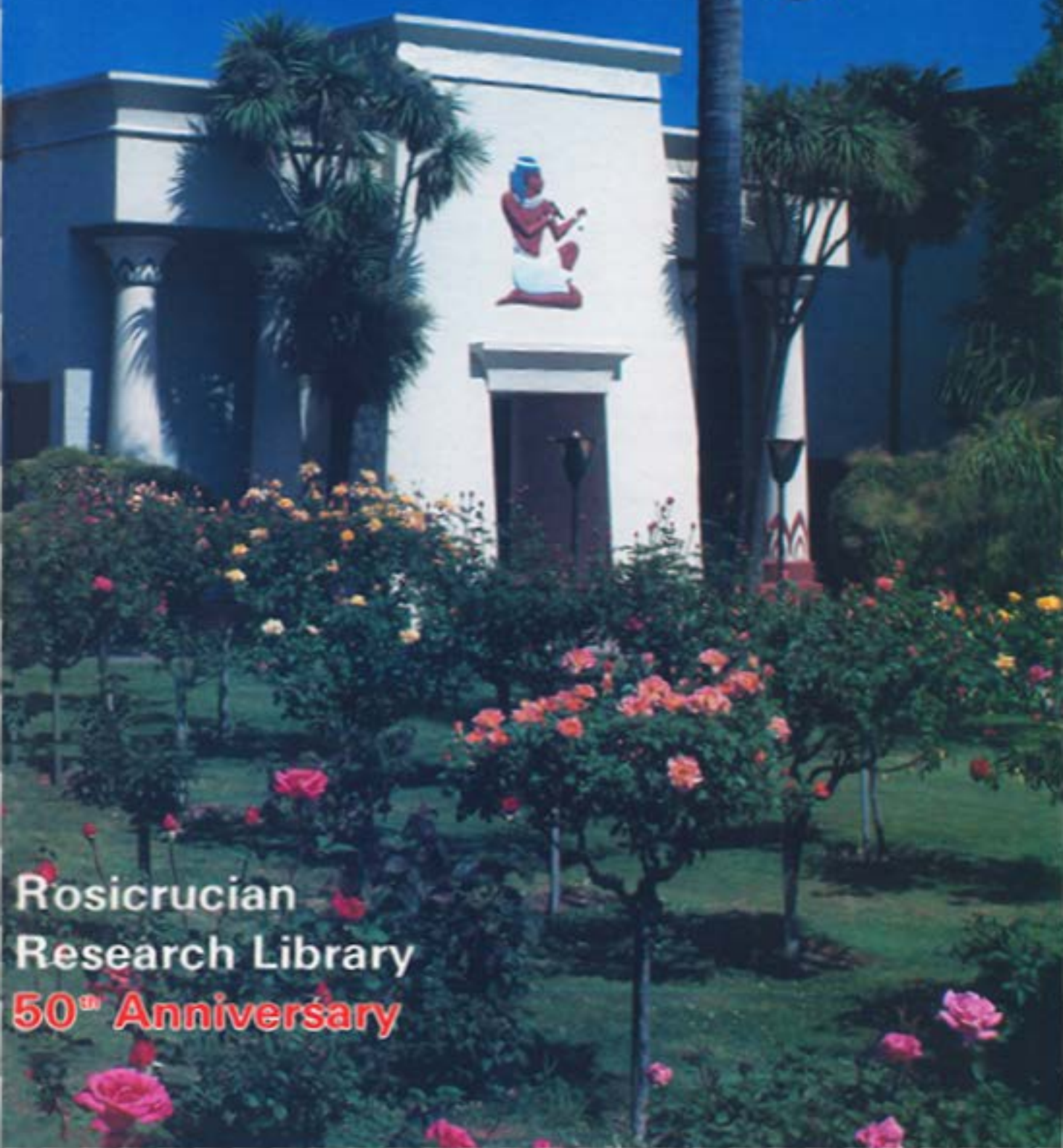


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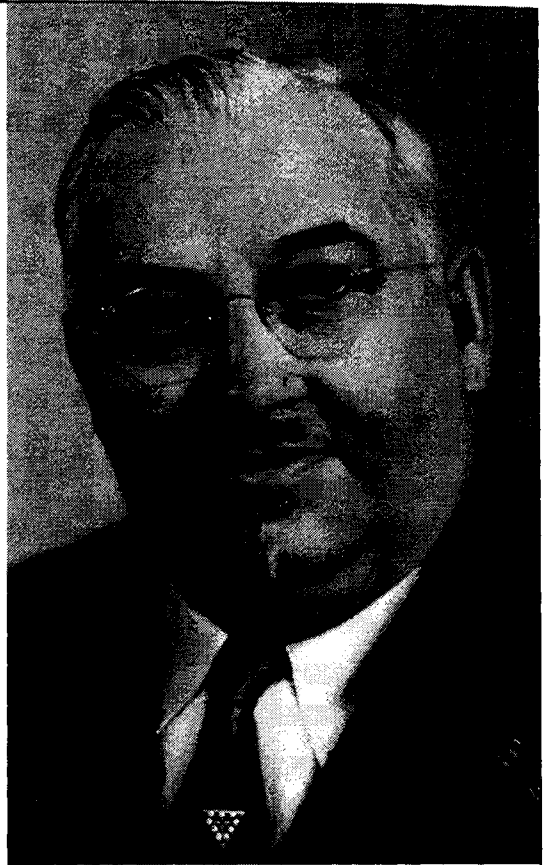
Rosicrucian
Research Library
50th Anniversary

*His life continues to
touch the hearts and minds
of thousands . . .*

Cosmic Mission Fulfilled

by Ralph M. Lewis

*. . . the biography of
Dr. H. Spencer Lewis*



Was the life of Harvey Spencer Lewis cosmically ordained? Was it only a coincidence that this man possessed so many talents that were needed for the exalted office he was to fill? Few men of today—in a world steeped in materialism—have fought so hard and so long to keep alive the psychical, the higher motivations of humanity; to elevate the human mind above false beliefs and superstition. Yet this was accomplished by Harvey Spencer Lewis in the organization he was entrusted to re-establish.

Cosmic Mission Fulfilled is the life story of a modern mystic as told by his son, who was closely associated with him in his work. It is flavored with personal and intimate accounts, and insight into the character, personality, and mind of this great man. Fascinating as fiction, but with all the realism of personal experience.

Cosmic Mission Fulfilled

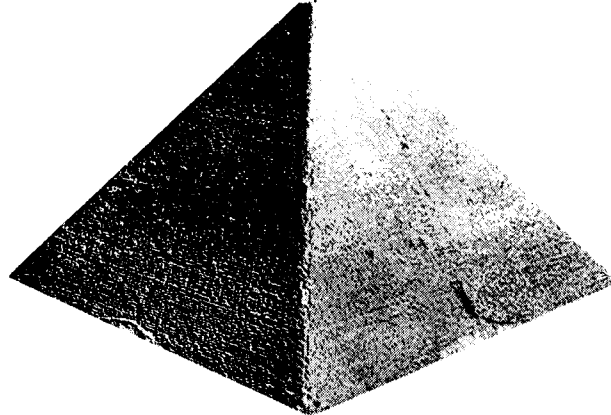
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CONTENTS

- 4 Thought of the Month: *The Movement Toward Enlightenment*
- 8 In Memoriam: *Cecil A. Poole, F.R.C.*
- 10 Interview With Cecil A. Poole, F.R.C.
- 15 The 50th Anniversary of the Rosicrucian Research Library
- 20 The Celestial Sanctum: *The Metaphysical Concept*
- 22 Heritage 2000
- 26 The Still Mind—The Ancient System of Qi-Gong
- 30 The Rationalism of Reincarnation
- 34 Rosicrucian Conclaves
- 36 Rosicrucian Activities Around the World

PHOTO PAGES

- Cover Rosicrucian Research Library—50th Anniversary (*see page 6*)
- 3 Donna O'Neill, F.R.C., Grand Master

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Donna O'Neill, F.R.C. ⇨ Grand Master

On July 6, 1989, Soror Donna O'Neill was ritualistically installed in the AMORC Supreme Temple as Grand Master for the English-speaking jurisdiction. For further details, please see announcement on page 7.

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THOUGHT OF THE MONTH

by the Emperor

The Movement Toward Enlightenment

I HAVE SAID and written the following many times: "The ends do not justify the means. It is not the goal that must be reached; it is the process that must be followed. The goal is merely a result. The process is the act which creates the goal." In mysticism, purity is essential, clear direction a must, and selflessness is the act. Anything less is unworthy of the Order. Anything less degrades humanity.

The intent of this article is to attempt to share with you the essence of the Rosicrucian Order and our direction. To touch this, however, one must *know*, not *believe*; and one must *feel* from the *heart*, not *think* from the *brain*.

Our beloved Order is much more than a school of mysticism disseminating monographs to Rosicrucian students. It is an initiatic Order of mysticism in the Rosicrucian tradition. What does this mean? It means that we serve Light, flow with Light, and share what we are. We must realize that we are not following the course of ordinary human standards, but rather those standards of an esoteric and spiritual creation. If we can only understand this simple statement, its implications are profound. The statement as well as the implications can be written in words, but the meaning *must* be read from the heart. Meditate upon and be illumined by this. When realized, nothing more need be said.

The Order teaches students in the hopes that a few will arrive at a realization. In past years and centuries the Order has gone through phases that were without enlightened individuals. We have called these

phases "inactive" or "dormant" cycles of the Order. But do not misunderstand this. It does not mean that the Order was perpetuated by unenlightened people. It means, rather, that the Order had no physical vehicle by which to express itself.

The Esoteric Tradition

Historically, there have been more times without the Order than there have been with it. Traditionally, there has never been a time that we were without the Order because its essence has always manifested in an "intangible" esoteric creation, merely waiting to be touched by the hearts of those who *truly* aspire. When there is at least one such individual, then the Order manifests on a physical plane. Nevertheless, the Order is *never* without life and function. It is *never* inactive; only human *perspective* makes it appear so. The Path by which to touch the Order is simple. It is by *initiation*. We learn through *service*.

We, as human beings (for never forget that we are), are in a unique situation today. Not only are we approaching the end of a century, we are also approaching the end of a millennium. There has always been and there will always be a special excitement of charged energy during such an era—especially during the first two or three hundred years afterwards, and sometimes before. We need only observe history to see this.

But today is different from our recorded past. Never before during such a recent recorded cycle have humans had available to them such potential and such power. And, perhaps, never before has humanity

*The
Rosicrucian
Digest
July
1989*

been so out of touch with its spiritual heritage. What are we going to do? That crucial question must be decided *now*! Note these words to a modern song written by a group of traditional Australian Aborigines who are connected especially close to myself: "There is an ancient culture and a modern flock. A drilling rig in a sacred rock. Those angry words upon the flags, won't make that dreaming come back."* This is merely one indication of our human plight. A 50,000-year-old spiritual culture is in danger of dying. Why? Truly, as with the Order and other spiritual movements, the creation cannot die in spiritual planes, but human beings can lose touch. If this happens, we enter the ultimate cycle of starting, again, at the beginning.

The Cosmic is impersonal. It is, and it does what it does. It is not concerned with human affairs other than being our source. We, therefore, must realize this and take responsibility for our actions so that we may return home. This is true Service. Such is our purpose as human beings.

At the Crossroads

The ultimate question arises: Are human beings capable of this? The answer, naturally, is yes. Even though we may not act in that direction, we are capable, as we cannot be separate from the One. However, if we ask if we are accomplishing our goal, then I think the answer is obvious. No, we are not. We are at a crossroads where the realization of what we must do is very close, but the act of doing is so far away. It is at this point where the Order is vitally important. We must solidify into a movement within every aspect of our action to assist others to realize and then to help them act. This is what our teachings teach and what the Order, as a collective unit, does in its activities.

Each Rosicrucian is responsible for refining his or her mystical awareness. Followers have always made, in the past and present, the mistake of personifying an avatar and thereby placing all responsibility upon this individual, and thus releasing such responsibility from themselves. In history, a person becomes an example, a leader who is respon-

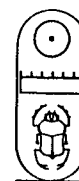
sible for teaching of the Master Within. An imperfect understanding on the part of the student begins to ascribe allegory and myth to the teachings. After a few generations, the myth becomes dogma; and the teachings become a mystery—a mystery which the esoteric Order preserves in purity and protects in spiritual planes. To *know* what is there, one must be there oneself. Such knowledge will not be given in words or "channeled" by others.

Perpetuating the Movement

It is time to realize that there is no individual avatar. There never was. The avatar is a *movement*—it has always been. But it is not *any* movement; the movement is special. The crucial movement is now in the process of maturing. It is the Rosicrucian Order. But it will not manifest unless we, as Rosicrucians, realize our true worth and keep alive within its heart the intensity of fire.

As always, we must be concerned with the physical vehicle, as our foundation is "As above, so below." The physical manifestation of the Order is such a vehicle, and Rosicrucians of the past knew this fact quite well. The vehicle was applied toward purposes of Light to accomplish a goal by way of a process—the result being a profound impact upon society. Who is responsible for the introduction of the scientific method, freedom of thought, the elements of democracy and similar systems, the advancement of peace and culture, and much more? They were the philosophers and mystics, many of whom worked within movements, and many within the Order.

Indeed, the Order has exercised a profound impact upon civilization in various centuries; most notably during the seventeenth century. At the same time, we must realize that such impact is not momentary, but rather directed as a process to create a goal. The advanced concepts introduced to humanity of the past were not to be used for control and power, or even influence—although we can see that those of little understanding would attempt to do just that. In reality, that which was introduced was merely meant to catalyze *all* people to begin to take the responsibility to speed their way toward enlightenment. ➔



*Warumpi Band

Today, we are entrusted with the responsibility to perpetuate the movement into the next phase. As Imperator, I am obligated to state that I am fully aware of the responsibility and have shared in the vision of the past and the future. My vows are to assure accomplishment. I have seen our success and know the Path which must be taken. I also know the challenges and obstacles. As with all Imperators, my counsel is: "Do that which must be done and can be done in no other way."

In reference to the reorganization occurring within the Order: I will not say *why* it must take place in the manner that it does,

because it is self-evident. I will only say that it does so in accordance with a plan of a future of necessity in which all Rosicrucians share. We must realize the difference between the Order and its physical vehicle, and we must realize that the vehicle needs to be a reflection of the Order. Our administration directs the vehicle. Our officers must, by necessity, direct the Order, and they must appreciate and serve the Tradition. Of them, I will not accept less than excellence—not because of my own personal feelings, but rather by responsibility of a movement set forth several centuries ago. △

This Month's Cover

The Rosicrucian Research Library, celebrating its 50th anniversary this year, was founded in 1939 to serve Rosicrucians throughout the world. The beautiful Egyptian-style building contains thousands of volumes, some of them quite rare, on the subjects of science, art, history, philosophy, metaphysics, and mysticism. The bas-relief of a kneeling scribe over the library entrance suggests this building's dedication to the pursuit of knowledge. For more on the library and its history, please see the article on page 15.

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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*The
Rosicrucian
Digest
September
1989*

Grand Master Installed . . .

WE TAKE this opportunity to announce that Soror Donna O'Neill has been elected by unanimous vote of the Supreme Grand Lodge to serve as Grand Master for the English-speaking jurisdiction. Soror O'Neill was ritualistically installed in the AMORC Supreme Temple on July 6, 1989.

Soror O'Neill has served the Rosicrucian Order at Rosicrucian Park in a variety of positions during the past ten years, her most recent being the Assistant to the Executive Administrator. In this important role Soror O'Neill was responsible for the implementation of doctrinal decisions through the administrative structure of the Traditional Martinist Order, R.C.U.I., and the Department of Instruction.

Soror O'Neill's experience as an AMORC Class Master and later as Director of the Department of Instruction, and her most recent role as the person responsible for "bridging the gap" between administration and doctrine and ritual, have ideally prepared her to serve in the capacity of Grand Master.

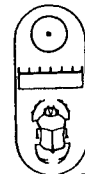
The Grand Master Installation occurred in the AMORC Supreme Temple on July 6, 1989—Soror O'Neill's birthday—during the summer session of Rose-Croix University International. Officers and members from throughout the world were in attendance at this very inspiring Installation ritual. A beautiful reception followed in the newly-refurbished Francis Bacon Auditorium.

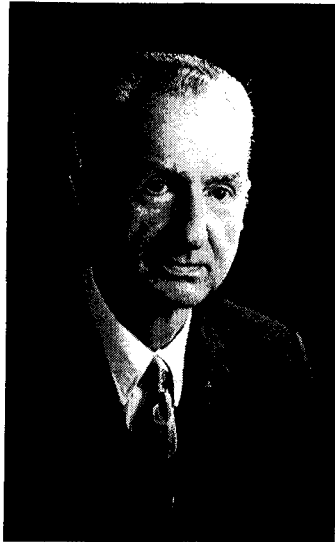
We heartily congratulate Soror O'Neill and welcome her to this new office.



SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 19 at 8:00 p.m. All active members of AMORC are eligible to attend. Doors open at 7:00 p.m. and close promptly at 8:00 p.m. We look forward to seeing you there.





In Memoriam

Cecil A. Poole, F.R.C.

THE STRENGTH of an organization is based on the vision, integrity, and steadfastness of its leaders. These rare qualities were combined in the personality of Cecil A. Poole, AMORC Vice-President. Frater Poole passed through transition on Sunday, July 16, 1989, experiencing the Great Initiation. For over fifty years he had served the Rosicrucian Order, AMORC, most faithfully and contributed greatly to the growth and welfare of our organization.

He was a remarkable man whose keen, incisive mind and scholarly tastes made him an ideal individual to guide AMORC in both its material and philosophical spheres. He combined the qualities of the realist and the idealist. On the one hand he was the successful businessman and administrator in everyday life, while on the other he taught that a deeper realization of the Cosmic was necessary to experience true happiness and fulfillment.

Cecil Poole was born in Monmouth, Oregon, on Sunday, August 11, 1907. His family were early pioneers in the old Oregon Territory, and he inherited the sturdy, questing spirit of his forebears. He was also influenced by the orthodox religious views of his family, and originally considered the ministry as a vocation. However, while attending Willamette University, he found himself being drawn more to other fields, such as psychology and music. It was about this time he met Elise Stewart, who soon became his wife. He later graduated from Southern Oregon College of Education and in 1928 became a teacher and school administrator.

Frater Poole's interest in philosophy led him to joining AMORC in 1930, after hearing about our organization on a radio program. For years he had been seeking answers to those questions that have long puzzled man and he found that the Rosicrucian Order provided spiritual refreshment and intellectual stimulus. In a *Rosicrucian Forum* article of 1972 he stated his quest:

"Ten years before I knew of the existence of the Rosicrucian Order, I felt an incompleteness in each subject that I studied. I was disappointed when I tried to find the solution of many problems which had puzzled me or the answers to questions that had to do with life and eternity. I asked

the questions that all men have asked: What is the purpose of life? Is there a soul? Does it survive? Even though I gained in knowledge, I was disappointed. A desire grew out of my restlessness, a desire to gain knowledge which would provide a more satisfactory explanation to the meaning of life and the purpose of man's existence."

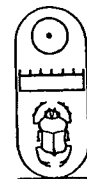
Shortly after joining the Order Cecil Poole's remarkable administrative abilities became known to Ralph M. Lewis, then AMORC's Supreme Secretary, and in 1934 he invited the young man to come to San Jose and begin a new career at the Rosicrucian Order. Frater Poole served originally as a traveling lecturer, and then in 1936 he became the Director of the Latin-American Division. Then, on August 12, 1939—shortly after the transition of Dr. H. Spencer Lewis—he was elected Supreme Secretary-Treasurer. He served on the Supreme Board for almost exactly fifty years.

Cecil Poole held the positions of Supreme Secretary and Supreme Treasurer simultaneously until 1963, and he remained Supreme Treasurer until 1972. Afterward, he continued in the capacity of Vice-President, and still served on the Supreme Board at the time of his transition. In the many years he served actively on the Board he directed the business and financial affairs of AMORC. Through his expert guidance, the Order achieved steady and stable financial growth.

Moreover, Frater Poole, as a man of varied interests, contributed considerably to the cultural enrichment of AMORC. He served on the faculty of Rose-Croix University and wrote many articles for the *Rosicrucian Digest* and *Rosicrucian Forum*. He often analyzed the philosophical and psychological aspects of mysticism and related them to a broad background knowledge of natural history and biology. This he could do with ready ease as he was an omnivorous reader—he would usually read an average of two books a week. It has also been estimated that over the years he wrote more than a million words, the equivalent of a book a year.

Cecil Poole is no longer with us on the physical plane, but Rosicrucians will remember him for years to come with great admiration. What he has left us is an organization made much stronger and richer because of his outstanding work and dedication to the ideals of the Rosicrucian Order.

On July 31 a Rosicrucian memorial service for Frater Poole was conducted in the AMORC Supreme Temple. At the service Imperator Gary L. Stewart delivered a profound eulogy to Cecil A. Poole in which he stated that to know and recognize the lifelong work of Frater Poole, all one need do is look about—at the beauty of Rosicrucian Park, and the worldwide extent of the Rosicrucian Order, AMORC.



Interview With Cecil A. Poole, F.R.C.

by Robin M. Thompson, F.R.C.

Last spring I had the distinct pleasure of interviewing AMORC Vice-President Cecil A. Poole in preparation for the upcoming 50th anniversary of his election to the Board of Directors, Supreme Grand Lodge of AMORC (August 12, 1989). In this interview Frater Poole shared with me the fascinating story of his long association with AMORC, both as a member and officer, and his insights into the Order's role in the 20th century. For over five decades, through good times and difficult periods, Frater Poole's dedication to the ideals of AMORC, his guidance and foresight, contributed immeasurably to the work and growth of the Rosicrucian Order, and I am sure readers will find much to reflect on here. I want to thank Soror Maritza Dalby, Frater Poole's former secretary, for her invaluable assistance in recording this interview in shorthand.

—Editor

RMT: How did you first hear of the Rosicrucian Order, AMORC, and then become a member?

CAP: Back in the late 1920s my wife and I lived in Southern Oregon and we used to listen to a fascinating radio program produced by the Rosicrucian Order and broadcast on a very powerful station out of Los Angeles—KNX, I believe. The radio program was of a philosophical nature—you know, probing into the big questions, the important questions, that mankind has always asked—and I had long been interested in these subjects. The program promoted the Order's booklet, equivalent to today's *Mastery of Life*, and so I sent away for it. I wanted to find out more about this organization. Also, a local school librarian supplied me with some information on the Rosicrucians and, having always been of an inquiring mind, I eventually became interested enough to join the Order in 1930.

RMT: What moved you originally to come to work for the Order?

CAP: I had been a school principal in Oregon for five years and wanted to expand my horizons. I received a letter from Ralph Lewis [AMORC Supreme Secretary at that time] saying the administration had gone

through their membership files and since I had experience in public speaking and working with people, would I be interested in doing some lecture work for the Order. He asked me to come to San Jose and meet with him. I had never met Frater Lewis, and had never even been to California. But I came on down and eventually we reached an agreement. I lectured for two years, traveling throughout the United States.

RMT: Did you travel in the AMORC Courier Car?

CAP: At first I traveled by myself—mostly by train—and later in the Courier Car.

RMT: Did Mrs. Poole travel with you?

CAP: Yes, my wife went with me. We did a lot of traveling and stayed in hotels. After two years of that hectic pace, I was offered an office job at headquarters. I gladly accepted, and began working closely with Ralph Lewis. One of the important tasks I helped him with was that of transferring the Spanish-speaking division of the Order from Puerto Rico to Rosicrucian Park, San Jose.

You may remember Frater Font de la Jara. Well, I knew him and worked closely with him over a period of fifty years. Back

The
Rosicrucian
Digest
September
1989

[10]

in those days he was the director of the Latin American Division of the Order. He ran it as a separate Grand Lodge for a good many years. Dr. Lewis started him on that.

RMT: *Your knowledge of the Spanish language must have helped you in this area.*

CAP: I knew enough Spanish to be able to help set up the division.

RMT: *Did you come into much contact with the Imperator—Dr. H. Spencer Lewis—at that time? What were your impressions of Dr. Lewis?*

CAP: Dr. Lewis was an incredible individual, an able administrator and leader, and I've always had the utmost respect for him. Ralph Lewis and I worked closely with Dr. Lewis in those years, but the demands of his office—the responsibility of running the entire organization—occupied most of Dr. Lewis' time and energy. Nevertheless, he was an inspiration . . . and quite a teacher. My five years working under him made it possible for me to eventually become an officer, and many times, years later, I would find myself thinking, "What would Dr. Lewis have done in this situation?" You see, he taught me the values of mysticism and metaphysics—how to tie together what I had accomplished academically with what I received here at Rosicrucian headquarters. He could easily stimulate one's thinking.

I was coached by Dr. Lewis for five years in areas of mysticism and metaphysics, and he gave me a basic philosophy that I still have today. Without him, I do not think that I would have become as interested in the organization as I became.

Dr. Lewis built a strong organization. There were some who thought that the organization could not survive and grow after Dr. Lewis' transition. They were completely wrong. Ralph Lewis was a brilliant man who carried the organization forward.

RMT: *That brings me to my next question. On August 12, 1939, following the transition of Dr. Lewis, you were elected AMORC Supreme Secretary. In your eulogy to Ralph M. Lewis you pointed out that "Soon after he assumed the position of Imperator—in fact, within just a few days—came the outbreak of the Second World War" which created many problems in*



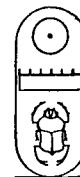
Cecil A. Poole & Ralph M. Lewis, 1939

AMORC's work. Can you comment on those problems, and how the organization survived the war years when all national and public effort was concentrated on winning the war?

CAP: I don't know how we survived it. It's amazing when I think back on those years; it was such a difficult time. We went ahead as well as we could.

Of course, following the transition of Dr. Lewis in 1939, Ralph Lewis became Imperator, and he and I worked very closely together. You might say I was the Number Two man, and I had to do much of the detail work that he could not have had time to do.

During the war Ralph and I worked seven days a week—every day, including Sundays and holidays—and we often worked even at night. We had a minimal staff because AMORC could not afford to compete with the war industries, who payed much higher wages. Ralph and I had to do any work that





Cecil A. Poole at his desk, circa 1970

was necessary, including some of the janitorial work. I even remember sweeping the building. We worked in every department, wherever it was needed. It was a very tough time with lots of hard work, but AMORC continued to grow throughout the war years.

RMT: How do you account for the Order's growth during the war? Was it our advertising or were people looking for something of a higher nature in those turbulent times?

CAP: People who were too heavily involved in the war effort were looking for other things—something more optimistic. The Order could fill this need for something more positive, and we did well. However, with a minimal staff, we had a difficult time keeping up with the growth.

RMT: Could you speak of the post-war growth of the Order?

CAP: Yes, the 1950s, '60s, and '70s witnessed incredible growth for the Rosicrucian Order. There was an increased prosperity, and people had more leisure time to pursue their interests. Many people joined

the Order in the 1950s and 1960s because it was unique. There was nothing else like the Order offering this system of knowledge and personal growth. In the years since World War II the Order has spread worldwide, with members in 100 nations.

RMT: During many of these years of dynamic growth you served as both AMORC Supreme Secretary and Supreme Treasurer.

CAP: I was Supreme Secretary-Treasurer for 24 years—until 1963.

RMT: In reviewing your AMORC career it's obvious you've exercised much foresight, directing the Order in various directions. In a memo from about twenty years ago, you recommended that the Rosicrucian Order concentrate more of its energies on increasing membership in the developing nations, the Third World. You recommended more effort be spent on South America and Africa, for example, and this effort seems to have been successful, given the membership growth in those areas. Could you comment on your role in the Order's growth worldwide?

CAP: Actually, we started planning for the Order's world growth as soon as we could get organized after World War II. Prior to that time the organization had mostly concentrated on English-speaking members in the United States and Canada. In Europe, after the war, we helped start the French Grand Lodge. There was a small group of Rosicrucians in France, and we gave them a boost. We helped build the organization there, and also in Holland, Germany, and other European countries. Later we began to promote the Order in countries where it had never been known before—countries in Africa, Asia, South America. In Africa and South America the Order grew by leaps and bounds.

RMT: Most of the South American countries are Catholic, and in spite of this the Order has enjoyed extensive growth, such as in Brazil. How do you account for this?

CAP: People's interest in the subjects we study! I traveled extensively in South America and never had any problems or arguments of any kind. Most of our members there are Catholic and were raised in that religion, just as I was raised as a Methodist in Oregon.

RMT: I understand that as a young man you at one time considered entering the ministry. True?

CAP: My family would have definitely liked that. They were very religious—very fundamentalist. How I used to hate going to church four times every Sunday! I pursued higher education at Willamette University, a denominational school in Salem, Oregon, where I found I was not drawn to the ministry, but instead courses in psychology and music. When I eventually transferred to Southern Oregon State College, I majored in education.

RMT: And when you later became a member of the Rosicrucian Order, what was the reaction of your family?

CAP: Well, at first my parents thought I was crazy! However, they began to reconsider their opinion when my father visited Rosicrucian Park and met Ralph Lewis. They did not become Rosicrucians, but they respected my ideas.

RMT: In the 1930s did you meet any type of discrimination or prejudice when you mentioned you were a Rosicrucian?

CAP: More than now. When I was first on the road lecturing for AMORC, people asked, “What kind of an organization is that?” It was not well known or understood. Today we are more understood, and the word “Rosicrucian” is more familiar. In our travels we did pretty well though. I spoke to audiences as large as 2000. After the war, membership and finances picked up—the results of all that basic work we did traveling and lecturing in the 1930s.

RMT: What do you see as a major challenge for the Order today?

CAP: We are trying to increase our membership, and while remaining true to our fundamental principles, modernize in every way and carry forward new projects. In other words, we are building for the future.

RMT: You have been a member of several scientific organizations such as the American Association for the Advancement of Science, the California Academy of Science, and several ornithological societies. In your membership in these organizations, you have met many scientists. What is their view of the Rosicrucian Order?

CAP: Of course I can only speak generally. Some scientists have no interest at all in anything that is not materialistic. On the other hand, I know a few outstanding scientists who became members . . . some through my own efforts. Just as with anyone, the average scientist can have a restricted or an open-minded view.

RMT: In one of your many articles, you pointed out that the word “metaphysics” refers to that which lies beyond physics. Do you see a coming together in my lifetime of the scientific and metaphysical views as some claim will happen?

CAP: I feel that materialism is so strong in our present-day society that change in this direction will be slow. One would think that eventually materialism and metaphysics would find more in common. I think this “coming together” depends a great deal on the individual. After all, there are individuals who are materialists who nevertheless find satisfaction in the Order—as sort of a balance in their lives.

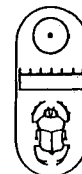
RMT: You mentioned materialism. Do you think there is more materialism now than fifty years ago?

CAP: I do not think so. Materialism appears stronger today because it is more publicized. Television has played a major role in influencing people to be more materialistic because all they have to do is look at the screen and accept what is handed out to them rather than studying, thinking, and speculating on their own.

(Continued on next page)

“AMORC is unique. Our Order has the basic philosophy with a historic background, and it offers a practical, usable system of thought that can be applied in the modern world.”

—Cecil A. Poole, F.R.C.



RMT: *The Baby Boom generation is now in its 30s and 40s. This affluent generation is very interested in materialistic things. From your perspective, do you think this will change as they become older, and will they become more interested in the philosophy of the Order?*

CAP: I think this will change. Our average member's age is lower than it was a generation ago, and I think, as the present younger generation ages, it will become more interested in the real, the philosophical, the inner things of life.

RMT: *Can you elaborate on your own philosophy of life? What has motivated your own quest for higher values?*

CAP: I became interested in the basic teachings of AMORC and this interest just kept growing through the years. My contact with Dr. Lewis and Ralph Lewis furthered my interest in this area. Over the past 60 years I have studied everything I could put my hands on in the field of metaphysics, and my personal philosophy is pretty well illustrated by the Rosicrucian philosophy itself.

RMT: *You have been a prolific writer—books, manuscripts, all kinds of articles in the Rosicrucian Digest. You have always been able to relate whatever subject you were writing about—no matter how mundane—to the Rosicrucian teachings. Have you always been interested in writing?*

CAP: Yes, I've always done a lot of writing, even when I was in school. Writing is not easy. It's hard work. But in my writing I have always tried to explain what I believe to be the fraternal, philosophical basis of the Order—to show how right it is. I've tried to help readers focus on the core of the teachings and form a livable philosophy of life. My many years of association with the Rosicrucian Order has given me a philosophy of life and I hope it has helped other people.

RMT: *Many people are interested in the history of the Order and want to trace it back to the Fama Fraternitatis and even ancient Egypt. Do you think we should be so concerned with our history or with now and the future?*

CAP: We should be concerned with now and the future, but at the same time, we should be familiar with the Order's history and respect our heritage because that is the foundation upon which we build today.

RMT: *What do you think is the difference between the Rosicrucian Order, AMORC, and other "similar organizations"?*

CAP: I do not think there are any organizations similar to AMORC. AMORC is unique. Our Order has the basic philosophy with a historic background, and it offers a practical, usable system of thought that can be applied in the modern world. I think that is unique in every respect. I do not think there is anything comparable to it.△

ROSICRUCIAN MEMORIAL DAY

October 14, 1989

On October 14th, Rosicrucians the world over will observe Rosicrucian Memorial Day. All Lodges, Chapters, and Pronaoi will conduct a special meditation in recognition of the great contributions of the beloved past Imperators for the present cycle, Frater Harvey Spencer Lewis (1883-1939) and Frater Ralph Maxwell Lewis (1904-1987). The traditional commemorative date of August 2 will be superseded by this celebration of their lifetimes of service on October 14. In addition to this observance, those who wish may also conduct a private meditation on November 25, the birthdate of H. Spencer Lewis, and on February 14, Ralph M. Lewis' birthdate.

The
Rosicrucian
Digest
September
1989

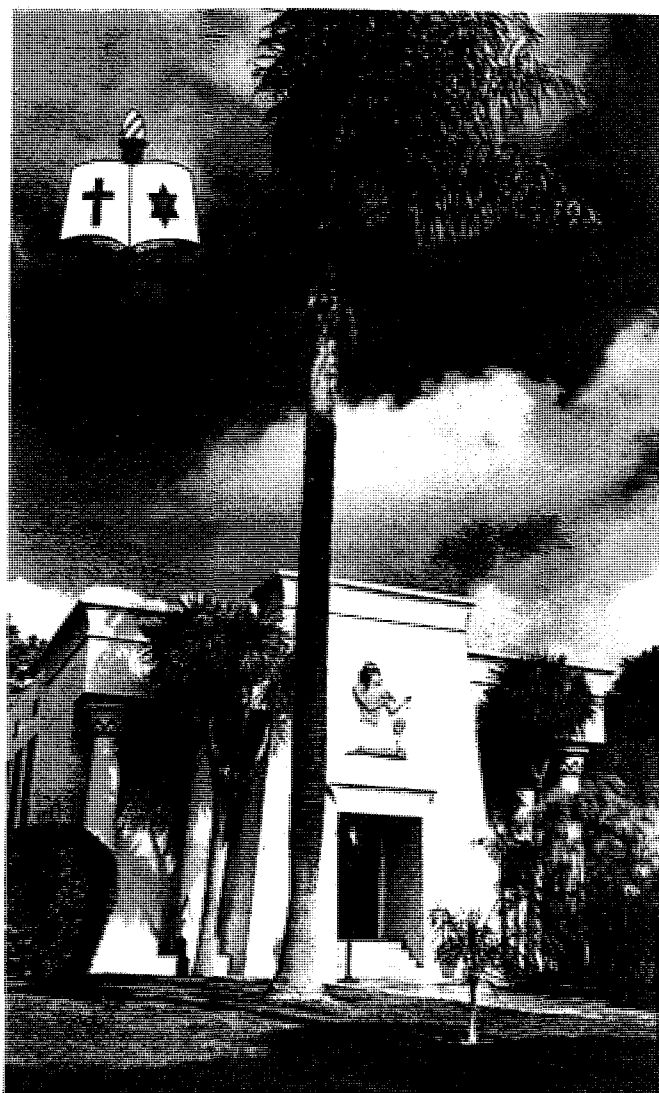
The 50th Anniversary of the Rosicrucian Research Library

By Clara Elderkin Campbell, F.R.C.
Rosicrucian Research Librarian

THE Rosicrucian Research Library celebrates its fiftieth anniversary this year. On June 19, 1939, the opening day of the sixth session of Rose-Croix University, the students assembled beside the newly planted papyrus reeds facing the entrance to the newest building in Rosicrucian Park. Above the doorway they could admire the kneeling figure of an Egyptian scribe. Following the dedication addresses, the heavy doors with their hand-wrought bronze door-knockers were thrown open to admit the members. As the students entered they noticed the symbol of the new library set into the terrazzo floor of the lobby (*see inset in photo, right*). Ralph Lewis, who was shortly to become the next Emperor of AMORC, had designed this symbol for the research facility he was creating.

A symbol, when used as a sign in an appropriate place, gives a simple, clear, unambiguous message. For instance, a skull and crossbones on a container signals *poison*; or when driving, a bar on a curving arrow indicates *no U-turn*. The language of symbols, on the other hand, as Rosicrucians understand it, deals with much more subtle meanings. A mystical symbol offers a complexity of interrelated connotations which evoke from consciousness a response that produces a combined significance greater than words can convey.

The library symbol was placed on the entrance-way floor and was also carved on each *inner door*. The emblem is an open book in front of a torch. On the pages of the book are the simplified forms of the Rosicrucian cross and the double triangle. The cross stands for the Rosy Cross; the triangles represent the material and spiritual aspects of life and, as well, the interlocked





The bas-relief of a kneeling scribe over the library entrance suggests this building's dedication to the pursuit of knowledge.

triangles of Martinism. On a level more easily understood by a nonmember, the symbols appear to signify two religious signs, and in this aspect indicate that the learning in this library is drawn from all spiritually oriented sources, to be blended with the light that is within each seeker for knowledge. Further meanings can be gleaned from this symbol by those who choose to contemplate it.

Libraries have always attracted Rosicrucians. In the earliest years of this century the reference room staff of the New York Public Library was familiar with an eager young researcher into the lore of secret societies, particularly searching for any mention of the mysterious Rosicrucians. This researcher, Harvey Spencer Lewis, was to found the present cycle of the Rosicrucian Order, AMORC.

Wherever AMORC made its headquarters, Dr. Lewis set up a library for use of the staff and members. Many of his own books were added to its shelves. In 1916, when the headquarters of the Order was in New York City, a library was located on the second floor, directly above the executive offices. Later, when the Order's headquarters moved

to San Francisco, there was a "fine reading room and a very large library of the best occult, mystical, and metaphysical books obtainable."

When AMORC moved to Tampa, Florida, in 1925, the Order maintained a metaphysical library that also operated as a public reading room. It is possible that these books were sacrificed in order to purchase land in San Jose. It is also likely that there was a considerable loss of books from public usage. In any case, only two or three books remain in our present library with the Tampa library stamp on them.

Shortly after the move to San Jose in late 1927, a library was formed once more, with Dr. Lewis' books apparently forming the nucleus of the collection. When the Rosicrucian Planetarium was built in 1936, these books were placed in the private wing of the new building.

Ralph Lewis' Plan

The need for a larger and more widely inclusive library became more fully obvious after the opening of Rose-Croix University in 1935. Supreme Secretary Ralph M. Lewis had a vision of what this library should be: a library that would not only serve the staff for reference material and for inspiration in composing lectures and articles, but would serve every member of the Order in one way or another. This library would be a reading room for local and visiting members, a literary resource for RCU students, and a reference service by mail available to all members everywhere.

Special initiation fees were charged at Rosicrucian conventions for the express purpose of expanding the small museum and providing a building for the library. Members donated books, and the Supreme Secretary spent much of his spare time searching in bookstores for old texts whose value the casual seeker might not recognize.

The professor of Philosophy at RCU, Orval Graves, had worked in the library of the University of California. He tells of weeks spent on the inner balcony of the Science Building as he and his wife sorted, stamped, and classified books to make them ready for their new home.



AMORC librarians recently gathered to discuss the history of the Rosicrucian Research Library. Pictured are (left to right) Clara E. Campbell, Research Librarian; Orval Graves, AMORC's first librarian who served in 1939 and the early 1940s; Ruth Phelps, former librarian; and Myra Marsh, Reference Librarian.

This new library was not limited to such books as might be described as "metaphysical" or "occult." Bookcases were filled with volumes of philosophy, history, science, and fine arts. Texts on anatomy, Egyptology, psychology, herbal lore, and literature were likewise added to the new collection.

Scholarly Research Tool

Ralph Lewis was a scholar. His home had floor-to-ceiling bookshelves on which could be found examples of every category of knowledge that would be of interest to a noble and inquiring mind. It was this attitude toward books that informed his quest for the volumes that make up the core of our collection.

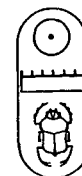
The personal collection of H. Spencer Lewis was the source of many books placed in the new library. These tomes are marked by Dr. Lewis' personally designed bookplate. His son was equally generous. In fact, the bookplates of many of the Supreme and Grand Lodge officers may be found in many books on the library shelves today.

The name *Rosicrucian Research Library* underlines its purpose: to be an organized collection of books used in the research work of the Rosicrucian Order. Much of

that research is carried out by Rose-Croix University International. The library and librarian enable members of AMORC's staff to carry out their duties more effectively and thus benefit every member of the Order. During Rose-Croix University International sessions, and in preparation for these sessions, the library serves as a reference source for instructors and students alike. As is the custom of all universities, the librarian is a member of the faculty, whether or not actively serving as classroom instructor.

The librarians have written articles for the Rosicrucian publications and at various times have served as professors at RCUI. Ruth Phelps was the anonymous author of *Numbers: Their Nature and Meaning* and several other of the R.A.D. (Rosicrucian Analytical Discussions) series of discourses. Edla Wahlin authored the *Rosicrucian Digest* column "Fact— or Fancy?" for several years, and Orval Graves, the first Rosicrucian Research Librarian, was not only a frequent contributor to the *Rosicrucian Digest*, but his book reviews were so popular that some of them appear to have been mimeographed and sold.

The library has always had a strong appeal to the generous instincts of our





Interior of the Rosicrucian Research Library. The glass display case in left of photo contains memorabilia of former Emperor Dr. H. Spencer Lewis. Below, right, the library interior as it appeared in the early 1940s. Thousands of volumes, some quite rare, have been added to the library's collection over five decades.

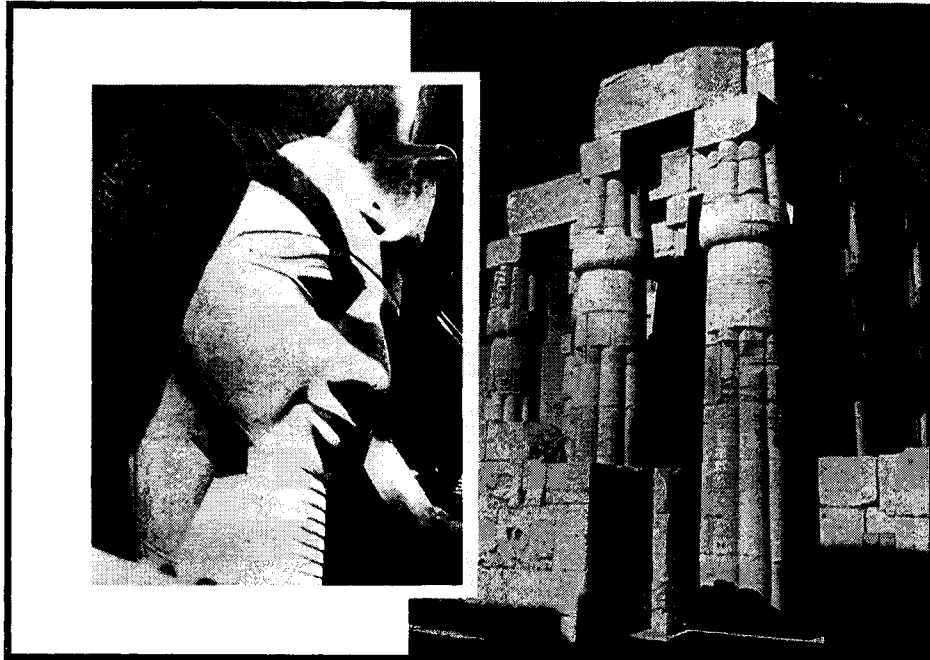
members. Many of the rarities in our display cases, as well as a goodly percentage of the books on our shelves, came from member donors. Nonmembers as well have felt that this library would appropriately house certain unusual volumes. Some special books are marked by "In Memoriam" bookplates given to honor particular members who passed through transition. Such remembrances add to the light of knowledge that shines from Rosicrucian Park.

In the dedication address given June 19, 1939, the speaker emphasized that the Rosicrucian Research Library "was to be devoted not to a mere preservation of established and accumulated knowledge, but would be used, in addition, to push outward the boundaries of learning to add to that which is already known." To this noble cause the library and all of Rose-Croix University International dedicates itself anew.



**The
Rosicrucian
Digest
September
1989**





Egyptian Tours

December 15 - 29, 1989

March 4 - 18, 1990

Down Ancient Trails

Again Rosicrucian members and their friends have the opportunity to walk the trails of Pharaohs and philosophers. From ancient Memphis to modern Cairo, to Abu Simbel, the traveler will witness the stunning achievements of early civilizations.

Sunrise on the Nile

No travel experience can compare to the five days on a Nile riverboat, cruising the liquid highway of Egypt against the fascinating backdrop of Egyptian countryside.

Initiation at Gizeh

The most enthralling experience of all is an initiatory rite in the solemn quarters of the King's Chamber in the Great Pyramid; an experience you will never forget.

Akhnaton's Tell el-Amarna

The city that Akhnaton and Nefertiti built to commemorate their special ideals and concepts, where a special ceremony will be performed.

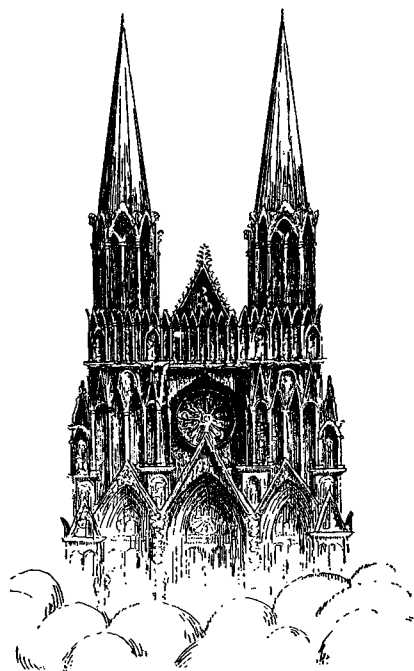
Meditation at Lake Moeris (Fayoum)

This area, rich in the history of the mystery schools, includes the ruins of a Greco-Roman city, ancient water wheels still used for agriculture, and pyramids attributed to Amenemhet III. On the shore of Lake Moeris, a special Ritual will be performed.

A passport is required. The tours depart New York. Members residing outside the Americas may join the tours in Cairo or New York. *Limited reservations for these special tours require prompt response.* To ensure your participation, write *now* for full information and booking form to:

Aquarius Tours — Distant Horizons
 1625 The Alameda, Suite 207
 San Jose, CA 95126, U.S.A.

In announcing these tours the Rosicrucian Order, AMORC, is cooperating in good faith with the airlines and tour sponsor involved and assumes no liability or responsibility in connection with these tours. AMORC is presenting this information as a convenience for its members and receives no remuneration other than a nominal fee per tour member to cover the costs involved in promoting tours for members. All payments must be in U.S. dollars.



The Celestial Sanctum

The Metaphysical Concept

by Cecil A. Poole, F.R.C.

To relate oneself properly to the rest of the universe is probably the highest accomplishment of man in his life span. To attain such an aim is beyond the ability of most of us, but it is worthwhile to have an ambition that may be greater than the possibility of accomplishment. In order to relate himself to the universe, man has evolved many systems of thought. Metaphysics is one such system. It is that part of philosophy which is concerned with ultimate reality and the ultimate values man seeks.

Some individuals are perfectionists and want everything with which they deal to be complete. To their questions they want

Frater Cecil A. Poole was one of the original authors of the "Celestial Sanctum" articles (originally published under the headline "Cathedral Contacts") which have appeared in almost every issue of this magazine for well over 50 years. For many of those years Frater Poole was the exclusive contributor to this monthly column in which he explored subjects such as mysticism, philosophy, and the art of practical day-to-day living. In his honor we take this opportunity to bring our readers one of his thoughtful articles on the real meaning of metaphysics.

—Editor

answers which are specific and not open to further speculation. To such individuals, metaphysics sometimes seems a rather discouraging subject because such perfection is seldom attained. Even if perfection is unattainable, it is not necessarily wise, or even just, that metaphysics should be criticized as a system of thought simply because it is incomplete.

Man's whole life is incomplete. One can have a general idea or an aim and yet not perfectly understand the whole picture of life and its place in the universe. Being a part of man's philosophy, metaphysics will reflect man's incompleteness. If metaphysics were a complete science that held the answer to every possible question, then it would not be a reflection of man's efforts to attain understanding. If metaphysics were complete, all knowledge would be complete, and man would be in a static state of existence.

For the individual who has never thought of his place in life, who has not asked himself where he came from or where he is going, metaphysics holds no interest. It is well for us all to remember that good can exist without profound questions. A person can be a good citizen, a good parent, a good worker, without asking himself the profound questions that lie within the realm of metaphysical speculation.

On the other hand, if any man or woman takes time from his or her daily tasks to ask what is good, what is the meaning of life, and wherein is the value and dignity of the human being, then this individual has started a course of speculation or philosophical

*The
Rosicrucian
Digest
September
1989*

thinking, and he will find that metaphysics is that field of thought in which a partial answer may be found.

The serious-minded inquirer will eventually realize that metaphysics is a subject whose scope grows as the individual grows. As the individual attempts to answer the more profound questions of life, he evolves certain concepts that are a partial answer. Taken together, those concepts create a system or a group of thoughts that are the basis of a philosophy of life.

The Philosophical Approach

Those who have studied in the fields of philosophy have come to realize that in the process of study by any method we are trying to understand the universe, its composition, and its purpose. Metaphysics tries to look upon all phenomena impartially, and to create from this analysis a stabilizing point of view.

Then metaphysics goes further. It does not merely seek to see things clearly but tries to interpret the various manifestations of creation, including man himself. Metaphysics is seeking a constant and total interpretation of experience and being.

In the physical sciences man is limiting his observations to the physical world which he inhabits. These sciences fill an important phase of the life of the individual. The tendency of physical science is to isolate its findings and to interpret what it studies. The result of the research of many individuals is to try to arrange these findings into a complete pattern so that reason will gradually evolve a full meaning.

It is the scope of metaphysics to attempt to view such a complete picture. Metaphysics does not content itself with a partial or abstract view of life and reality, even though from a scientific standpoint these partial glimpses may each be accurate. The entire phenomenal world might be compared to the pieces of a picture puzzle. Each piece is as important as another, but the ultimate aim in trying to solve the puzzle is to put it together so that a whole picture may be formed.

It would be a ridiculous conclusion to say that since no one piece of the puzzle will convey the whole picture, it should be

thrown away. One part, even though it conveys no idea of the whole, is just as important as another part in eventually creating the whole. So it is that all knowledge from all sciences, in fact, from all human endeavor, has its place and its importance.

A Means To Solve Puzzles

Metaphysics in reference to man's thinking is a means to solve puzzles. It is the putting together of the facts and principles of science and philosophy, and seeing a completed picture that contains in it a uniting of the laws of life and the universe. In this way metaphysics tends to create a union of the individual view and the view of many individuals and the result of the research of these individuals.

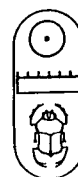
We might say that this is a universal view, in that it tries as a science or a system of speculation to gain an understanding of the operation of universal laws and the aim and purpose of life. If these views are enlarged in man's mind, he attempts to unite them into one harmonious and complete concept, which becomes the essence of his metaphysical thought and the foundation of his philosophy of life.

To the extent that every individual strives to attain a rational knowledge and a consistent and comprehensive view of life and reality, to that extent he is a metaphysician. To gain such a view is an evolving process. No individual has completely mastered a perfect system of metaphysics because metaphysics will never become perfect until man himself becomes perfect.

(Continued on page 37)

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.



HERITAGE 2000

*Excerpt of the speech delivered by Christian Bernard, F.R.C.,
AMORC Supreme Legate, at the Heritage 2000 Rosicrucian
△ ▽ Convention, Montreal, Canada—May, 1989 ▽ △*

THE THEME of this convention is "Heritage 2000." When we speak of heritage, we naturally think of the past—something inherited from the past. In 1989 it may seem difficult to associate the word "Heritage" with the year 2000 since we cannot inherit something from the future. Nevertheless, Rosicrucians realize that time only exists as an objective reality and has no reality on the cosmic plane.

On the other hand, contrary to common belief, an inheritance is not necessarily of a material nature. From a mystical perspective, it is not only possible to inherit something not yet materialized on the earthly plane, but also to build, in the present, a heritage made of spiritual values. Therefore, today, I propose that we consider the meaning that we, as Rosicrucians, must give our lives so that we may leave to the future a physical and spiritual heritage worthy of true adepts of the Rosy Cross. Of what does our material heritage consist? In answer to that question, we must consider three points: First, we are members of AMORC; second, we live in a particular country; and third, we are citizens of the world. Our material heritage is therefore of a triple nature.

In applying this concept to our Order, we note those buildings which since the turn of the century have either been constructed or adapted to accommodate Rosicrucian activities—such buildings as those housing the Supreme Grand Lodge and all the Grand Lodges throughout the world. Thus, Rosicrucian Park, the Château d'Omonville, and many other Rosicrucian sites make up those material structures which have been bequeathed either by our predecessors or by Providence so that the Rosy Cross may duly accomplish its mission in the modern world. In this regard, we must see that everything in our power is done to preserve this

legacy in one form or another for future Rosicrucians.

We must never forget that we live in a material world in which spiritual ideals cannot be served without some consideration of material reality. It is unnecessary to expand on this point since I am positive that you understand this perfectly. I know that each one of you is proud of those physical edifices in which the Order enshrines truth and which are dedicated to each and every member of AMORC.

Move Forward With Wisdom

Also included in the material edifices of the Order are the *Château Rosicrucien du Silence*, the *Domaine de l'Enfance et des Loisirs* (Domain of Childhood and Leisure), the Cultural Centers and the various buildings accommodating the activities of our Lodges, Chapters, and Pronaoi. These buildings are necessary so that the Rosicrucian philosophy may be transmitted within the Order as well as without. It is precisely with this aim that we will be creating in Canada an estate equivalent to the *Château Rosicrucien du Silence*.

Nevertheless, we must be prudent and wise in our desire to create new structures—whether they be Cultural Centers, Lodges, Chapters, or Pronaoi—because the legacy we leave to future Rosicrucians must be solid and useful. Our goal in all respects must be to favor quality over quantity, essence over form, which is far from being the case for many other movements, be they political, religious, philosophical, or pseudo-mystical. Therefore, all Rosicrucians today must show intelligence in their work so that our Order remains present on the material plane, since it is this presence which, at first glance, attracts the profane. On the other hand, we must be careful that these

structures which we build remain true and efficient tools for carrying out Rosicrucian activities as well as making them available to those who seek spirituality. If we know how to work properly in this regard, the Heritage 2000 that we will leave to future Rosicrucians will be worthy of that which has been left for us by our predecessors through the ages.

A Multiplicity of Languages and Nations

Let us now examine that duty which is incumbent upon us as members of a nation, or if you prefer, citizens of a particular country. First of all, we must realize that it is not just by chance that a multiplicity of languages and a number of races exist. At the same time, the fact that the world is separated into several continents, with different countries, is not the result of an arbitrary cosmic decree. It is a necessity since Unity, on all planes and at all levels, can only evolve by a passage through diversity, which in turn allows for a multitude of experiences.

To realize this, we have only to return to what we said previously about the great Universal Soul. It is one in essence but, by cosmic necessity, has fragmented itself into billions of animate parts. Our being itself is in the image of the multiple, since each of us reincarnates a multitude of times, in different bodies, families, countries, religions, races, and cultures. But, in essence, our being remains the same parcel of Divinity. Thus, beyond all appearances, division and multiplicity serve the great law of evolution when they are channeled into constructive goals.

In reflecting this necessary diversity, Rosicrucians come from all backgrounds—French, English, American, German, and Spanish, to name but a few. Rosicrucians

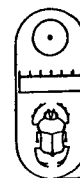


Christian Bernard, F.R.C.

are found in nearly 100 countries in which our Order is free to hold its activities. But the simple fact that we are members of AMORC unites all of us in the bonds of a common ideal because we vibrate to a common note—that of Cosmic Harmony. It is thus important that we immerse ourselves, throughout our lives, in all the most beautiful, magnificent, and edifying things offered by our respective countries. In this fashion, Rosicrucian thought will become enriched and grow, and will thus offer a synthesis of the most positive characteristics of each nation.

To accomplish this, we must delve most deeply not only into our country's culture, history, and traditions, but also its aspirations. In a word, we must seek to commune with its aura, for it is a nation's aura which bears witness to its past and foretells its future. There results from this communion a profound link between ourselves and the nation which has accepted us, either at the beginning of our incarnation or later. Now,

"In all honesty, I think it can be asserted that in the Western world, AMORC represents the most ancient mystical path, the most complete in spiritual matters."



it is well known that we take care of those things to which we have become attached. Moreover, such attachment makes them become part of our personal history as well as that of the group to which we belong, for a country is none other than a grouping of individuals united by a common memory.

Rebuilding Society

Not all nations share the same past and some are much younger than others. But, in the words of a well-known adage, "worthiness does not depend on the passage of years," for the rose which blooms from a rosebush of two years is just as beautiful as a rose which adorns one of fifteen years. What really matters is not the historical dimension of a country's past—for such is often one of wars and skirmishes—but the mystical dimension which we give to its present. Thus, in whichever country a Rosicrucian has the privilege to reside, he must do his part to continually rebuild in this society all that which the centuries have often conspired to destroy. How? By being a daily example of humanitarianism, careful to preserve traditional and moral values which bring glory to all civilized societies. To achieve this goal, wherever we are, whatever responsibilities we bear, large or small, our duty is to act in such a way that our fellow citizens raise themselves, thereby raising the collective consciousness of the nation which we form.

In this sense, I am convinced that in the human evolutionary scheme, all countries play a different role, for each one has a particular understanding of what is good and evil. They are like different chords of the same instrument which, in the hands of the Grand Architect of the Universe, are tuned to play the same melody. That explains why each nation reacts differently to the same events, and how in the combination of all of these reactions is found the solution to most international problems. As Rosicrucians, we must channel the best of that which our nation can express through its particular sensitivity in its political, economic, social, and, above all, mystical life. If, all together, in our respective countries, we can achieve this, future generations will inherit societies of different character, but united in the defense of each person's rights and duties.

[24]

This subject brings me to a consideration of the third aspect of the earthly heritage which we must transmit to the humanity of the year 2000. It is true that each Rosicrucian is a citizen of a particular country. But on the mystical level, we are citizens of the world. Consequently, it would be a grave error to act as nationalists, determined to defend only the interests of one's own nation. Using the preceding analogy, it is impossible to play a tune with only one chord of the same instrument. In the same way, humanity cannot reach the ultimate goal of its evolution—Absolute Perfection—if each nation acts to the exclusion of others. At that level, it is important to understand that no matter what our nationality, we are of the same body.

Consequently, it is self-evident that the most beautiful heritage we can leave our children is the Earth itself. As you know, it ails from many causes. By greed and self-interest mankind has stripped the Earth and has, according to scientists, greatly endangered this planet. My goal is not to list all the forms of pollution which compromise the future of humanity as this, in recent years, has been the object of a growing number of conferences, press releases, and television programs. If, by our own fault, our planet should disappear in some cataclysmic explosion, not only would it be the end of humanity, at least as we know it, but it would also be the beginning of great changes in our solar system, and as a consequence, in our galaxy. As a matter of fact, it's easy to understand that the astral world is ruled by order and harmony and that all disturbances created at any place in this world would have repercussions in the infinite. The same applies to our bodies, since we know that as soon as any organ becomes ill, the whole body suffers.

Thus, those choices which will be made by man to remedy all the ravages now imperiling the survival of this planet affect not only the evolution of humanity, but the evolution of other planets of our galaxy since all are subtly linked together. It is therefore important that each of us, as Rosicrucians and members of particular societies, and also as citizens of the world, should feel concern about the future of this Earth. From this point of view, we abso-

lutely must demonstrate exemplary behavior where nature is concerned. We must, with determination, oppose all those selfish interests which are the origin of the massacre of certain plant and animal species. We must also not belittle the danger of certain sources of energy—namely nuclear energy as well as the transportation of some others—in particular, crude oil. It seems evident to me that scientists must direct their research into development of the sun's energy. The sun is the source of all life, and since we recognize that it symbolizes the Greater Light of Cosmic Consciousness and know that "as above, so below," thus the sun ought to serve equally for bringing energy to man.

Let us be responsible and not allow our conscience to fall asleep for lack of will in dealing with these ecological problems. Let us give all our support to those who have the power to heal our planet, for it is upon their will to succeed that rests that worldly heritage we wish to give the future.

***Our Spiritual Heritage—
Key to the Future***

Now, Fratres and Sorores, we need to consider that spiritual heritage which we must build daily. This heritage, as you grasped, rests on a knowledge of those laws and principles which, since time immemorial, have united man with the Creator. We are honored to belong to a traditional Order whose mission is to transmit the knowledge of the ages. In all honesty, I think it can be asserted that in the Western world, AMORC represents the most ancient mystical path, the most complete in spiritual matters. Of course, other mystical and philosophical movements exist which have for centuries echoed certain religions, or traditions but, to my knowledge, none of them possesses as vast a cultural and spirit-

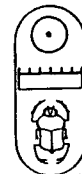


ual heritage as that of the Rosy Cross. On another front, there is a multitude of associations, societies, pseudo-mystical circles of which the vast majority are but recent creations only reflecting passing philosophies personal to their founders. Rare are those authentic movements which, like our Order, have an international dimension.

So, for these reasons as well as many others, I think that AMORC can and must respond to the mystical demands of the new age. For that to occur, it is obvious that AMORC must make itself known. Each of us, at his own level and with the time he can spare, ought to participate in Rosicrucian extension. In this respect, I know that much effort is expended by the Grand Councilors and Regional Monitors as well as the members of the Lodges, Chapters, and Pro-naoi. But it is important that sanctum members also join this great work. In all honesty, I think that this is work put forth for the survival of humanity, for as André Malraux so well stated, "the twenty-first century will be spiritual or it will not be." Thus, one of the primary characteristics of that mystical heritage we must transmit to the third millennium depends on the number of Rosicrucians for, surely, the greater the number of dedicated members belonging to our Order, the more it will help humanity regenerate itself.

(Continued on page 37)

"... the most beautiful thing we may leave to those who will follow is none other than a pyramid of ideals which, by themselves, will suffice in lifting humanity out of the apparent chaos in which it now finds itself."



The Still Mind

The Ancient System of Qi-Gong

by Bill Hennen, F.R.C.

ABOUT TWELVE MONTHS ago I came into contact with Qi-Gong—a Chinese system of healing and life force utilizing Chi. While attending the Rosicrucian International English Convention in 1988, I listened intently to a speech by Master Cai Qui Bai, a teacher of Qi-Gong, and was determined that I would find out if anyone back home in Australia was teaching this course of study. On my return to Australia I found classes in Qi-Gong just beginning in the University of New South Wales, and I enrolled in the course.

On my return to the United States in June, 1989, I had the opportunity to attend classes conducted by Master Cai Qui Bai in San Jose. The difference between these classes and the course in Australia was remarkable in that the application exercises were very different. I was told by Master Cai that I must not *think*—this was to be a new experience to clear the mind of all thinking.

This clearing of the mind may seem like an easy thing to do, but for a person such as myself, the cessation of thinking is very arduous and something that life up to now has not given me. Even when I look back at my meditation periods, it appears that I may have fooled myself into believing that I was relaxed and not thinking about anything. Yet small mental chitchat always seemed to be there.

On the first night of class in San Jose I was the candidate to test the members of the class and, as a newcomer, to give my comments to each of the class members concerning what I was feeling after each of them sent certain Chi energy towards me.

I was to sit in a cross-legged position on the floor with both hands raised, my palms facing the student, and tell of any difference felt within my body such as hot or cold, pressure on me to move my hands, etc.

The first student to test me raised her right hand to my facing right hand, which resulted in the sensation of my right palm warming slightly and my left hand seemed to be without feeling above the elbow. Then the same student used the same pose, and the feeling this time was that of wanting my fingers to move, and also my forearm was becoming very warm.

Experimenting With Chi

At this stage Master Cai asked a second student to cut the energy path between my palm and the first student's palm. The result was like an electric shock in the fingers, similar to a tingling sensation, but sudden. At the end of the cutting of the Chi a cold sensation came over my entire body.

Both of the second student's hands were raised, facing me, and my hands were in the same position. This time the sensation was of both my hands wanting to move backwards with a steady pressure.

At this point, again, another student was asked to cut the Chi energy, and the result was a cool breeze coming over my hands and then slowly becoming warm again. At this time the student stopped his exercise and I could not feel anything. It seemed that the normal reflex to move my fingers would not occur, and my hands were immobile for a few brief seconds. Another exercise was then conducted, and this time the Chi was cut by another student and the effect was a quick cooling breeze, followed by a steady warming.

Another student then took his place opposite me with both his hands facing me. I was also showing both my hands, palms forward to him. This time I felt a cool breeze down the full length of my spine, similar to what you would call a hot "flush." Another exercise was conducted and I felt a slight warming on the right side of my body, while

The
Rosicrucian
Digest
September
1989



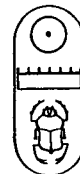
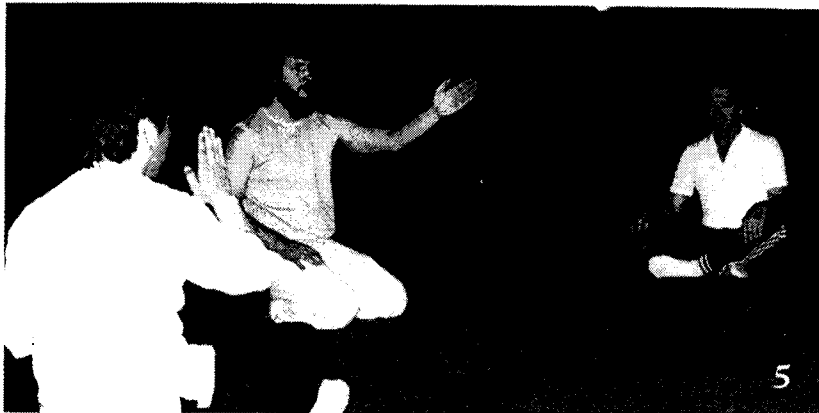
the left side remained quite normal. This continued, and again a sensation of a slow warming traveled down the right side of my body. In the next experiment the same student pointed his joined fingers at my body, resulting in a rippling sensation in my legs and the urge to breathe more quickly—along with profuse perspiration.

Then this same student conducted another experiment—his hands moving outwards in a forward and backwards motion. This time my head became very hot, and there was a sensation of sickness in my stomach, followed by a cool breeze across the front of my body.

In the next experiment I was blindfolded, the palms of my hands facing outwards (see photo 1, author on right, blindfolded). There was feeling of my right hand being moved forward, then hesitating, then moving forward again (photos 1, 2, 3).

There was also an exercise where I was seated, facing a student with only my right hand raised (see photo 4). Apparently the intent of this exercise was for the student to have me move my hand downwards. The photograph shows the results.

In the next experiment, one of the students was to affect my face, causing one side of my face to feel hot and the other side cold. Then another student was to cut the flow of Chi. In photo 5 you can see both sides of my face. The right side of my face



was hot and the left side was cold. When the student cut the Chi, again a cool breeze swept across my face, followed by a warm feeling as in one of the earlier experiments.

In the last experiment a student was facing me, and I was seated, resting my hands on my knees. The student was then to use his hands with the Chi to move me sideways.

The evening was a great experience. For the first time in my life I had the feeling of just what Qi-Gong was all about and understood more about its effects on the human body.

The most important lesson I have learned about Qi-Gong is that the mind must be at peace and still. Perhaps this is what the alchemists of old meant when they stated that no creative functions must be applied

in the body if you want to have experiences of Vital Life Force.

At this time I have attended nine classes and the most important point quoted to me constantly is *no thinking . . . no thinking at all*.

In the Rosicrucian monographs we learn about the Vital Life Force (VLF) and its manifestations. To my understanding, this is the best application I have had demonstrated in my many years as a member of the Rosicrucian Order, AMORC.

I am pleased that the Order is investigating the application of VLF, or Chi, for its benefit to the members, and in due time we will all be able to have the experience.

We talk of Peace Profound as being our aim, and my feeling as a result of these experiments is of a balancing of the body which will give you the pleasant effects of Peace Profound.

Please Note!

The Third Metaphysiology Symposium, scheduled for the weekend of October 20-21, 1989, in Rosicrucian Park, has been *postponed*.

Medifocus



Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. On the first Sunday of each month, at any hour you select, you will enter into a five-minute period of meditation, focusing your thought upon a specific troubled area of the world. The part of the world you select will depend on which troubled area is particularly significant to you as an individual. This may change from month to month, or it may remain important to you for a longer period of time.

The Rosicrucian Order is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward *world peace*.



**ROSE-CROIX UNIVERSITY
INTERNATIONAL**

EVENING CLASSES — FALL 1989

Mid-September to Mid-December

Four-Week Courses

(Classes meet once a week for four weeks.)

Harmonium Through Nurturing Self-Management

Sharon Wahl, M.S.

Hermetic and Qabalistic Color Systems

Sandra Huff

Twelve-Week Courses

(Classes meet once a week for twelve weeks.)

Health and Healing: A Deeper Understanding

Margaret Hargas, D.C.

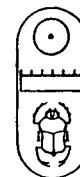
Esoteric Astrology and Rosicrucian Principles

H. Arvis Talley, D.C.

Sounds of the Soul: Symbolic Speech and Sacred Science

Edward Mahood

For further information, please write to: Dean/Registrar, Rose-Croix University International, Rosicrucian Park, San Jose, CA 95191. Or call (408) 287-9171, ext. 249, during business hours.



The Rationalism of Reincarnation

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

SOONER OR LATER, the seeker for mystical truth comes face to face with the doctrine of reincarnation. Usually, at this point, he is initiated into the more secret doctrines of the mystic philosophers or else ends his quest and forever closes the book to mystical revelation.

It is not necessary for the seeker for higher knowledge to accept this doctrine in order to prosper in his search for higher knowledge. He may reject it in its entirety and still proceed to great heights. However, he must reject it without any bias, maintaining an open mind that says, "I do not understand and so I shall pass it by and wait until I am convinced that it is either true or false." It is seldom, though, that anyone who refuses to accept the doctrine does so with that attitude. Consequently, he brings an end to future enlightenment.

What is there about the doctrine of reincarnation that is so difficult for the minds of the Western world to accept? What is there about the religious training and convictions of such minds that leaves no place for its acceptance? Nearly three-fourths of the earth's population have accepted the doctrine for centuries, and only the modern Jewish and Christian religions are devoid of principles that allow for its acceptance. Yet both these religions originally accepted reincarnation. This is proved by still accessible early sacred writings.

Is it inconsistent with any manifestation in life with which we are familiar to say that nothing dies, that it simply changes and is reborn in a similar though slightly higher form? Science tells us that both matter and energy are indestructible. No matter how we change the nature of matter, it still remains an element and reveals itself again progressively in other forms.

[30]

If we believe that the human personality, or spiritual character within the human body, ceases to exist at the end of its cycle of expression on the earth plane and never again manifests itself in a similar physical form, then we are making an exception to a great universal law. To the ancient philosophers and to every student of natural and spiritual law such an exception was incongruous and impossible.

I am not unmindful that there is a general serious misunderstanding of the doctrine of reincarnation in the Western world. For some unexplainable reason, it has become confused with an ancient superstitious doctrine called *metempsychosis*. That doctrine was itself a misconception of the doctrine of reincarnation. It was believed only by the noninquiring minds of ancient times, which were given to all sorts of superstitious beliefs.

Such persons found satisfaction in believing that not only was rebirth on earth a law of the human soul, but also that it could occur in lower forms of physical expression such as dogs, donkeys, reptiles, birds, and other animals, many of which were esteemed as holy beasts in their religions. That thinking men and women scoff at the idea of reincarnation on the basis that they do not believe "that the human soul will be born again in a dog or cat" is one of the astonishing things of our present-day understanding of natural and spiritual laws.

Orthodox Doctrine

The average orthodox Christian is perhaps the most strenuous objector to the doctrine of reincarnation. He claims that it refutes the doctrines of the Christian belief. He does not realize that there is nothing in the Bible, in either the standard or revised versions, that contradicts the doctrine of

reincarnation or is inconsistent with revealed religious principles. The doctrine may be inconsistent with certain creeds and theological principles sponsored by the Christian churches, but these creeds and doctrines were adopted by Church councils and fathers after the Bible was written. They are theological postulations and not fundamental Christian principles as revealed by Jesus or as taught by his disciples.

From a purely orthodox and dialectical point of view, therefore, it is not the doctrine of reincarnation that is at a disadvantage, but rather those creeds and doctrines that were added after the time of Jesus. If the devout Christian wishes to argue his faith on the basis of strict orthodoxy, he will find that it is easier to accept the doctrine of reincarnation on the basis of scriptural authority than to reject it on the basis of theological doctrine. This applies also to the devout Jew in regard to the modern form of his religion.

The Biblical View

For the sake of those who may ask where to find intimations in the Bible to support the statement that the Christians and Jews preceding the Christian era believed in the doctrine of reincarnation, I call attention to a few salient points and quotations and suggest that the same consideration and analysis be given to them as to the theological doctrines that are considered to be inconsistent with the doctrine. If they will be as tolerant and analytical of the few following scriptural quotations and references as they are in their attempts to contradict the doctrine of reincarnation, they will find that nothing but the doctrine of reincarnation can explain them.

For instance, in the pre-Christian writings, we find in the book of Job, chapter fourteen, a number of proverbs and comments upon man's life, birth, living, and passing away. In the twelfth verse of that chapter, a definite statement is made regarding the physical body of man and the fact that at so-called death, the body goes into the grave and lies there until "the heavens be no more." This body, it is stated, shall never awake from its sleep. However, in the fourteenth verse, another definite statement

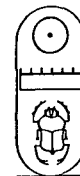
is made regarding the *real* man, the part that actually lives. Here it is stated that the real man waits for the days of his appointed time after transition until his change comes.

That entire chapter of Job should be studied analytically in order to sense the divine message that is contained in it. Certainly, the twelfth verse does not permit any interpretation that could be considered consistent with the theological doctrine of the resurrection of the body from the grave and life on earth again in the same body. The fourteenth verse permits no other interpretation than that the soul of man awaits its *appointed* time for the change that will come.

Now let us proceed to the thirty-third chapter of Job. The entire chapter is illuminating, especially the latter half. In verse twenty-eight, we read that God will deliver the soul of man from the pit of the grave and his soul will see the light again. In the twenty-ninth verse, we read that these things God "worketh oftentimes with man." In what sense other than in the sense of reincarnation can these verses be interpreted? If the soul of man leaves the pit and comes back into the light of the living—and this happens often—we need search for no other statement to support the doctrine of reincarnation.

These passages are taken from the Jewish writings and no elaborate emphasis is given to them. No attempt is made to make them appear to be outstanding religious doctrines, for they are quoted and referred to as casually as any other of the complex incidents of life because the doctrine of reincarnation was so universally held and understood as a scientific, biological, and physical law of the universe.

To see how universal the belief in reincarnation was among the Jews even during the days of the mission of Jesus, turn now to the Christian Gospels and find one of a number of incidents that reveal a thorough understanding and belief in reincarnation. I call your attention to the incident where Jesus turned to his disciples and asked a question that would seem strange if we knew nothing about the doctrine of reincarnation. Jesus asked, "Who do they say I am?"



What was it that Jesus wanted to know that could be of no importance to him unless it related to something that would reveal the spiritual perception and understanding that he hoped to find developing in the populace? He did not ask the question to solicit compliments or praise.

A Prophet Come to Earth Again

Jesus wanted to determine whether the populace related his work to that of the prophets who had preceded him and whether they realized that he was one of their former prophets come to earth again as had been predicted and expected. That such was his intention is plainly indicated by the answers given by the disciples. They said that the populace believed that he was this one or that one who had lived before.

Then when he asked them who they believed he was, their answer indicates that they knew the reason for his questioning, that they knew that he wished to determine whether they understood that he was not only the reincarnation of a great prophet but was also the infinite spirit of the highest attainment in divine Sonship. By reading that one incident in the life of Jesus and associating it with the statements of John the Baptist and other prophets regarding the one who was yet to be born, we may realize that nothing but the doctrine of reincarnation can explain these passages.

In the Gospels

What can be found in the Gospels that refutes the doctrine of reincarnation? Unthinking persons may argue that the Christian doctrines maintain that one's soul at the time of transition passes into a period of suspended consciousness to await the judgment day, when all of us shall reach the spiritual realm and dwell eternally in the consciousness and presence of God. They may further maintain that this doctrine contradicts the possibility of rebirth and the doctrine of reincarnation.

But does it? Is there anything about the Christian doctrine that precludes the fre-

quent changes referred to in the book of Job? The true doctrine of reincarnation assures us that we shall have many incarnations on earth but that ultimately, after many opportunities to learn the lessons of life and compensate for our wrong acts, we shall come to the judgment day. At that time, it will be determined whether we have become pure of spirit, Godlike, and worthy of dwelling eternally in the consciousness and sight of God.

Each night when we close our eyes in sleep, we close a period of life that has been filled with opportunities for good or evil and with lessons designed to purge us of our evil ways. Each awakening is like being born again into light, as stated in the twenty-eighth verse of the thirty-third chapter of Job. Each day is a new period of incarnated existence in which to correct the evils of the preceding day and redeem ourselves before the judgment comes. If we compare each period of incarnation on this earth to a day of our lives, we see that the ultimate and complete suspension of earthly life preceding the hour of judgment does not preclude the possibility of intervening incarnations and periods of preparation in anticipation of the final judgment day.

The doctrine of reincarnation teaches among many other wonderful things, too extensive and numerous to itemize here, that the purpose of life and its periods of incarnation are to enable us to work out our salvation. We are expected to make compensation for the evils we have committed so that eventually we can be absorbed into the consciousness of God and remain there eternally.

Is this inconsistent with the mystical and spiritual principles taught by Jesus and his disciples? Although the doctrine of reincarnation may appear to be inconsistent with some theological doctrines that were added to the Christian teachings later, it is not inconsistent with what Jesus taught and revealed. △

In Memoriam

José de Oliveira Paulo, F.R.C.



ON May 30, 1989, José de Oliveira Paulo, past Grand Secretary-Treasurer of the Grand Lodge of Brazil, AMORC, experienced the Great Initiation of Transition. He was 81 years of age and is survived by his daughter Jurema Seixas Paulo Fonseca.

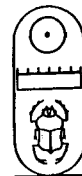
Frater Paulo, a native of Rio de Janeiro, Brazil, was instrumental in establishing and directing the Brazilian Grand Lodge with the able assistance of Soror Maria Moura. He affiliated with AMORC in 1947 and before long his enthusiasm led to the desire to help create a Portuguese-speaking Rosicrucian Lodge. His background was ideally suited for this endeavor. He had spent many years in the field of commerce, which, combined with his scholarly character, gave him an in-depth knowledge of English and Spanish. He was an excellent translator, and he spent an untold number of hours in rendering the many volumes of Rosicrucian studies from English into Portuguese. Moreover, as an able administrator, Frater Paulo was the co-founder (with Maria Moura) of the first Rosicrucian Chapter in Rio de Janeiro. He served in many positions in these early years, including the Chairman of the Board of Directors, as well as Deputy Master and Chanter.

In 1956, with the formal establishment of the Grand Lodge of Brazil, José Paulo was named Director-Treasurer. Ten years later, former Emperor Ralph M. Lewis designated Soror Maria Moura as Grand Master, and Frater Paulo then became Grand Secretary-Treasurer. He served on the Board of Directors of the Grand Lodge until his retirement in 1977.

José Paulo's contributions to the cause of the Rosicrucian Order will undoubtedly long endure in material form as the Grand Lodge of Brazil. This great man will be remembered with fondness as an inspiration to all Rosicrucians.

ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication annually in *March*.



ROSICRUCIAN CONCLAVES

Brighton, England

United Kingdom Regional Convention—September 8-10, Sussex University, Brighton, Sussex. Grand Lodge will be represented by Frater Burnam Schaa, AMORC's Supreme Secretary/Treasurer, and Soror June Schaa, Class Master, Department of Instruction. For more information, please contact Mrs. M. Hastings-Clough, 90 Turners Mill Rd., Haywards Heath, Sussex RH16 1NJ, England.

Atlanta, Georgia

Southeast Regional Conclave—September 29-October 1. Grand Lodge will be represented by Soror Lisa Bigley, Administrative Assistant, Membership Development. For more information, please contact Conclave Chairperson, c/o Atlanta Lodge, AMORC, P.O. Box 310, Atlanta, GA 30002-0310.

Cleveland, Ohio

Great Lakes Regional Conclave—September 29-October 1, Harley Hotel, 5300 Rockside Rd., Independence, Ohio. Grand Lodge will be represented by Frater Robin M. Thompson, Editor of Rosicrucian Publications. For more information, please contact Roland Arter, c/o Aton-Ra Lodge, AMORC, P.O. Box 5423, Cleveland, OH 44101.

Portland, Oregon

Pacific Northwest Regional Conclave—October 6-8, Monarch Motor Hotel, 12566 S.E. 93rd Avenue, Clackamas. Grand Lodge will be represented by Soror Anne Faulds, Director of Special Services. For more information, please contact Leonor Volkman, 4614 SE Yamhill, Portland, OR 97215; or phone: (503) 236-3659.

Racine, Wisconsin

West Central Regional Conclave—October 6-8. Grand Lodge will be represented by Frater Charles Beeson, Director of Membership Development. For more information, please contact Mildred Owen, c/o Karnak Chapter, AMORC, P. O. Box 849, Milwaukee, WI 53201.

Brisbane, Australia

Brisbane Conclave—October 13-15. Grand Lodge will be represented by Grand Councilor Robert Kogel. For more information, please contact Peter Reed, Chairperson, c/o Brisbane Lodge, AMORC, P.O. Box 101, North Quay, Brisbane, Queensland 4002, Australia.

Hartford, Connecticut

New England Regional Conclave—October 13-15, Park View Hilton, One Hilton Plaza, Hartford. Grand Lodge will be represented by Frater Burnam Schaa, AMORC's Supreme Secretary/Treasurer, and Soror June Schaa, Class Master, Department of Instruction. For more information, please contact Gisela Schneider, c/o Hartford Chapter, AMORC, P.O. Box 1154, Hartford, CT 06143.

ROSICRUCIAN CONCLAVES

(continued)

Pittsburgh, Pennsylvania

Middle Atlantic Regional Conclave—October 13-15, Radisson Hotel Pittsburgh, 101 Mall Boulevard, Monroeville. Grand Lodge will be represented by Frater Gary L. Stewart, Emperor of AMORC. For more information, please contact Ms. Diana Galuska, Conclave Chairperson, c/o First Pennsylvania Lodge, AMORC, 3605 Greensprings Avenue, West Mifflin, PA 15122.

Lagos, Nigeria

Nigerian National Convention—October 19-22. Grand Lodge will be represented by Frater Warren Russeff, Supreme Archivist of AMORC. For more information please contact Convention Chairperson, c/o Nigerian Administration, AMORC, State Housing Estate, PMB 1220, Calabar, Nigeria.

Orlando, Florida

Florida Regional Conclave—October 26-29, The Floridian of Orlando, 7299 Republic Drive, Orlando. Grand Lodge will be represented by Soror Stephanie Aguilera, Class Master, Department of Instruction. For more information, please contact Pearl Boyce, 7422 Radiant Circle, Orlando, FL 32810.

San Diego, California

Southern California Regional Conclave—October 27-29, The Hanalei Hotel, Mission Valley. Grand Lodge will be represented by Soror Donna O'Neill, English Grand Master of AMORC. For more information, please contact Dik Brown, c/o San Diego Lodge, AMORC, P.O. Box 3243, San Diego, CA 92103.

Oakland, California

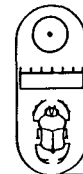
Central California Regional Conclave—October 28-29, Oakland Masonic Temple, 1433 Madison Street, Oakland. Grand Lodge will be represented by Frater Robin M. Thompson, Editor of Rosicrucian Publications. For more information, please contact Linnea Clark, Conclave Coordinator, c/o Oakland Lodge, AMORC, P.O. Box 1463, Oakland, CA 94604.

Accra, Ghana

Ghanaian National Convention—November 3-5. Grand Lodge will be represented by Frater Warren Russeff, Supreme Archivist of AMORC. For more information, please contact Frater John Folson, c/o Accra Lodge, AMORC, P.O. Box 3791, Accra, Ghana.

Sydney, Australia

Australian Regional Convention—January 26-28, 1990. Grand Lodge will be represented by Frater Ukio George Yorioka, Grand Master of Japan. For more information, please contact Judith Barrionuevo, Chairperson, c/o Sydney Lodge, AMORC, 21 Cope Street, Redfern, NSW, Australia.



Rosicrucian Activities



Soror Alicia Rodriguez, who was named Ambassador of Peace for the Spanish Grand Lodge of AMORC during the recent Year of World Peace, is shown presenting the Banner of Peace to the venerable Dalai Lama of Tibet. This banner was originally created by the noted mystic Frater Nicholas Roerich. Soror Rodriguez, an actress in Mexican movies and television, was at this time participating in the Congress of World Peace held at Dharmasala, India, at the foot of the Himalayas. The theme of the conference was "Global Cooperation for A Better World."

FROM June 19 through July 1, 1989, an RCUI course in Alchemy was taught for the first time in nearly fifty years. In 1940 Orval Graves, then Dean of RCU, taught alchemy to 12 enthusiastic students. This summer Frater Graves returned to visit the new Alchemy class. Consisting of 39 enthusiastic students, this class was taught by Frater Graves' former student George Fenzke, and the lab was conducted by Jack L. Glass.

Mr. Graves spoke briefly about his class of years ago and of the advances and possibilities available through Alchemy. He mentioned various famous alchemists including Comte de Saint-Germain and Paracelsus. He also gave the present class members a valuable piece of advice: "If you



George Fenzke, F.R.C.

get an idea in the middle of the night, grab it—it might save you a year or more!"

—Mary Bergland, F.R.C.

*The
Rosicrucian
Digest
September
1989*

The Metaphysical Concept

(From page 21)

It is necessary to bear in mind that the fragmentary and disconnected nature of our experience and the imperfection with which we interpret it will cause us to develop a metaphysics or philosophy of life that will remain incomplete. The only way we could change this would be to advance so rapidly that we would become perfect ourselves. By such a process a complete and perfect experience of life and of the universe would be brought into man's consciousness, which in turn would give him the basis of a perfect science, philosophy, or metaphysics.

There is one further interesting observation in regard to such a speculation. Should

we attain a perfect and complete experience of life, and at the same time, a full and accurate knowledge of the universe and all its laws, the need for a science or system of thought such as metaphysics would immediately vanish. If we knew all things, there would be no need for further learning or evolution. It is therefore definitely the fragmentary nature of our knowledge and the inconsistency with which we interpret experience—as well as the ever-present fact that we ourselves are imperfect or still evolving—that leads us to the thought and speculation that becomes the metaphysical concept. △

Heritage 2000

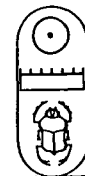
(From page 25)

Along with extension work, we must examine the nature of those teachings which will be transmitted to those who cross the portals of our Order in the future. As you know, AMORC has always adapted itself to the exigencies of those eras which marked the history of evolution and the evolution of history. Thus, at no time in the past have our teachings become mired in time. Across the ages, they have always been updated, enriched, and redefined so as to accurately reflect the progress of modern society, while still anticipating the future.

Even with the accelerated pace of this present cycle, the Order still follows this rule. Of course, it is not and has never been the goal of these updates to change the direction, spirit, and fundamentals of our tradition, for such would never have cosmic approval and therefore could not be done. It has always rather been the goal that the form which the teachings take be perfectly adapted to the evolution of consciousness and mentalities, for it is important that today's and tomorrow's Rosicrucians do not feel themselves out of step with those social and cultural references which are sometimes found in the monographs.

Furthermore, as I have said before, humanity is in urgent need of spirituality. To prepare for this urgency, it is not only necessary to increase Rosicrucian membership, but also to accelerate the diffusion of certain mystical and philosophical ideas. In this direction, you have been informed of the significant efforts being made to advance Rose-Croix University International. As I have explained in several monthly bulletins, the fruits of our members' works and efforts will be printed as manifestoes or published in the *Rosicrucian Digest*. In certain cases, some will even be offered to certain "profane" specialized magazines so as to contribute in the elevation of consciousness while demonstrating the vitality of Rosicrucian research. In so doing, we will transmit not only to our fratres and sorores of the future, but also to our other human brothers, scientific, literary, and artistic knowledge which will expertly map the paths these disciplines will have followed in these last years of the twentieth century.

But, you will say, not all Rosicrucians are competent to do research in physics, chemistry, astronomy, music, medicine, or psychology. Therefore, what kind of heritage



can we leave with regards to knowledge? To answer this question, I wish to remind you once more that to be Rosicrucian is above all to study and apply the Order's teachings in all that we think, say, and do. It is also to work on the spiritual plane, so that energy can be set into motion to purify and regenerate the collective aura of humanity. Also, to be Rosicrucian is to meditate upon the great truths of existence, thus opening the eyes of those who are less advanced than us on the path of life. Finally, it is to pray so that every human being may reach that state of illumination we each hope to achieve. Fully living the Rosicrucian philosophy by radiance and example gives more people the desire to follow our same path.

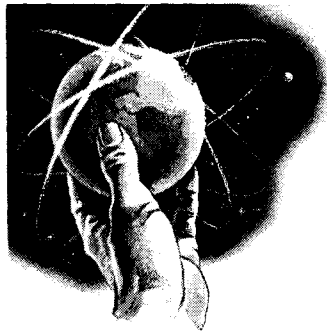
At this level, Fratres and Sorores, it isn't necessary to become an authority in science, art, or literature. We only need the will, for if we accept this cosmic mission to guide to the light those who still walk in darkness, the opportunities will not be rare. Also, the more we give of ourselves in this role of guide, the more we will receive the support and energy from the Cosmic Masters. Further, the more we use this support and channel this energy, the more powerful will be the spiritual heritage we leave to the future in the service of the Greater Good. In

this way, the most beautiful thing we may leave to those who will follow is none other than a pyramid of ideals which, by themselves, will suffice in lifting humanity out of the apparent chaos in which it now finds itself.

It is thus in the invisible realm that we must lay the foundations for the spirituality of the year 2000, for we must never forget that absolutely everything proceeds from the invisible.

As Rosicrucians, those mystical tools necessary for this mission are available to us. If we do not use these tools, and if we content ourselves only in their possession, we will then have failed in our duty, and our karmic responsibility will be very great at that moment when we cross the threshold to the highest initiation. Let us then be noble workers, without any mercenary or undignified thoughts, actions, or deeds, working in earnest for the cause we believe in and for which we are here today, so as to assure the full blooming of the Rose of humanity on that temporary Cross of this earthly world. If we succeed, for the first time in known history, the ideal of Peace will be a material and spiritual reality for all to live. △

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About the Author

Cecil Poole has authored numerous articles and several books on the subject of metaphysics and mysticism. He makes no appeal to popular fantasy, but puts scholarly research and facts into straightforward and enlightening language. *Mysticism—The Ultimate Experience* exemplifies his penetrating, forthright approach.

Cecil Poole served as Vice-President of the Board of Directors of the Rosicrucian Order, AMORC, a worldwide organization of mystical philosophy. He traveled extensively, lecturing on this subject.

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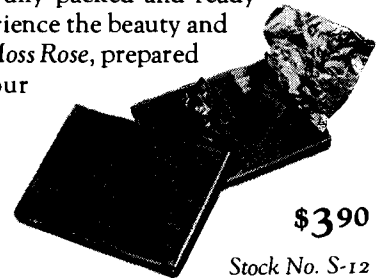
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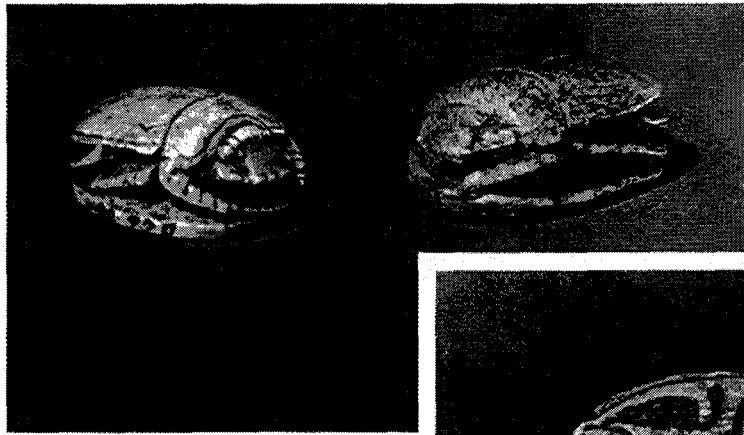
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TREASURES

FROM OUR MUSEUM

Scarabs



The scarab seal was introduced in the First Intermediate Period (c. 2181-2040 B.C.) and by the Middle Kingdom (c. 2040-1782 B.C.) had become the most popular seal and amulet design. It was a symbol of luck, resurrection, and immortality. *Kheper*, the Egyptian word for scarab, was related to the verb *kheper*, meaning to come into being or to happen, and to *Khepri*, the solar deity in his aspect of the rising sun. All three were denoted by the hieroglyphic sign of the scarab beetle. The beetle itself was revered as early as the Predynastic Period.

Scarabeus sacer L., a family of dung-eating beetles, was common in ancient Egypt. The female scarab rolls its eggs into a ball of dung and then buries it in the sand. When the young scarabs crawled out of the sand, it appeared to the ancient Egyptians that they had arisen spontaneously from the earth. This led to the belief that the scarab would ensure rebirth after death. The rolling of the dung ball became associated with the journey of the sun across the sky.

The Rosicrucian Egyptian Museum's collection contains scarabs made of steatite, faience, schist, and carnelian. The two small scarab seals to the left illustrate the range of styles used to carve scarab backs; from highly naturalistic to highly schematic. Gods, cartouches, and geometric designs are among common seal designs. The large scarab to the right dates from the Third Intermediate Period (c. 1069-525 B.C.) and contains the cartouche of Thutmose III, Menkheperre. A popular king of the Eighteenth Dynasty (c. 1570-1293 B.C.), his name is found on scarabs made long after his rule ended.

—The Museum Staff

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 250,000 persons visit the museum annually.



Donna Roe, F.R.C.

Juana and friend, Amazon Jungle, Peru.

World Of Wonder

Amazon Rain Forest

Reservoir of Life

its lands . . . are most beautiful . . . and filled with trees of a thousand kinds and tall, and they seem to touch the sky. And I am told that they never lose their foliage, as I can understand, for I saw them as green and as lovely as they are in Spain in May, and some of them were flowering, some bearing fruit, and some in another stage, according to their nature . . . in the month of November there where I went.

—Christopher Columbus on viewing the tropical forest on Hispaniola, 1492

FROM A SATELLITE VIEW, swirls of tropical clouds cover much of South America's Amazon rain forest. But here and there, through breaks in the clouds, the wet green carpet of vegetation covering a large portion of South America is beautifully visible.

Feared as impenetrable and viewed as useless for generations, the Amazon rain forest is actually a vast reservoir of life—one of the largest concentrations of diverse life forms on earth, probably containing over a million species of plants, animals, and insects.

Water, sun, and soil provide the base support for this huge ecological system. For example, one part of the Amazon rain forest, the Pantanal, contains the world's largest *freshwater* marsh—home to an incredible number of water birds. In fact, the Amazon and its hundreds of tributaries contain 20% of the world's fresh water. And the Amazon's sediment affects the color of the Atlantic Ocean 200 miles from the river's silted delta mouth.

Vital to all of us, the rain forest's vegetation, one of nature's most efficient CO₂-trapping systems, is a major contributor to earth's supply of oxygen. And the immense tropical forest helps regulate world climate.

Ironically, however, the forest's soils are so poor in nutrients as to be virtually useless for sustained agriculture. The rain forest's life energy is mostly above ground, in the trees and other plants, the animals, and the complex interworkings of numerous elements in the tropical ecosystem. To understand the ecology of rain forests is to understand the very basis of life on earth.

With tropical forests being destroyed today at an alarming rate, it's up to us to support their survival and therefore our own.

—Robin M. Thompson, F.R.C.