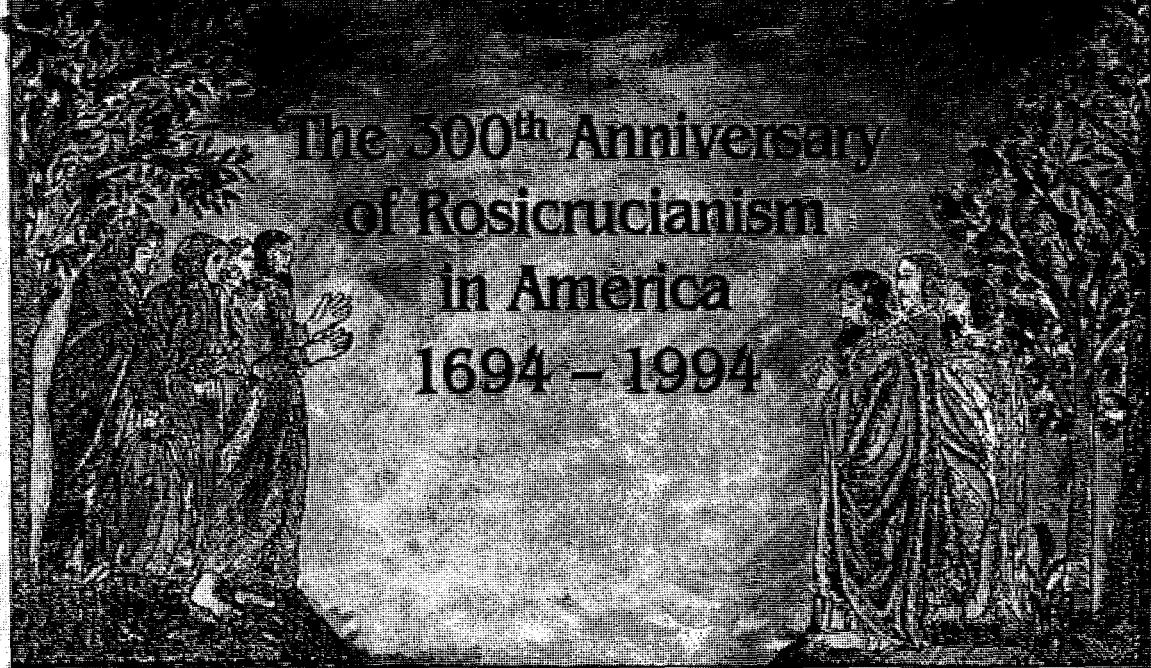


ROSICRUCIAN DIGEST

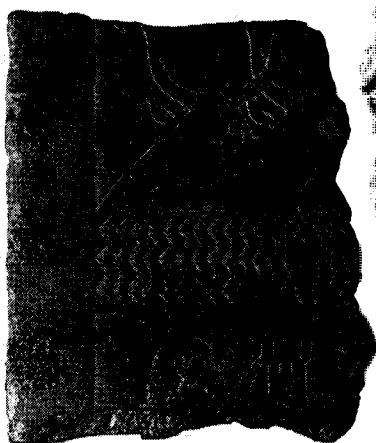
1994 No. 2



The 300th Anniversary
of Rosicrucianism
in America
1694 – 1994



TREASURES FROM OUR MUSEUM



FRAGMENT A
RC 1724, 21.7 x 19.2 x 2.5 cms



FRAGMENT B
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Museo Arqueológico Nacional

The First American Rosicrucians

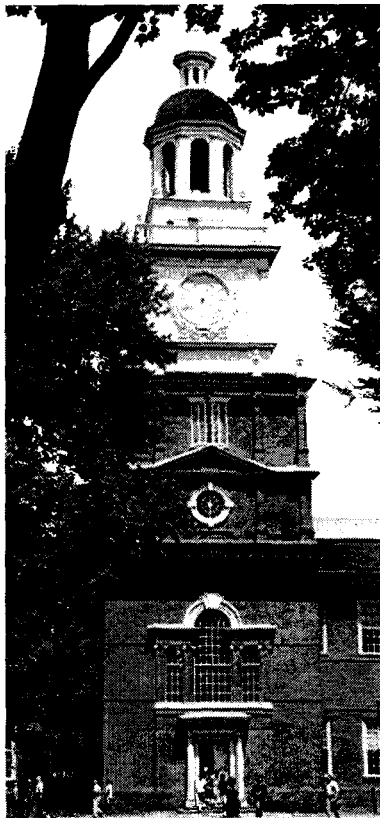
Excerpts from an article written by former Emperor Ralph M. Lewis in 1928 when he was AMORC Supreme Secretary.

MORE interesting than tales of mystery and romance from the Orient are the simple facts concerning the plans, ambitions, struggles, sorrows, and joys of the first efforts to establish the Rosicrucian Order in the New World. So many members of AMORC and other students of mystical teachings have asked for more details of these early American movements, that I have gathered together the great highlights from only the most dependable sources concerning the first American Rosicrucians.

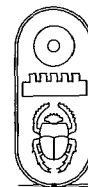
First of all, we find in many ancient writings—perhaps we should say writings of the fifteenth and sixteenth centuries—an oft-repeated reference to the “Rosicrucian Stone” being sent or brought to America to lay the foundation for the establishment of the Rosicrucian Order in this New World of America. Certainly this was no reference to an actual stone, but rather to a something that was sent here before the year 1690. The important point about this matter is that the references plainly indicate that the stone was to come to America by a decree of the council or committee of various Grand Masters of Europe, and that such stone was the symbolical cornerstone of the international Order in Europe.

Our next documentary reference is found in the book, *New Atlantis*, written by Sir Francis Bacon, the recognized Emperor of the principal Rosicrucian jurisdictions of Europe, especially the large German jurisdiction and the rapidly increasing jurisdiction of Great Britain. Bacon had his specially selected representatives in various countries, including his brother, who was his first deputy. Bacon had spent years in reorganizing the Rosicrucian Order of Europe After his reorganization plans were completed, every country of Europe—even those with only a few members—had a Supreme Grand Master or Hierophant, and under these were Grand Masters for every large section of each country.

We must bear in mind that travel from one city to another was a long and arduous matter in those days, and it was necessary for each Hierophant to have a district or provincial chief in each important section, and these were known as Grand Masters. They were at the head of a local group that met on stated occasions to transact official business, hold high initiations, and direct the national decrees of the Order in their respective sections. Their functions were much like those of the Grand Masters of AMORC, Freemasonry, and



Independence Hall, Philadelphia



other fraternal organizations in America, where each state has its Grand Master.¹ Over these Grand Masters are the national Supreme Masters or Hierophants, and over these the Imperators of the various jurisdictions. Most of the world today has its Grand Masters and Hierophants and Imperators of the Rosicrucian Order. It is an ancient and time-honored system, and we need not take the time here to quote the hundreds of authorities referring to these old Rosicrucians Imperators, Hierophants, and Grand Masters.

Bacon's idea was to do in America practically what had been done in Germany. In Germany he simply called attention to its birth once more. The ancient custom was for the Order to be active in the outer-world for 108 years; then dormant so far as outer activities were concerned for another 108 years; then the Order was born again in the outer world for another 108 years. This had been the method for many centuries, and the complete cycle of *discoveries* of the "body" of C.R.C. (Christian Rosenkreuz, or the *Christian Rosey Cross*) shows that every 216 years this occurred.

So, at the right time the body of C.R.C. was *discovered* again at Cassel, Germany, and outer or public literature was issued and a period of propaganda started which was typical of the propaganda of a *new* organization. When the time came for the Order to come to America, the Baconian plans as outlined in his *New Atlantis* and in other documents prepared in advance by him, were carried out.

Therefore, we find from a host of American and foreign records that during the years of 1691, 1692, and 1693, the various Rosicrucian Jurisdictions of Europe were busily engaged in selecting from their highest members those who would form the Rosicrucian pilgrimage to the New World.

The facts of this preparation, the meeting of the members in various cities of Europe, the chartering of a special boat—the *Santa Maria*—the sacred convocations held before their departures, the trials of the voyage on their boat, the daily ceremonies aboard ship, and the final arrival in America at the place now known as Philadelphia, and of their establishment there of the Rosicrucian Temple, schools, homes, etc., are all set forth in unquestionable records. These include the books of Julius Friedrich Sachse, life-member of the

Historical Society of Pennsylvania, the Penna-German Society, the American Philosophical Society, and also a prominent Masonic historian and descendant of one of the families of the first Rosicrucian colony in Philadelphia; also the articles which appeared in the *New Age*, the official organ of the Scottish Rite of Freemasonry for the Southern Jurisdiction; also the records of the Philadelphia Historical Society, the original diary of the Grand Master of the colony, which diary is in the collection owned by the Hon. S.W. Pennypacker, with copies owned by the Philadelphia Historical Society, AMORC, and several foreign sections of the Rosicrucian Order. See also the very accurate articles in the *Pennsylvania Magazine*, Volume X.

Colony Established 300 Years Ago

The colony [group] arrived in the present city of Philadelphia on Saturday, June 23, 1694. It had a complete set of Rosicrucian officers with full power and authority to establish the first American headquarters of the Rosicrucian Order. Please note that this was not a group of Rosicrucians coming to the New World simply to start life over again. Each member of the party was selected because of special fitness; there were chemists, botanists, artists, printers, paper makers, musicians, an astronomer, mathematicians, alchemists, artisans of various kinds and their wives and children.

Their very first act was "to call upon Benjamin Fletcher, Captain-General of Pennsylvania, and William Markham, his Deputy Governor, for the purpose of taking the Oath of Allegiance and explaining their reason for coming to the Colony."

From that day on, the work of the Rosicrucians is recorded in many books and papers to be found in the Philadelphia Historical Society and in books to be found in the Congressional Library. Some of the first buildings they erected still stand in what is now Fairmount Park of Philadelphia. Later they moved to more isolated and beautiful situations a few miles westward.² The great work of the Rosicrucians continued outwardly for one hundred and eight years, and in 1801 the work was withdrawn from the public and the cycle of 108 years of silent activity began, for by this time members and new initiates into the Order had gone to all parts of America.

Reactivation of American Rosicrucianism

From 1801 to 1909 there was the cycle of 108 years of secret activity of the Order [in North America]. Then time came again for the outer operations, and many went to Europe in the years preceding 1909 seeking permission to issue the new American Manifesto for the birth of the Order for that period in the outer world. It was not until the summer of 1909 that permission was granted and the work started again . . . by an appointed Legate of the entire Order of Europe under the sponsorship of the French Supreme Council.

The first new American Manifesto was issued by AMORC announcing the birth of the Order to the outer world—not a rebirth of the old bodies, but a birth of the newer cycle, just as in Cassel, Germany; just as in England; just as in many other countries for many cycles. And, along with the proper Latin phrases, this Manifesto bore the true symbol of the Golden Cross with one Red Rose.

The AMORC of America today is a part of the Rosicrucian AMORC of the world, affiliated with every foreign branch. The early Rosicrucians of Philadelphia left a great monument. The activities of all of these workers read like romances and someday the full story will be issued in a great book. In the meantime greater romances are being worked in the lives of thousands, and the miracles of the past are becoming common occurrences today. Let us rejoice in the contributions that every soul has made to the advancement of civilization.

Footnotes:

¹This statement reflects the organizational structure of the North American Jurisdiction of AMORC, circa 1928, when individual states had their own Grand Lodges—i.e., the New York Grand Lodge, the Massachusetts Grand Lodge, etc.

²This refers to the establishment of the Ephrata Commune, some 60 miles to the west of Philadelphia, by Conrad Beissel in 1732.

The Purpose of the Rosicrucian Order

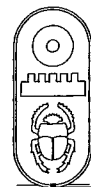
The Rosicrucian Order, which exists throughout the world, is a non-sectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable everyone to live in harmony with the creative, constructive 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 acronym) 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**.

Address Scribe S.P.C.:

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1342 Naglee Avenue, San Jose, CA 95191, U.S.A.

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Rosicrucians in Colonial Pennsylvania

— by Edgar Wirt, Ph.D., F.R.C. —

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

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

In historical accounts such as Sachse's¹, this migration of trained Rosicrucians is mixed in with the migration of German Pietists into Pennsylvania at that time. "Pietist" was a popular term for persons who, in their religious services, wanted more of what was truly devotional. They tended to lives of individual piety. In this they were considered heretical and sometimes harassed by those in the established church. But Rosicrucians felt at home among such people in Europe and sympathetic with their aims. In fact, a collaboration of Rosicrucians, Pietists, Quakers, and "Philadelphians" (a similar lodge in England) had sponsored and financed this special migration of *perfecti*.

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

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

These men were not only adepts in the teachings and revelations of their lodge; each was also educated and expert in some human

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

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

One detailed account that survived relates how Matthias, a latecomer and the second (and last) leader of the chapter, when he was beseeched by the wife of a long-missing sea captain, was able to locate and interview her husband at that very hour in a London coffee house by the technique known as “traveling clairvoyance.” When the captain did return, as Matthias foretold, he recognized Matthias as the man who had talked with him in London on that earlier day, and he confirmed all that Matthias had reported to the distressed wife.

Kelpius' Retreat

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

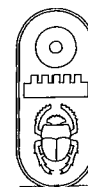
Other Rosicrucians were scattered throughout Pennsylvania, and still others



Kelpius' Retreat: This small cave—still in existence in Philadelphia's Fairmount Park—was not a natural formation, but was built for Magister Kelpius' study and contemplation. The cave site is about 200 yards from what was at one time the “Tabernacle” or meeting house and garden area near a cold spring of water—known today as Kelpius' Spring on the Wissahickon. The cave is marked by a monument placed there by Kelpius' present-day lodge brothers and sisters of the Rosicrucian Order, AMORC.

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

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





The Ephrata Cloisters, in Pennsylvania, now preserved by the State. Conrad Beissel established this community of Rosicrucians and mystics in colonial Pennsylvania in 1732. The building to the left is the Saron, or Sisters' House. Adjoining it is the Saal, or Temple.

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

But the tide of migration was moving west; families and other religious "solitaries" were settling up and down the creek. Beissel preached to them, counseled and organized them, and solicited others to come west and join them. In 1732 he established a commune of single men and women called the "Ephrata Society." (Ephrata was an early Biblical name for Jerusalem.) This colony grew and was the hub of a neighborhood enterprise that involved some 300 persons. Beissel was autocratic and strict concerning work and pious devotion. His group built several large buildings to accommodate their expanding number, some of which still stand, good and sound, on the site which is now a state park. Life was busy and austere; inside space was at a premium. The elderly and infirm were

housed together on a ground floor. Upstairs, single rooms for sleeping and devotional retreat were tiny—the bed simply a long shelf not more than 18 inches (45 cm) wide.

Life in the Community

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

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

now spread through the whole neighborhood.

Beissel himself, in Germany, had been admitted to the Rosicrucian first degree, and in America he had consulted and kept in touch with those near Philadelphia and elsewhere in Pennsylvania. After the other Rosicrucians had settled in Ephrata, and with Beissel's insistence, they recognized him as a "Brother," the old term for those in the second degree. He was never one of the *perfecti* and was excluded from the Rosicrucian councils. He and the Rosicrucian leaders did not see eye-to-eye on some community policies and decisions.

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

Later, during the Revolutionary War and after Beissel had died, the Berghaus was a hospital for sick and wounded soldiers, some of whom had walked or been transported wretchedly in wagons for many miles to reach this haven. The Rosicrucians were its medical and nursing staff. Eventually among the illnesses came a plague in which some of the Rosicrucians died. After the war, because of this contamination, the building on the hill had to be burned down. A stone outline of its foundation can still be seen in the ground.

As historical records show, at these two different times and places in early Pennsylva-

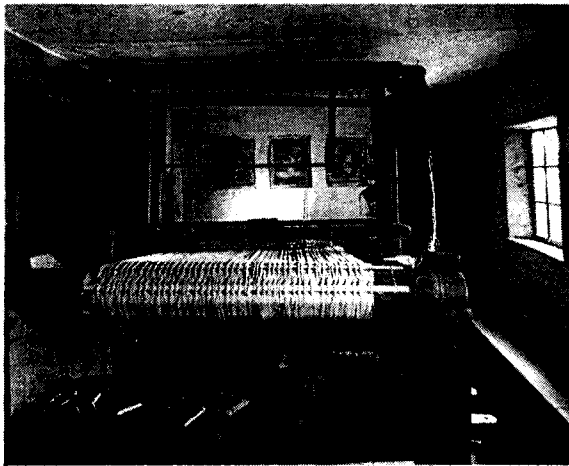
nia, groups of Rosicrucians had come together in settlements where they could develop their way of life. But in both instances their special expertise was needed by others. Their skills and resources, and sometimes even their lives, were expendable in service to others.

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

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

Today, however, there are no Rosicrucian "communi-

ties" in America such as those early ones. Instead, many thousands of members are scattered among the population, studying and developing themselves responsibly and serving others in the Rosicrucian tradition. In urban centers some meet together in lodge groups and regional conclaves; but many others are "silent" or private members by their own choice.

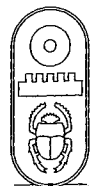


An Ephrata Handloom

Footnotes:

¹Sachse, Julius Friedrich. *The German Pietists of Provincial Pennsylvania* (Philadelphia: 1895).

²*Ibid.*, p. 62.



Of Master Kelpius and Mozart

by Lucy E. Carroll, D.M.A., F.R.C., I.R.C.

JOHANNES KELPIUS was Master of the first group of Rosicrucians to come to America. The community he founded along the Wissahickon Creek in what is today Philadelphia's Fairmount Park was founded on principles and practices set forth in the *Fama Fraternitatis*, an incredible 16th-century Rosicrucian document. The community founded by Kelpius had an herbal garden, a telescope for astronomical study; its communicants established a school, practiced healing, and held meetings open to the public as well as secret mystical rites.

One of the most remarkable aspects of their legacy is a book that contains original text and music. Titled *The Lamenting Voice of the Hidden Love at the Time When She Lay in Misery and Forsaken and Oprest by the Multitude of her Enemies*, it has erroneously been labeled a "hymn book" by early scholars. The book does not contain hymns but poems. Some concern sacred texts, but the majority are philosophical and mystical studies. They are most probably a poetic form of Kelpius' teachings, written by the woman whose signature is on the title page, Christiana Warmer. The original German text—accompanied by English translation on facing pages—is probably by Christopher Witt, another member of the community.¹

These marvelous works are full of allegory, symbolism, and mystical truths. The most remarkable is entry No. 8. Its English title is given as "The Power of Love Which Conquers the World, Sin, and Death, in a Pensive Poem Composed in 1705."² There are 136 verses, with an involved story line, separate characters, different tunes, and some

sections where it is indicated that lines are "to be spoken." This is no hymn!

After fifteen years of intense research and study this writer reached the conclusion that "The Power of Love" was a mystical music drama. Once that was accepted, a remarkable fact became clear: this story bears striking similarities to the story used by Wolfgang Amadeus Mozart in his opera *Die Zauberflöte* or *The Magic Flute*.

This is an allegorical epic, complete with a princess (a Soul, a feminine character) who undergoes trials, imprisonments, kidnapping, and finally meets and is united to her Lord. In the Kelpius story, religious symbolism intertwines with the mystical. The Lord is eventually revealed to be Christ on the Cross. We have, in both the Mozart opera and this Rosicrucian music drama, the powers of light and darkness. In both we read of trial—or purification—by fire. In both there is a Princess (or Soul) who is taken from her Beloved. In both there is an evil character who kidnaps the princess. Like the opera, the Rosicrucian drama mentions an "inner temple" and ritual robes.

There is no coincidence in the similarity of the stories. Rosicrucian tradition predates the formal establishment of Freemasonry. The story in *The Magic Flute* has always been labeled "Masonic," but in fact, it is a more polished retelling of this much older Rosicrucian story.

The music in "Power of Love" is indeed hymn-like and cannot begin to approach the musical genius of Mozart's popular opera, yet the story in the early version bears closer scrutiny.

The "Power of Love" can be read on many levels. There are themes of Light and Darkness, Good and Evil, Christ and Satan, Wisdom and Ignorance. A recurring theme in the story is that of the duality of nature, a concept which harkens back to Gnostic dogma, with such references as "Left sideweakness."

Lucy Carroll, Doctor of Musical Arts, is a member of the Rosicrucian Order's International Research Council. She is a college professor, choral director, and musical theatre director. Specializing in Pennsylvania composers, Dr. Carroll is particularly interested in 17th century music. She was recently nominated for Pennsylvania Teacher of the Year.

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Another theme is that of cross preceding crown, or suffering preceding reward. From verses 7 and 8:

Her Lord did tell her there that in His Kingdom she
In Hon'r and glory like unto Him should be.
And tho' He told her, too, of Crosses near attending
She took no notice on it, but of her joys was mending
She hoped hourly the outbreaking of His might
And for the chiefest seat of Honor asked quite.³

In the Mozart opera, much is made of the trials the young lovers must undergo. In the Kelpius document there is a trial by separation and also by fire. The reward, however, is not earthly love, but eternity.

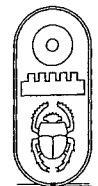
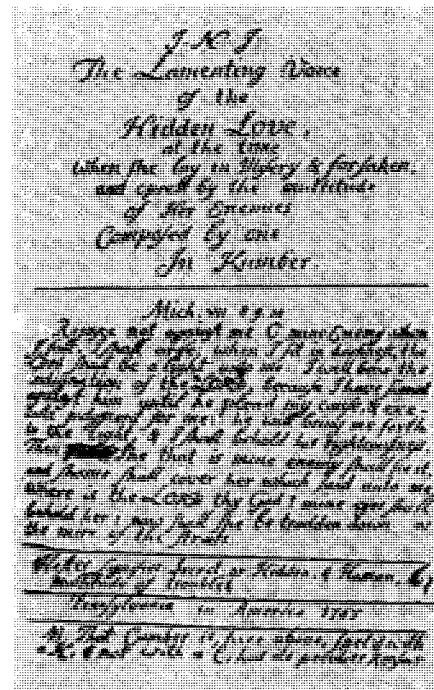
The Soul finds herself in prison, alone. She has with her a lantern (symbol of wisdom) and a hammer (symbol of strength). She uses the hammer to break her chains, then to strike a spark to light the lantern.

From the manuscript, verses 84 and 85:
Then straight way she did take and hammer
with hands double

Master Johannes Kelpius (left), from the original canvas by Dr. Christopher Witt. This illustration is in the collection of the Historical Society of Pennsylvania. Shown below is the title page (in English) of the Kelpius Hymn Book. The original German text was accompanied by English translation on facing pages.

Confident God saw her misery and trouble
She smote a hardy rock till flame came with a stroke
Then lighted she her lamp until daylight broke.
The fetters on her feet she smote them quite asunder
This indeed well strove, and rightly to a wonder.
And then, yet, after this, with lamp in hand she came
And set her jail on fire and sped her through the flame.⁴

Notice that the text says "through" the flame. The fire is a purification ritual which the Soul must undergo, and initiatic rite. For us, the fire is symbolic. ▷



Throughout the story, the Princess or Soul is found to be at fault through her lack of preparedness and weakness. Yet verse 122 warns us:

*Judge not before the time! Nor too soon
the offender!
O deal in mercy with and censure her but
tender
O let but judge in you the Love that's true and
right
Or else your dear light will be turned to
darkness quite.⁵*

The beautiful concluding verses, full of imagery and wisdom offer an admonition and hope:

*Oh, fear yourselves much more, while yet you
soundly venture
Stand in the holy fear that you may safely
enter.
Like as a black night does the brightest day
devour
So may your night also in darkness hide its
power.
And since we have the weight of the working
days been bearing
So can we only be such exchange comparing
But when Love in death stands on the end of the
earth, then
Will foist of all in us the Lord's Sabbath day
begin!⁶*

In the summer of 1986 a reconstruction of this magnificent work was performed in Philadelphia under the sponsorship of the

Kelpius Society (now defunct) and the Benjamin Franklin Lodge, AMORC, with the author directing. It is hoped that this work will someday again be performed to inspire all persons. Meanwhile, the next time you hear the magnificent music of Mozart's *The Magic Flute*, remember that it is an evolved form of a much earlier work, a version which evolved along the Wissahickon near Philadelphia in 1705 under the guidance of Master Johannes Kelpius and the Rose Cross.

Footnotes:

¹See "Christopher Witt—Rosicrucian Wonder Worker of the Wissahickon", *Rosicrucian Digest*, Feb. 1986.

²*Lamenting Voice . . .* manuscript, pp. 34-56. Ms. Ac 189, Historical Society of Pennsylvania.

³From translation & edition © L.E. Carroll, 1986.

⁴*Ibid.*

⁵*Ibid.*

⁶*Ibid.*, verses 135, 136.

Sources:

Carroll, Lucy. "Christopher Witt—Rosicrucian Wonder Worker of the Wissahickon." *Rosicrucian Digest*. Feb. 1986, p. 10.

Carroll, Lucy, ed. *Music of the Kelpius Settlement of the Wissahickon Glen*. 1986.

[signature of Christiana Warmer] *The Lamenting Voice of the Hidden Love at the Time Whe She Lay in Misery and Forsaken and Oprest by the Multitude of her Enemies*. manuscript, 1705. Historical Society of Pennsylvania.

Sachse, Julius Friedrich. *German Pietists of Provincial Pennsylvania*. Philadelphia: 1895.

Front Cover Illustrations:

Photo: Two Ephrata Cloister buildings—the *Saal* and *Saron* (photo: Robin M. Thompson).

Lower Left Corner Illust.: Conrad Beissel and two sisters with candidate for baptism.

Lower Right Corner Illust.: Conrad Beissel, Jaebez, and Onesimus—three leaders/teachers of the Ephrata Community (from an old Cloister sketch).

Back Cover Illustrations:

Clockwise, from Upper Left Corner: The Great Lily of Ephrata—symbol of the unexpressed longing of one's heart, its blossoms revealing great possibilities of growth. Conrad Matthäi, 1678-1748, last Magister of the Hermits on the Ridge (Wissahickon Community). *Arbeite und Hoffe*—title page of a book printed at Ephrata in 1748 (note houses on Zion Hill in background). Old Ephrata angel design. Sister House (*Saron*) and Meeting House (*Saal*). Ephrata Pilgrim design. Old Ephrata Angel design.

Centerpiece: A Spiritual Virgin in the Habit of the Order (sketch in hymnal, 1745).

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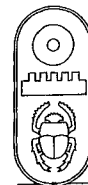
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Grand Lodge will be represented on this tour by **Sandra W. Huff, F.R.C., I.R.C.**, who serves as Grand Secretary of the English Grand Lodge and Vice President of the Board of Directors. Also on the trip will be Jack L. Huff, F.R.C., I.R.C. Soror and Frater Huff, both longtime Rose-Croix University faculty members, will be conducting lectures, forums, initiations, and rituals during the trip.

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The Meaning of Egrégoire

by Kristie E. Knutson, F. R. C.

Grand Master

WHEN ROSICRUCIANS think about the concept of *égrégoire*, they sometimes ask: Is there more than one *égrégoire* for the Rosicrucian Order—that is, does each Grand Lodge have a different or separate *égrégoire*?

When we join the Rosicrucian Order, we join one unified body of men and women throughout the world. Even though our membership is assigned to one specific Grand Lodge based on our native language, all Grand Lodges form one group with a single shared purpose: to enable everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. Together, all Grand Lodges do this by preserving and disseminating the Rosicrucian teachings.

When we gather together in pursuit of a common goal, we develop a group consciousness. All of our individual conscious thoughts are united into one group thought. From that union comes a group consciousness which, in mystical terms, is thought of as being greater than our individual thoughts. We are taught in our monographs that when two or more gather together in a united effort, we create something greater than the sum of our individual efforts.

This shared consciousness flows as a continuum with the unconscious, enabling us to attune with Universal Mind, becoming a joint effort of One. Since we are part of Cosmic Mind, then our joint effort becomes an expression of Cosmic Mind.

We are taught that everything that ever was, always is and always will be. Therefore, the essence of this group Cosmic Consciousness is eternal.

A More Direct Definition

Though Rosicrucian members have an inner sense of what the *égrégoire* is, many still wish to have a more direct and mundane definition. To this end, we understand the *égrégoire* to be an assembly of earthly or mundane and spiritual or divine entities forming a hierarchical unit, actuated by thought energy. In very simplified terms, we are speaking of an expression of group consciousness.

As members of the Rosicrucian Order, AMORC, we are part of the *égrégoire* of the Order. We are psychically linked to the essence of every Rosicrucian who ever existed. We have access on higher planes to every Rosicrucian thought ever thought. When we participate in Rosicrucian initiations and rituals, whether at home or in a Rosicrucian

temple, we attune with this enlivening égrégore, whether we are consciously aware of it or not.

Egrégore is not a word one may simply look up in the dictionary. Obscure in its use, one must search for the roots of the word. A literal definition of égrégore is “collected or assembled into the highest,” and may be found in the roots of ancient Greek and Latin. The Greek word *ageiro* means “I assemble,” and an *agor* is an assembly. In the Latin language, *greg* is a company of persons. The Latin *aggregare* means “to unite into the highest mass or sum.” The English words *aggregate* and *gregarious* are derivations of these root words. Another English word, *egregious*, adds more understanding about the uniqueness of the word égrégore. Derived from the Latin, *egregious*, in its archaic meaning, means “apart from the herd . . . distinguished, excellent.” These English words, and their ancient Greek and Latin roots, give us much insight into a mystical understanding of the use of égrégore.

While the égrégore may, indeed, be associated with group consciousness, it is much more than that. To understand the mystical principles underlying the concept of the égrégore, as well as its higher implications, it is important to remember the Rosicrucian axiom “thoughts are things.” This axiom tells us that thoughts are associated with substance. Therefore, when we speak of the essence of thought, we mean that literally. For, with thought is substance.

The Power of the Egrégore

One of the reasons our rituals are so spiritually powerful is because of the centuries-old tradition upon which they are founded. They have become a powerful focus of consciousness. The accumulated energy of the centuries unfolds during these rituals.

This energy may be likened to a group of people pushing a snowball across a field of snow. The farther we roll it, the larger the snowball becomes. The larger the group of people pushing the snowball, the more energy it attracts and utilizes, thereby growing even larger and more powerful. If we stop pushing this snowball, it stops growing in size. If we neglect it and expose it to an incompatible environment, such as heat, the snowball is diminished. Its nature changes. By the same analogy, the more initiates attuning to

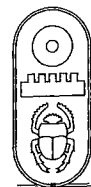
the vibration of the Rosicrucian Tradition, the more the égrégore of this ancient Tradition grows in energy. Therefore, it is our responsibility to respect the nature of the égrégore of our beloved Order. We must, with the highest level of intention, continually add to and replenish this sacred energy.

In this regard, it is always appropriate to mention the axiom “as above, so below.” As members of AMORC, we are all part of an exoteric hierarchy, contributing to the energy of the Order. At the same time, on the esoteric planes, members of the esoteric hierarchy make a special contribution to the building up of this energy. Therefore, the égrégore is constantly functioning. Its strength, however, is in direct proportion to the dynamic of what is occurring on all planes of consciousness—above and below.

The égrégore, then, is a result of something. It is the result of all of our creative thought, both on the exoteric and esoteric planes of consciousness, no matter to what Grand Lodge we belong. Every group has its égrégore. If we join a religious group, we become part of the égrégore of that religion. If we join a symphonic orchestra, we become part of the égrégore of symphonic orchestras and can attune with that vibration. When we joined the worldwide Rosicrucian Order, we became part of a worldwide, sacred family, and we thus chose to be part of the égrégore of the Order. Consciously aware of this or not, we began adding to and drawing power from the Rosicrucian Tradition. If we decide to totally withdraw, both physically and psychically from the Order, we separate ourselves from its égrégore.

We are speaking in context of the égrégore in our monographs when we write of the Hierarchy. The mundane or terrestrial hierarchy is traditionally composed of AMORC members studying above a specific degree. The esoteric or Celestial Hierarchy, according to the *Rosicrucian Manual*, “alludes to a group of spiritual beings arranged into nine orders of three triads each. These nine orders constitute a celestial ladder, the most spiritually advanced or highest triad being the one most approximate to the Cosmic Mind, and each of the others being of a lesser advanced stage.”

▷



At this point, it is important to remember the definition of égrégore as stated earlier: "An assembly of earthly or mundane, and spiritual or divine entities forming a hierarchical unit, actuated by thought energy." In ancient manuscripts, this Celestial Hierarchy is described as a cosmic or heavenly body of secret rulers, each with different rank. All come within the nine classifications or divisions based upon the old Law of the Triangle, or Trinity, with three general sections, each divided into three divisions, making nine divisions of this body of Cosmic Hosts.

In addition to this information from ancient manuscripts, Rosicrucian writings also speak in terms of twelve planes or stages of Soul Cosmic Consciousness, which may be understood by us in varying degrees. Of these twelve planes, three are of such a high, spiri-

tual, infinite nature that we know very little about them and can only sense their true nature after transition. Nine have a definite functioning of which we have some understanding; seven of which we contact from time to time. These contacts are made through esoteric attunement while still living on the earth plane. Attunement with all planes, however, is a different matter.

From the foregoing we can see that despite our efforts to define and intellectually grasp the meaning of the concept of the égrégore, some aspects of this mystical principle are veiled in mystery and can be comprehended only through the process of initiation and illumination.

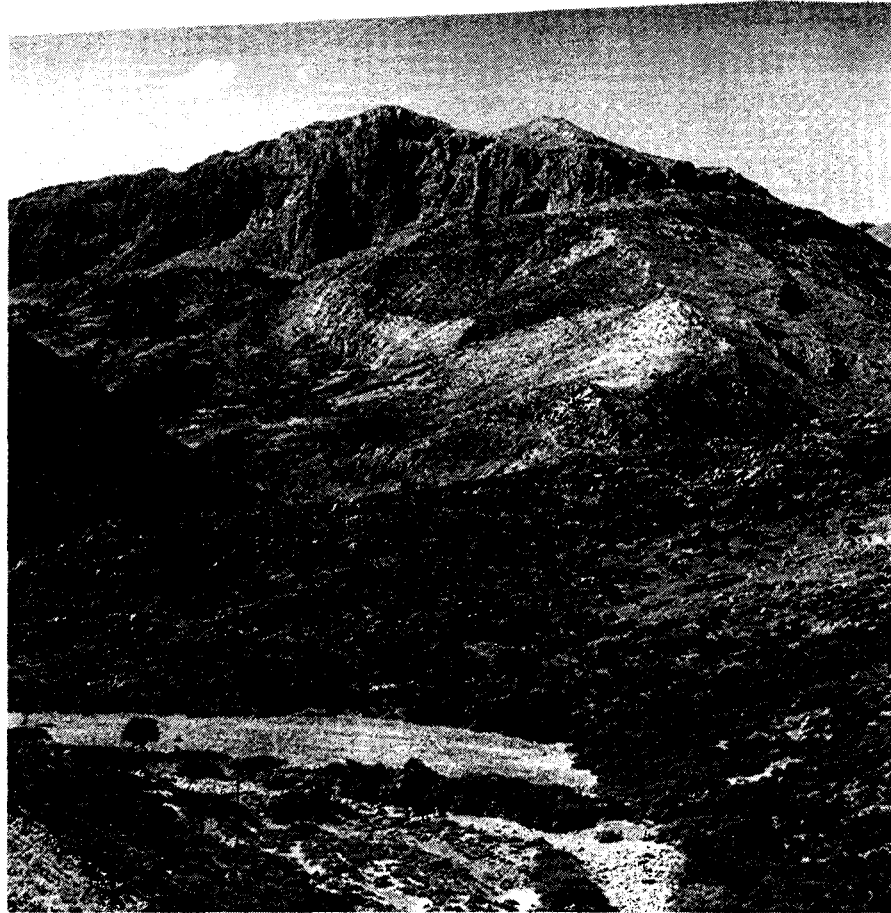
SO MOTE IT BE!

Supreme Grand Lodge Board, November 1993



Supreme Grand Lodge Board meeting in France, November, 1993. Seen (left to right) are: Serge Toussaint, Grand Master, French Language Jurisdiction; Harry Daniels, Acting Grand Master, English Language Jurisdiction for Europe & Africa; Sven Johansson, Grand Master-Elect, English Language Jurisdiction for Europe & Africa; Irving Söderlund, Treasurer, Supreme Grand Lodge, and Grand Master, Nordic Languages Jurisdiction; Nikolaos Papadakis, Grand Master, Greek Language Jurisdiction; Burnam Schaa, Secretary, Supreme Grand Lodge; Jean-Philippe Deterville, Grand Master, Italian Language Jurisdiction; Christian Bernard, Imperator; Kristie Knutson, Grand Master, English Language Jurisdiction for the Americas & Australasia; George Yorioka, Grand Master, Japanese Language Jurisdiction; Charles Parucker, Vice President, Supreme Grand Lodge, and Grand Master, Portuguese Language Jurisdiction and Spanish Language Jurisdiction for the Americas; Irene Beusekamp-Fabert, Grand Master, Dutch Language Jurisdiction; and Wilhelm Raab, Grand Master, German Language Jurisdiction. Peter Bindon, Legate, is not in photo.

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Mountains as sources of spiritual power: Mount Parnassus, Greece; considered sacred in the ancient Greek religion to Apollo—god of the solar disk, youth, beauty, and music. His sanctuary is found on the mountain's southern slopes. Latest findings show evidence of an even earlier temple, dedicated to the goddess Pythia.

To Circle the Earth

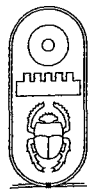
by Christopher McLeod

Reprinted from *Earth Island Journal*

WALKING below the soaring peaks of the Himalaya, with lungs screaming for oxygen and every muscle aching, my ego was dissolved by the rigor of the ancient pilgrims' trail. Glaciers glistened and mist rolled down—valley atop meltwater streams as our tired band of trekkers approached an icy lake known as "Dudh Kund" at an elevation of 15,000 feet. Pain and joy, in equal measure, met us at the heights.

Dudh Kund means "milky womb." Like many other lakes in the Himalaya, Dudh Kund

is revered as a source of life—its waters are believed to flow down like nectar from the spirit world beyond the mountains. Over the millennia, millions of feet have shuffled up the trail to the granite bowl that cradles Dudh Kund. Having made the difficult, humbling journey to the lake, pilgrims walk around it clockwise as a demonstration of respect—honoring the center, contemplating the depths. Dudh Kund is a sacred lake; it resonates with the energy of pilgrims' devotion, their prayers and their love. I was also walk-



ing the trail as a pilgrim, seeking to experience and understand the meaning of sacred land.

As a western-educated white male, I am painfully aware of how disconnected human beings can be from the Earth. In our cities, in our cars, tethered to our computers, this cultural disconnection deepens daily. The consequences are as poisonous as polluted air and the epidemic violence that destroys both biological and cultural diversity.

Can sacred places play a role in healing this profound wound—this separation from the lifting Earth? Years of wandering in the Four Corners area of the Southwest U.S. provided me with an alternative to the cultural brainwashing I had received in my childhood. "The mountains are alive," I heard Navajo elders say. "They breathe, they feel, they give life to the people." Similarly, I heard Hopi leaders declare: "This area is sacred. We have a spiritual covenant with the Creator to maintain it in its natural state, as a place of peace."

My initiation into the environmental movement was sparked by my outrage at seeing huge coal and uranium mines operating on Indigenous peoples' land, despite the protests of native caretakers who viewed the strip-mining and evisceration of these sacred sites as desecration.

When I spoke to poet and Zen practitioner Gary Snyder about my plan to produce a series of films on the meaning of sacred land to cultures around the world, he warned me about the danger of designating specific places as sacred: "If you identify a mountain or a tree as sacred, then what about the mountains and trees nearby—are they less sacred? Be careful. You might end up justifying 'sacrifice areas' around what is designated 'sacred'."

Questions arose like bubbles in a spring. Are certain places natural repositories of power more than the areas surrounding them? Do places become sacred as a result of human experience or do places of power exist independently of people? What is the connection between sacred sites and environmental struggles? What do these places have to do with the health of the Earth?

And so, to research the film series, I set off on a five-month around-the-world journey to Australia, Nepal, India, Tanzania, Israel, and the U.K. Funding for the research trip came from the New Jersey-based Schumann Foundation, whose president, Bill Moyers, shares an interest in sacred land and the spiritual dimensions of the environmental crisis (an interest sparked by his public television interviews with the late cultural anthropologist Joseph Campbell).

Australia's Aboriginal Homelands

I was unprepared for the power of the Australian landscape. The place buzzes. It is wild and alive. Two hundred years of industrial civilization have been brutally imposed on a deeply rooted Aboriginal culture that has maintained a potent, personal connection to the living landscape for 50,000 years. Every place, from the majestic to the mundane, has a name and a very old story associated with it.

In Australia's Northern Territory, legislation passed in 1980 granted protection to aboriginal sacred sites—the only legislation of its kind in the world. Though the law was weakened in 1989, land title to 34% of the Northern Territory is now held by Aboriginal people. Uluru and Kakadu national parks are managed by councils that have a majority of Aboriginal leaders. Many sacred sites in the



*Pilgrim bathing in the sacred
River Ganges, India.*



Atop Machu Picchu, sacred mountain in the Peruvian Andes, is the Inca Sun Altar. This great altar, carved by the Incas from living rock, is surrounded by the ruins of a vast citadel once occupied by thousands of devout persons.

parks are fenced off and tourists who trespass or photograph the sites are fined \$3300.

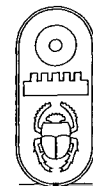
David Ritchie, Executive Director of the Aboriginal Areas Protection Authority in Darwin, told me: "We're struggling to give a legal framework to something protected by Aboriginal law prior to colonization and put it into a Western context. The name 'sacred sites' is perhaps too specific because there are few finite sites as understood by Christians, like shrines or specific localities. Sacred sites are defined by the statute as 'a place of significance according to Aboriginal tradition.' Because the entire landscape fits this definition, the whole of the Northern Territory is a sacred site. So, we use the word 'areas' to diffuse that concern."

The areas designated as sacred by Aborigines are used for initiation and fertility ceremonies, and for the singing of songs that honor the ancestral spirits that reside in, or created, a place. They are the teaching grounds where oral tradition is passed from

one generation to the next. They are the source of food, medicine, and water. The entire landmass of Australia is a web of countless interconnected sites linked by the "dreaming tracks" of ancient heroes and the "song lines" that trace their history. As one activist and filmmaker advised: "You can film scenes involving well-known sites in Kakadu or Uluru (a.k.a. Ayers Rock), or you can stick a pin in the map of Australia and go there and you'll find Aboriginal people fighting to protect a sacred site from some kind of threat."

An Aboriginal custodian took me into one of the sites, a clear desert spring at the base of Uluru's swirling red rock. As we approached the spring, the old man whispered: "Walk in quietly, respectfully, in a peaceful manner. This is an important water hole. There is an ancestral being that looks after this area. That's the way it is."

A few days after leaving Uluru, I accompanied a family of 17 Aboriginal men, women, and children on a tour of three sacred sites



that they had been forced to identify as part of a land claim. They hoped that identifying the previously secret sites will protect them from the residents of a nearby mining boomtown, who want to drill for water on the sites. In the hot sun, the three elders responsible for the sites sang their ancient songs and told their stories to a visiting anthropologist as part of the effort to document their historic association with the sites. The sun set long before all of the songs had been sung.

The Ganges: Mother to Millions

As the waters of the Himalaya flow south through India, the rivers that gather and roll downstream assume life-giving powers. *Ganga* (the Ganges river) is a *tirtha*, a crossing place between the two worlds—the worlds of matter and spirit. In Varanasi, where the Ganges bends and flows back toward the Himalaya, the land and water are honored in a tradition that goes back to a time before the Buddha taught here, some 2500 years ago. As the morning sun rises, hundreds of pilgrims enter the river for ritual purification and prayer, while ashes from funeral pyres drift downriver alongside flowers and floating candles. Bells ring and conch shells sound in a cacophony of celebration.

W.B. Mishra, a Hindu priest who founded the Save the Ganges organization to address the pollution of the river, told me, "There is perhaps no other river in the world that is loved and respected like *Ganga*. People believe the river is a goddess, our mother. She supports the life of 300 million people. There is no other river basin in the world that sustains so much life." Unfortunately, Mishra adds, "no river is as strained to this extent as *Ganga*."

Philosopher and author Vandana Shiva has long been involved in trying to stop the damming of the headwaters of the Ganges. High in the Himalaya of India, Nepal, and Bhutan, four dams are under construction and 30 more are proposed, many funded by the World Bank. "Here are the old temples of the river, the most important pilgrimage sites in India," she said, pointing to the river's source, "and here are the *new* temples—the dams. It is a new piety, not to the river, but to man. We haven't killed off the sacred, we have just relocated it to man's work. We are

fighting a spiritual tussle over what we will treat as inviolate."

In Dharamsala, India, I explained the film project to the Dalai Lama, the exiled political and spiritual leader of Tibet.

Regarding sacred sites in Tibet, the Dalai Lama said: "In the Tibetan Buddhist view, there are many different worlds on this same planet. There are beings with solid bodies we can see or touch. Besides that, there are different forms of life—spirit forms of sentient beings. Some are *lokapala* (spirits of place). Some are deities. Sometimes human beings have contact with these people on a deep semiconscious or unconscious level. Mt. Kailas and other sacred places—some hills, some lakes—we consider these areas to be specially blessed by certain deities."

The Dalai Lama explained that, in the Buddhist view, spiritually realized people do not need to make pilgrimages to far-off places, but that ordinary people may get great benefit from traveling to places that have been blessed by masters who have spent many years meditating and practicing there. Such places develop what the Dalai Lama calls "spiritual radioactivity."

Geshe Sonam Rinchen, an elder Tibetan teacher, told me, "Many great masters have had extraordinary visions in these places. So, many people aspire to go there to make offerings. Pilgrimage and circumambulation creates much positive energy."

Returning to the West

Vicious conflicts over sacred places had swirled menacingly throughout my journey. From Ayodyah in India, to Lhasa in Tibet, to Amritsar in the Punjab, people fight to control places experienced as life-giving, healing, inspirational—"powerful." Still, after three months in Asia, it was a shock to return to the Western world through the door of Jerusalem—for Jews, the point at which God is connected to the Earth; for Christians the site of Christ's teaching, crucifixion, and resurrection; for Muslims the site of Muhammed's journey to heaven. As the "City of Peace," Jerusalem holds a special irony after 2000 years of discord, from the Crusades to the Intifada.

Back in the U.S., I watched as Ola Cassadore Davis of the Apache Survival Coa-

lition cried for an hour after touring the Catholic Church's telescope construction site atop Mt. Graham, the Western world's name for the Apache's sacred mountaintop in Arizona. In northern California, I heard 85-year-old Wintu medicine woman Florence Jones speak to—and translate for—a healing spring that bubbles out of Panther Meadows on the slopes of Mt. Shasta. On this site, developers want to build a ski resort. Also in northern California, I saw Ojibway Jim Dumont offer tobacco to a pair of old-growth redwoods and speak to them as grandparents, kin, ancestors—the source of cultural and personal strength.

Once home, I understood that my circumambulation of the planet, like a walk around Dudh Kund, was a gesture of love for the being that animates my every breath—the Earth. From the top of Kilimanjaro to Stonehenge, from Uluru to Mt. Shasta, our lives are entwined with and nurtured by a giant web of interconnected energy—one family evolving together.

We desperately need to preserve sacred sites and support the land rights of Indigenous peoples whose religions are rooted in

the natural world. Just as rainforests may contain undiscovered medicines, other cultures have worldviews that can heal, knowledge that can help humanity evolve, and practices that further the life of the planet.

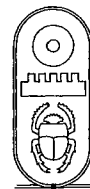
While Indigenous peoples do not want outsiders to appropriate their traditions or overrun their sacred sites, they are willing to share knowledge with sincere people who wish to reconnect with lost traditions, ancestral places, and Earth spirits.

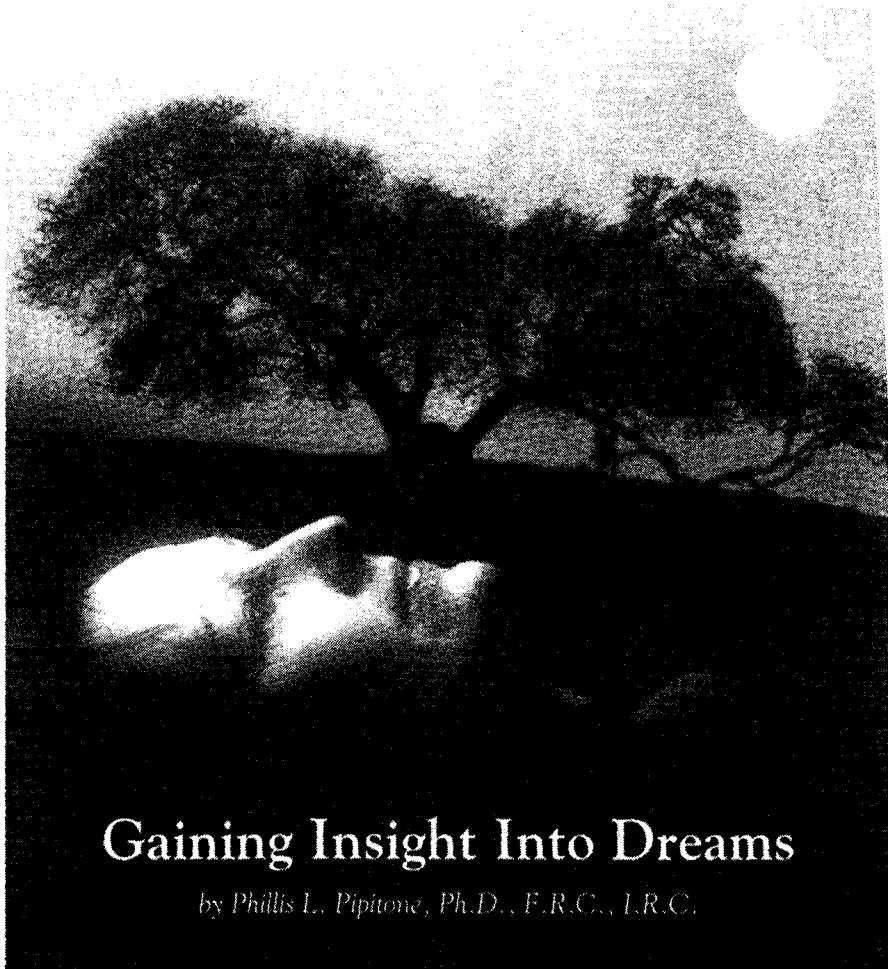
The environmental movement needs what sacred sites give: ceremonies of cyclic renewal, the experience of conscious nonhuman beings, and the feeling of interconnectedness that inspires and shapes an Earth-based spirituality. There are places of power around us that influence nature's fertility and the health of the planet in ways that we have barely begun to understand.

Christopher "Toby" McLeod is the director of Earth Island Institute's Sacred Land Film Project. SLFP's four-part documentary series will be completed once \$2.5 million in production funds are obtained.



Ancient Ephrata Cabin: This cabin, now demolished, was the oldest building on the Cloister property. It was here, during the American Revolution, that Jaabez (Rev. Peter Miller) translated the Declaration of Independence into seven languages to be sent to the different Courts of Europe.





Gaining Insight Into Dreams

by Phillis L. Pipitone, Ph.D., F.R.C., I.R.C.

MANY of us wish to understand our dreams, but don't know how to proceed. Often it is with difficulty and frustration that we attempt to decipher what is received through a dream—to gain some insight into what seems to be a complete puzzle most of the time. A dream can seem very involved and complicated, and we can feel overwhelmed with the content. It is then that we fully realize how complex and individualistic in nature dreams are. But persistence and application carry their own reward.

First of all, as a reminder, please be aware that as both the new and full moon phases approach, especially the latter, our recall and awareness of dreams sharpen. Although dreams occur nightly throughout the year, at these particular times not only can we experience more dreams, but we can also more readily recall our dreams. Look forward to

these days (and especially nights) as the new and full moon phases approach. The dream world calls attention to itself at these times even more so than at any other time of the month. It is almost as if there were a special hook-up with the Cosmic, as if a light were suddenly turned on. But in truth it is only that the "light" burns more brightly at these times.

There are at least several different approaches to the interpretation of dreams. As one possible beginning towards the understanding of this subject, the sectioning of the dream is proposed. This article concerns itself with one section in particular which we can entitle *emotion*.

The Emotions of the Dream

How you feel about the dream, both during the dream and afterwards, is very important. What is the emotion you've expe-

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rienced? Are you feeling good? Fine! No problem here.

But what if the dream is quite startling, leaving you feeling fearful, anxious, or depressed? Often the emotion can linger a long time, even unfavorably coloring thoughts and actions throughout your day. You are uneasy, perhaps, without knowing the reason why. It is not a good feeling at all. In this case, the emotion is a negative one and you will want to know the reason for it.

For example, let us examine the pursuit dream, which is a very common theme. The fear-producing dream of being chased is something we've all experienced at one time or another. The pursuer is unknown and usually unseen. It then becomes important to look back on your own life after such a dream experience. Think especially of the happenings of the past few days, for a dream often reflects a current life situation and can lend itself to many different environments. This is one direction the beginning dreamer can take.

One of the most common instigators for such a dream may well be the dreamer. *You* can be the reason for your own discomfort; certainly you will not awaken from such a dream feeling cheerful and on top of the world! Since characters in the dream are often an aspect of one's own personality, begin by questioning why you have been put in the position of needing to be chased in real life. Where may this danger, if it appears to be such, have come from? Have you done anything in the recent past that could produce fear? Do you feel you may be "caught" in some act and deserve punishment? Are you punishing yourself, chasing yourself, and trying to "catch yourself" for any reason?

The pursuit dream can be one that your own thoughts and/or actions produce. It is telling you to correct the situation—and you

are the only person who can—in order to relieve the tension in the inner self.

For example, students often experience this kind of dream if they have delayed studying for an upcoming exam. The interpretation is not difficult. Anyone who has delayed a responsibility of some kind can produce this theme. The dream delivers an important message; what better way to relieve the mind than to heed it? The student is "after himself" to apply himself to the task at hand. What, as a possibility, have you neglected?

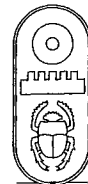
Of course, we may want to consider that there is a real danger from without, as in the surroundings of home, office, or in the social or civil environment. In this case, we put ourself on alert; it can be a warning dream. The emotion it causes within us is a tip-off as to its importance; look into it further as to its cause.

Another approach is to confront the pursuer while one is lucid, or awake, in the dream. However, achievement of lucidity is not readily or easily attained by the average dreamer. To some of us, this ability comes easily and sometimes spontaneously. Others work at it diligently, but rarely, and sometimes never, attain lucidity—worthwhile and exciting though it may be.

A dream is very much a means of providing insight into the self, and the self is what the Rosicrucian is eager to know. As only one aspect of working with the dream, the emotion it produces cannot be overlooked, as it is often the key to the well-being of the individual. The depth of the emotion points out that the dream is important, and it should not to be ignored or overlooked. Dreaming, and understanding one's dreams, is a valuable aid in the Rosicrucian's search for self-knowledge, and this is what we all seek. Δ

As a fair flower grows out of the rough earth, which is not like the earth but declares by its beauty the power of the earth, and how it is mixed of good and evil, so also every man, who, out of the animal, wild, earthly nature and quality, is born again so as to become the right image of God. For those who are a growth of such a kind, and are shooting forth into the fair lily in the Kingdom of God, and are in process of birth, have we written this book; that they should strengthen their essences herein, bud in life of God, and bear fruit in the tree of paradise.

—Jacob Boehme



The Georgia Guidestones

by Karl F. Hollenbach, F.R.C.

ON A HILL in rural Georgia stand five large upright granite blocks aligned, like Stonehenge, with the sun and moon. Reaching over 19 feet in height, a center slab and four corner slabs support a capstone weighing 12 tons. Four-inch-high letters sandblasted on each side of the four corner slabs spell out the same message in eight languages: English, Spanish, Russian, Chinese, Arabic, Hebrew, Swahili, and Hindi.

The message on these Georgia Guidestones espouses the conservation of humanity and future generations. The guides are as follow:

- **Maintain humanity under 500,000,000 in perpetual balance with nature.**
- **Guide reproduction wisely - improving fitness and diversity.**
- **Unite humanity with a living new language.**
- **Rule Passion - Faith - Tradition - and all things with tempered reason.**
- **Protect people and nations with fair laws and just courts.**
- **Let all nations rule internally resolving external disputes in a world court.**
- **Avoid petty laws and useless officials.**
- **Balance personal rights with social duties.**
- **Prize truth - beauty - love - seeking harmony with the infinite.**
- **Be not a cancer on the earth - Leave room for nature - Leave room for nature.**

Around the sides of the capstone a different message is written in four dead languages: Classical Greek, Sanskrit, Babylonian cuneiform, and Egyptian hieroglyphs. The messages beseech, "Let these be a guidestone to an age of reason."

The Story Behind the Stones

The mystery that shrouds the Guidestones began in June 1979 when a well-dressed and articulate man walked into the office of Joe

H. Fendley, Sr., President of Elberton Granite Finishing Company. He wanted to know the cost of building a large monument to the conservation of humanity. He identified himself as Mr. Christian and told Fendley that he represented a small group of Americans who wished to remain anonymous forever.

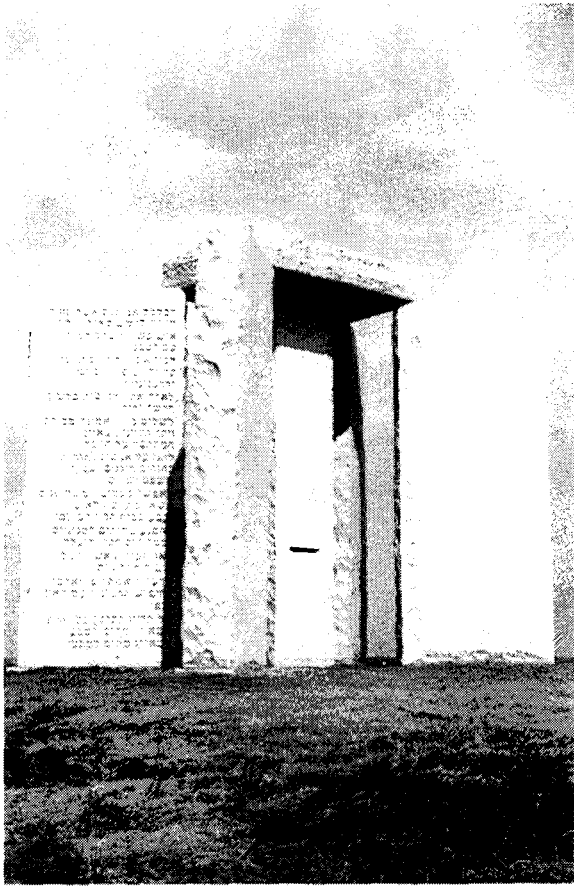
Fendley told him that his was a wholesale company which didn't handle small individual orders. Christian persisted, telling Fendley what he wanted. A monument of the size Christian described had never been attempted in Elberton, although the town—sitting atop a huge granite deposit—is the granite capital of the world. He further told Fendley that his name—Christian—was a pseudonym with only a symbolic meaning. Fendley became suspicious when Christian revealed his reasons for wanting the monument.

He said he wanted a monument, which he called a guidestone, for the conservation of the world and to herald the coming age of reason. The group, he said, had spent the past twenty years pondering humanity's fate and considered the monument as a project going to the very heart of current and future civilizations. Should there be a holocaust in the civilized world, the group wished the guidestones to be one of the most enduring things to help humanity start anew.

Christian inquired where Fendley banked. Skeptical, Fendley referred him to his friend and president of the Granite City Bank, Wyatt C. Martin.

Identifying himself now as "R.C. Christian," he selected Martin to be the intermediary for the project and the only person knowing his true identity. He told Martin that the sponsors had planned the monument for years and that the ten "guides" were carefully worded as a moralistic appeal to all peoples regardless of nationality, religion, or politics. He wanted the monument erected in a remote area away from the main tourist centers. Because of the availability of excellent granite, he chose Georgia.

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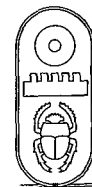
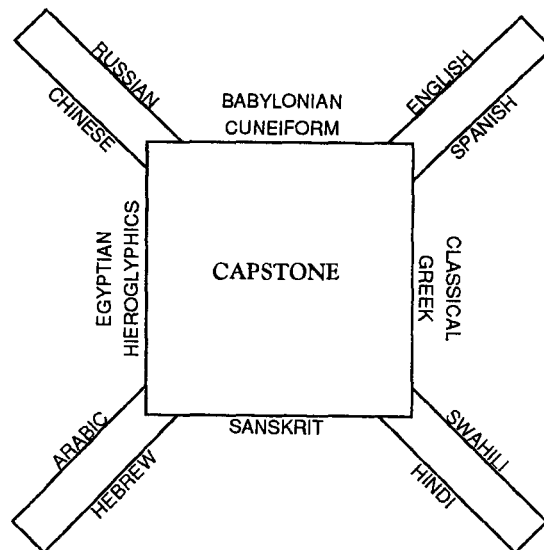
Martin took Christian to a farm eight miles north of Elberton on the highest point in Elbert County, which rests upon the Elberton Granite deposit, a huge mass of granite roughly 35 miles long, 6 miles wide, and probably 2-3 miles deep. They inspected the farm of contractor Wayne Mullenix, which proved to be the ideal location. Christian chose a five-acre plot on Mullenix's farm with a view uninterrupted in all directions.

A few weeks later Martin contacted Joe Fendley and told him that funds for the project were in an escrow account and to start work immediately. Martin promised that when the project was completed, he would deliver his file on the affair to the anonymous sponsors and that the secret would never be known.

Construction of the Monument

Supervised by Fendley and guided by the strict requirements of Mr. R.C. Christian, skilled workers pulled blocks of high-quality granite, a

This massive granite monument espousing the conservation of humanity was erected near Elberton, Georgia, by anonymous sponsors. Weighing over 115 tons, the 20-foot-high mysterious monument regularly attracts many visitors. The diagram represents the monument as viewed from above. The massive capstone is supported by four upright granite blocks. The sides of each of these blocks features the monument's message in different languages as indicated.



tough, durable rock one-third as heavy as steel but 2-3 times as heavy as concrete.

Blocks for building purposes are normally 18 to 20 tons. The guidestones were 10 tons heavier. The 91 words were translated into seven languages besides English and sandblasted on the sides of the great slabs. In March 1980 the project was finished.

Christian said he was impressed by Stonehenge in England and wanted the monument in Elbert County to be astronomically aligned. The stones are placed so that certain holes and slits do align astronomically with the north celestial pole, the noonday Sun, and the rising and setting points of the Sun and Moon on the horizon.

A slit at eye level in the central upright slab permits an observer to view the eastern and western horizons—where the Sun and Moon rise and set. A two-inch diameter hole through the center stone from south to north is inclined at an angle of 34 degrees and points to the north celestial pole. The North Star can be seen through this hole at night. A beam of sunlight passing through a hole in

the capstone forms a spot of light below. The position of the spot can be used to determine high noon and today's date.

A granite slab near the Guidestones states that a time capsule was placed six feet below on _____ to be opened on _____. Adding to the mystery, both dates remain blank.

A year after completion of the project the final correspondence arrived in Elberton from R. C. Christian and the group responsible for the guidestones. It concludes with, "The first step will be to convince a doubting world that such a society is now possible . . . We must order our home here on earth before we can reach for the stars."

The pseudonym "R.C. Christian" suggests a reference in the *Fama Fraternitatis* to "the will and meaning of Fra. C.R.C." or to "Christian Rosenkreuz." The mystery, however, of who is behind the building of the Georgia Guidestones is intended to be a secret forever. Δ

In Memoriam

On January 5, 1994, Frater Mario Salas, Grand Master Emeritus of the Spanish Grand Lodge, experienced the Great Initiation and passed through Transition in Caracas, Venezuela. He is survived by his lovely wife, Soror Maria José, and daughter Rayma. A Rosicrucian for almost 50 years, Frater Salas personally knew former Emperor Ralph M. Lewis and served the Rosicrucian Order in many capacities over a period of more than three decades.

Frater Salas was born in Valdivia, Chile, on January 19, 1917. He later moved to Santiago, studied in *Universidad Técnica*, and earned his degree in chemical engineering. Frater Salas' interest in mysticism predated his interest in the Rosicrucian Order, which he affiliated with in 1946. He later joined AMORC's staff as a full-time field representative in 1958. In this capacity he traveled extensively throughout Latin America conducting public lectures, participating in television and radio programs promoting the benefits of the Rosicrucian teachings, and addressing thousands of Rosicrucians in affiliated bodies throughout the region.

In 1973, Frater Salas was appointed Director of the Latin-American Division in San Jose. He soon became Grand Regional Administrator and was eventually appointed Deputy Grand Master for Latin-American Extension Affairs. In 1979, Spanish-speaking Rosicrucians were elated with the creation of the Spanish Grand Lodge—reflecting the large membership growth in Latin America—and the appointment of Frater Salas as the first Grand Master of the Spanish Language Jurisdiction, AMORC. He was duly installed as Grand Master by Emperor Lewis in October 1979, and in 1980 Grand Master Salas presided over the first World Convention of the Spanish Grand Lodge. Frater Salas' service as Grand Master was invaluable, and he received many honors in this position. He retired from this office in 1982. Since his retirement, Grand Master Emeritus Salas continued his active role, representing the Spanish Grand Lodge at numerous Conclaves and Conventions. Thousands of members throughout the world know Frater Salas, and his wonderful smile and great devotion will be missed by Rosicrucians everywhere.

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THE TABERNACLE IN THE FOREST, ACCORDING TO AN OLD MANUSCRIPT.

Early American Rosicrucians and the Circle

by Lucy E. Carroll, D.M.A., F.R.C., I.R.C.

THE EARLIEST Rosicrucian settlement in America was founded by Master Johannes Kelpius in 1694 in the Wissahickon woods near present-day Philadelphia. The group, however, bore little resemblance to the modern-day Rosicrucian Order, AMORC. For example, in those long-ago times no monographs were prepared and mailed to far-flung students. And there was no differentiating of Rosicrucian groups into Lodges, Chapters, or Pronaoi.

The ceremonies, too, would look somewhat different from today's practices. When H. Spencer Lewis restored the American Rosae Crucis in the early part of this century, many traditions were present that would have seemed unfamiliar to the German-American Rosicrucians of the 17th century.

For instance, our Rosicrucian rituals today are carried out in square or rectangular lodge rooms, and Rosicrucian phrases such as "squaring the corners" and "tiling the temple" are reflective of Rosicrucian and Masonic concepts of structure and order. However, for Rosicrucians in Kelpius' day, the meeting place was circular.

Symbology of the Circle

The circle is perhaps the most ancient of mystical symbols. It is the Earth, the Sun; an unbroken, unbent line symbolizing continuity and eternity.

The tradition of a round meeting place or meeting room is ancient. We have but to consider the great stone circles of Stonehenge and Avebury. The inner sanctum of the Temple of Jerusalem was round, and this tradition was followed by the Knights Templar when they returned to Europe from Jerusalem. Templar churches were always round. Upon the violent dissolution of the Templar

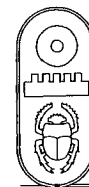
Order in the early 14th century, it was mandated that their churches be demolished and rebuilt in angular dimensions.

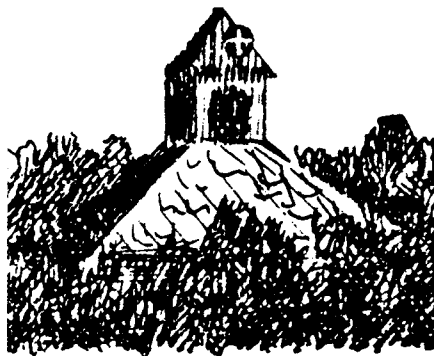
Rosicrucian tradition tells us that European initiations in the 16th and 17th centuries were often held outdoors, with the members standing in circles. In Druidic ceremonies the members stood in this same circular formation.

From colonial-era Pennsylvania a description of the Tabernacle or meeting house of Kelpius' Wissahickon group has come down to us from an eyewitness account of that time. George Lippard, a 19th-century novelist described the meeting house as high on a hill, 40 feet square, and true to the points of the compass. However, his description, taken from a much earlier eyewitness account, goes on to explain that in 1770 the building's roof caved in, probably from the force of a storm or hurricane, revealing a large circular inner meeting room, or *saal*, within which there were "remnants of an altar and a large iron cross fixed against the wall."¹

Later, at Ephrata, a circular room was reserved for the special rites for the initiated, and this room was not open to the full community or visitors. The special circular room was in a building called "Zion Hill." Unfortunately, this building is no longer standing at today's restored Ephrata Cloister site. Of course, it was at Ephrata that Conrad Beissel continued the tradition begun by Kelpius at the original Rosicrucian site along the Wissahickon. Beissel, like Kelpius, was from Europe; he was said to have been initiated in Heidelberg, Germany.

Indeed, there was communication between the last of the Wissahickon hermits and the faithful at Ephrata. Kelpius' earlier





settlement is fully discussed in the chronicles of Ephrata. Zion Hill was the meeting house, "... raised up in December of the year 1739. At that time things were done as in the days of the restoration of Jerusalem"²

A traditional Rosicrucian symbol of those times was a cross within a circle. Interestingly, our official Rosicrucian symbol today is a cross within a triangle. This change occurred with the passing of time, the squaring of the temple room, and the *return* to Egyptian, rather than Celtic, symbols and traditions.

Julius Friedrich Sachse, in his book *The German Pietists of Provincial Pennsylvania*, published in Philadelphia in 1895, refers to this "cross within a circle" symbol as a true Rosicrucian symbol. He further explains that this symbol's antiquity reaches far behind the Christian era, that it is a variation of the *Sonnen rad* or solar wheel, and that the "circle denotes the solar year or eternity, while the four arms of the cross typify the four seasons."³

Dr. Sachse also states that this round Rosicrucian symbol was affixed atop the Tabernacle so that at dawn the Sun's first rays "would flood the mystic symbol with a roseate hue."⁴

It is also curious that in the magnificent musical document left to us by the Wissahickon community, a book called *The Lamenting Voice of the Hidden Love*, there is only one illustration accompanying the text and music: a spiraling circle over a cross.⁵

The actual site of Kelpius' Tabernacle is still open to dispute, but a possible location lies atop a high grassy ridge near Philadel-

phia. According to local tradition, this area was a site sacred to Native Americans.

It is well known that the circle was an important symbol among the native peoples throughout North America. In many regions the native dwelling places were circular in design (such as the tipi of the Great Plains or hogan of the Navajo). And throughout North America, native sweat lodges, important in most ceremonies, were always circular. The Sun Dance, along with other great mystical ceremonies, were carried out in a circular fashion; and meetings, even outdoors, were held with members sitting in circles.

The symbol of a cross within a circle is universal in American Indian symbolism; it is seen as the "medicine wheel," and as the "circle of life" or "circle of the seasons." And so it came to be that the mystical tradition of the Rose Cross was planted on American soil where the symbol of the cross within a circle already existed.

And what can we understand from this? Shall we change the Rosicrucian symbol and meeting room to the way our early German-American Rosicrucians practiced? Certainly, an awareness of the circle can help to renew our roots, connect us with other ancient philosophical systems throughout the world, and remind us of a unique branch of our Rosicrucian heritage. We must remember, however, that our beloved Order encompasses many traditions, synthesizing them into our present-day rites, symbols, and ceremonies; it is the unfolding of the petals of the rose, each more beautiful, each a part of the whole, each a revelation of the mystic truth. And thus the circle remains an archetypal symbol to all mystics, and especially to Rosicrucians.

Footnotes:

¹Sachse, Julius Friedrich. *The German Pietists of Provincial Pennsylvania* (Philadelphia, 1895), footnote 105, pp. 71-72.

²Lameth and Agrippa. *Chronicon Ephratense* (New York: Burt Franklin, 1889), p. 119.

³Sachse, *op. cit.*, footnote 106, p. 72.

⁴*Ibid.*, p. 72.

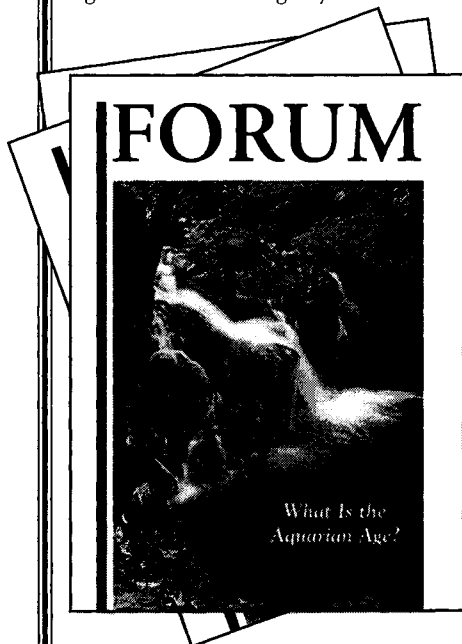
⁵*The Lamenting Voice of the Hidden Love at the Time When She Lay in Misery and Forsaken, and Oprest by the Multitude of Her Enemies*, signed by Christiana Warmer, Germantown, 1705. Manuscript in Historical Society of Pennsylvania.

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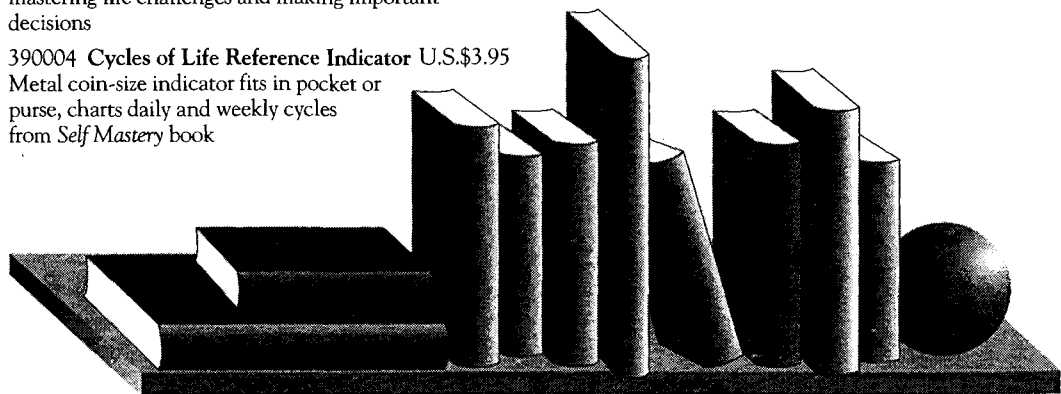
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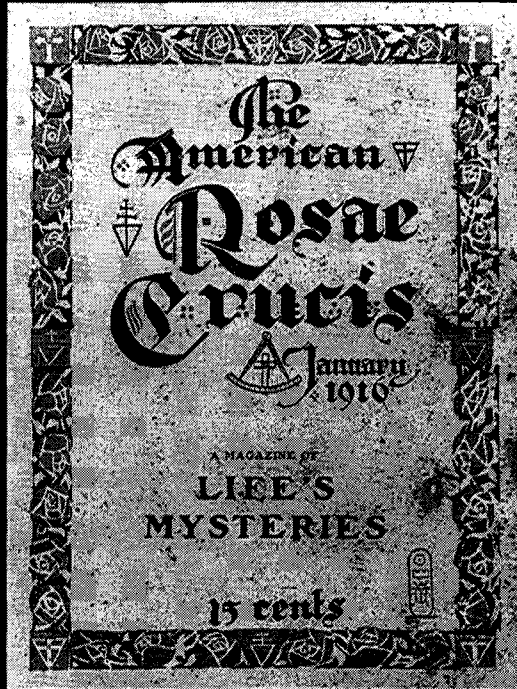
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