heydon's alchemy is transcendental alchemy to be used for mystical development or what he calls the "Celestial Matrimony." Of necessity, he qualified his statement of membership in the fraternity, as being one of them. He also says, "Nor am I a Rosie Crucian." Yet one poem addressed to him has the initials I. H. R. C., which would mean John Heydon, Rosie Crucian. In those days, there could be a real danger in being known as a Rosicrucian.—RP



ODYSSEY

Michael Faraday
Part II

MODERN SCIENCE owes much to Michael Faraday, a 19th-century scientist and Rosicrucian who preferred to call himself a "natural philosopher." Virtually every textbook on electricity mentions Faraday and his work, and a unit of electrical capacity, the *farad*, is an abbreviation of his name. Faraday was instrumental in the development of electricity as a source of power, and his experiments in electrolysis provided future scientists a glimpse of the nature of the atom.

Inspiration for many of today's inventions was prompted by Faraday's research. The electric motor and the huge dynamos that generate electricity are results of his discoveries. Because Faraday showed that vibrations can be converted to electrical impulses, the telephone was conceived. A high-speed shutter used in photography that combines the principles of magnetism, electricity, and light polarization bears Faraday's name. Faraday was one of the first to suspect the force holding atoms together was electrical in nature. This tremendous force, whether harnessed for good or ill, has been applied throughout the 20th century. What kind of man, what kind of mind, could have achieved such an understanding of the laws of nature?

Intuition and reason functioned harmoniously in Faraday's research. Professor Hermann von Helmholtz who, in 1881, gave a Faraday Lecture said: "With a quite wonderful sagacity and intellectual precision, Faraday performed in his brain the work of a great mathematician without using a single mathematical formula. . . ." Indeed, Faraday's electromagnetic principles were translated into mathematical formulas by James Clerk Maxwell. Wilfred L. Randell, a biographer of Faraday, expressed admiration of the scientist's creative processes when he said: "He visualized things. He saw, in his mind's eye, the lines of force passing through the air from the magnet, and precipitated the midst of speculation into the certainty that those lines did exist; he even proved them to be definable and measurable." The use of inductive reasoning allowed Faraday to discover that magnetism could produce electricity, since it was already known that electricity produced magnetism. Faraday demonstrated his knowledge of creative principles time and time again, and the results of his research are still valid today.

Faraday was a man people loved. He had wit and charm, a childlike enjoyment of life, and a high degree of integrity. Many accounts attest to his modesty and self-control, and Faraday himself was the first to admit his struggle to control a quick temper. Material things did not mean much to him—he donated money to poor and sick persons and visited them whenever possible.

In 1857 Faraday was offered the presidency of the Royal Society. He declined, saying: "I must remain plain Michael Faraday to the last." Years of hard work exhausted him physically and mentally, and he began to lose his memory. Eventually, he could not even recognize members of his family and he died peacefully in 1867. His lifetime research and experiments were recorded in a seven-volume set of books entitled *Experimental Researches in Electricity*. Faraday's studies are a heritage for the many applications of electrical energy, as well as the basis for Einstein's Theory of Relativity. He has inspired, and will continue to inspire scientists and mystics for centuries to come.—LBS

